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V. II

WORD STUDIES

IN THE

NEW TESTAMENT

BY

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NEW YORK

VOLUME II.

THE WRITINGS OF JOHN

THE GOSPEL
THE EPISTLES
THE APOCALYPSE

Τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.
"The *words* that I have spoken unto you are spirit, and are life."
John vi. 63

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ABBREVIATIONS.

A. V. Authorized Version.
Apoc. Apocalypse.
Cit. Cited.
= Equivalent to.
Expn. Explanation.
Lit. Literally.
Rev. Revised Version of the New Testament.
Rev. O. T. Revised Version of the Old Testament.
Sept. Septuagint Version of the Old Testament.
Sqq. Following.
Synop. Synoptists.
Tex. Rec. Received Text.
Tynd. Tyndale's Version of the New Testament.
Vulg. Vulgate or Latin Translation of the New Testament.
Wyc. Wycliffe's Version of the New Testament.

The phrase "only here in New Testament" refers to Greek words only.

WRITINGS OF JOHN.

INTRODUCTION.

The life of John covers a period from near the beginning of the first century to the beginning of the second. He was a native of Galilee, and, according to tradition, of the town of Bethsaida, which was on the western shore of the Lake, not far from Capernaum and Chorazin. His father was Zebedee. His mother, Salome (Mark xvi. 1; Matt. xx. 20), was among the women who supported the Lord with their substance (Luke viii. 3), and attended Him to His crucifixion (Mark xv. 40). The family was not without worldly means. Zebedee was a fisherman, and had hired servants in his employ (Mark i. 20). Salome ministered to Jesus, and John seems to have had his own house (John xix. 27). He was, apparently, one of the disciples of John the Baptist; and while engaged in his father's craft, was found and called by Jesus (Matt. iv. 21; Mark i. 19). Of the two mentioned in John i. 35, only one, Andrew, is named (John i. 40); the other is commonly supposed to have been John, who suppresses his own name, as in other instances where he refers to himself (John xiv. 23; xviii. 15; xix. 26; xx. 2, 4, 8; xxi. 20).*

As soon as Jesus was made known to him, he became His enthusiastic disciple. His peculiar intimacy with our Lord is

* That he names himself in the Apocalypse, and not in the Gospel, is sufficiently explained by the fact that the Gospel is historical, intended to bring Christ into prominence and to keep the writer out of view. The Apocalypse, on the other hand, is prophetic, and the name of the author is required as a voucher for the revelations granted him. Compare Dan. vii. 15; viii. 27.

marked by the phrase "the disciple whom Jesus loved," and also by the fact that he was one of the three chosen to be with Him at certain special and momentous crises. He was admitted to the death-chamber of the ruler's daughter (Mark v. 37) and witnessed her restoration to life; he was present at the Transfiguration (Luke ix. 28), and with Peter and James was chosen by the Master to bear Him company during His agony in Gethsemane (Mark xiv. 33). He accompanied Jesus, after His arrest, into the palace of the High Priest, and secured entrance for Peter (John xviii. 15, 16). He stood by the cross with the mother of Jesus, and to his care Jesus committed her (John xix. 25–27). With Peter he ran to the sepulchre on the morning of the Resurrection at the summons of Mary Magdalene, entered the empty tomb, and saw and believed (John xx. 2–8). After the Resurrection he appears engaged in his former employment on the Lake of Galilee. He is the first to recognize the risen Lord standing upon the shore (John xxi. 7), and is the subject of Peter's inquiry, "Lord, what shall this man do?" when he is seen by Peter to be following Jesus (John xxi. 20).

His apostolic activity was in the first thirty years after the Ascension. In Jerusalem his position among the apostles was not exceptionally prominent. At the time of the Stephanic persecution he remained with the other apostles at Jerusalem (Acts viii. 1); but when Paul, three years after his conversion, came to that city (Gal. 1. 18), he met there only Peter, and James the Lord's brother. From this, however, it does not follow that the remaining apostles had permanently departed from Jerusalem and settled elsewhere. In Gal. ii. 9, Paul alludes to John as having been present in Jerusalem at the time of the council (Acts xv.). The narrative in Acts does not mention him in connection with the council, but Paul, in the Galatian letter, refers to him as one of the pillars of the church with James and Cephas.

The commonly received tradition represents him as closing his apostolic career in Asia and at Ephesus. An old tradition affirms that he left Jerusalem twelve years after the death of Christ. In no case, therefore, did he go immediately to Ephe-

sus. Definite notices as to his abode in the interval are wholly wanting. It is a noteworthy fact that the lives of so many of the world's leaders include spaces which remain a blank to the most careful biographer, and into which the world's curiosity can never penetrate. Such is the period of Paul's retirement in Arabia, of Dante's exile, and, to some extent, of Jesus' temptation in the wilderness. Some later traditions assert that he visited Parthia, and Jerome groundlessly conjectures that he had preached in Judæa. There is some plausibility in the supposition that he may have betaken himself to Antioch at the time of Paul's first missionary journey. It is certain that, much later, John was a successor of Paul at Ephesus. Neither at the departure of Paul to Miletus (Acts xx.) nor during the composition of the Ephesian letter is there a trace of John's presence at Ephesus.

Tradition is also agreed that John was banished to the isle of Patmos by the Roman authority. Irenæus says that he was banished in the reign of Domitian: another tradition assigns the exile to the reign of Nero. From this exile he was permitted to return, it is said, under Nerva (A.D. 96–98). The date of his death is unknown. Jerome places it sixty-eight years after the death of Christ.

The dominant characteristic of John's nature is contemplative receptivity. Every word of his Lord is taken into his deepest heart, held fast and pondered. "He does not ask, 'What shall I do?' but 'What does He do?'" Hence it is clear why the finest and subtilest flavor of Jesus' personality has been caught by him. With this receptiveness goes a power of impartation. "Every man," says Ebrard, "can see the sunset-glow on an Alp, but not every one can paint it." John, like a mirror, not only received but reflected. While the other Evangelists perceived that element of Jesus' teaching and work which produced the most immediate and striking outward results, as the Sermon on the Mount, for instance, John discerned the meaning and the bearing of less prominent incidents, such as the conversation at Jacob's well. Paul, like John, has the quality of inwardness, but Paul reasons where John contemplates. John is tenacious and intense; Paul equally so, but

more deft than John. John broods over his thought; Paul thrusts and parries with it.

Yet John is no sentimentalist. He is not the lovely, effeminate youth of picture. His mental and moral fibre is strong. He received the title "Son of Thunder" from One who never misread character. Not irascible, as some have too hastily inferred from Luke ix. 54, he illustrates the peculiarity of many affectionate and contemplative natures, which flash into a startling impetuosity on occasions which appeal to their more radical view of truth and to their longer range of vision. John was incapable of half-enthusiasms and of suspended faith. To whatever he addressed himself, he was *totus in illis*. In his own way, he is no less plain-spoken and severe than Paul. He is direct where Paul is sometimes ironical. He is neither gentle nor vague in his language concerning those who deny that Jesus is the Christ (1 John ii. 22), nor concerning the lineage of him that committeth sin (1 John iii. 8) and the moral quality of him that hateth his brother (1 John iii. 15; iv. 20). In the Apocalypse he enters with profoundest sympathy into the divine indignation against evil, and contemplates with unfeigned joy its wholesale and crushing defeat and punishment. He seems to cheer the progress of the Conqueror upon the white horse. The issues between truth and falsehood, life and death, light and darkness, love and hatred are stated by him with a stern and decisive sharpness, and as absolute finalities. The quality of sin is conceived according to the scale of his adoring love for Christ. He deals with it as wickedness rather than as weakness, though not overlooking the latter. For him the victory of the Gospel is not a prophecy, but an accomplished fact. Faith *overcometh* the world. The overcoming Christ is already present in every believer.

Such a character would not have been adapted to Paul's work. It was not sufficiently versatile and many-sided. John had not Paul's pioneer instinct, his pushing activity, and his executive power. He was fitted to raise the superstructure rather than to lay foundations; to be a teacher rather than an evangelist. It was his to complete the teaching of the other apostles by unfolding the speculative mystery of the incarna-

tion and the secret of the inward union of the believer with Christ; to purge the Church from speculative error, and to hold up, over against the Gnostic caricature, the true image of the Son of Man.

The writings ascribed to John are the Gospel, three Epistles, and the Apocalypse or Revelation.

THE GOSPEL.

The nearly unanimous tradition of the Church assigns the fourth Gospel to John. It is unquestionably the work of a Jew, an eye-witness, and a disciple of Jesus. It was probably written toward the close of the first century, and therefore later than the other three Gospels. According to the earliest evidence, it was composed at Ephesus, at the request of John's intimate friends, who desired to have his oral teaching recorded for the permanent use of the Church.

There are three theories as to the motive of its composition. According to the first, known as the "supplementary" theory, John wrote the fourth Gospel as a supplement to its predecessors, in order to supply what was wanting in the synoptic narrative. This Gospel is indeed supplementary in fact, but not in motive. It is supplementary in that the writer constantly assumes that certain facts are already known to his readers, and adds other facts from his own special information. But the Gospel itself expressly disclaims all intention to be complete (xxi. 25), and is an original conception, both in form and substance, having a distinct plan of its own, and presenting a fresh aspect of the person and teaching of our Lord. "It is the picture of one who paints, not because others have failed to catch the ideal he would represent, but because his heart is full and he must speak."

The second theory is that the Gospel is "polemical" or controversial, designed to oppose the errors of the Nicolaitanes and of Cerinthus. But the Gospel is polemical only incidentally, as the presentation of the positive truth suggests particular points of error. The point of view is not controversial. The writer is moved by the pressure of his great theme to set

it forth in its positive aspects, and not with special reference to the errors of his time.

The third theory, known as the "irenic" or conciliatory, maintains that the Gospel was intended to reconcile divergent religious views, and to bring into their right relation truths which heresy perverted. The Gospel is conciliatory in fact, not from definite intent, but from the very nature of the subject—the Word made flesh, in which all religious controversies are reconciled. "Just as it rises above controversy while it condemns error, it preserves the characteristic truths which heresy isolated and misused. The fourth Gospel is the most complete answer to the manifold forms of Gnosticism, yet it was the writing most used by the Gnostics. It contains no formal narrative of the institution of sacraments, and yet it presents most fully the idea of sacraments. It sets forth with the strongest emphasis the failure of the ancient people, and yet it points out most clearly the significance of the dispensation which was committed to them. It brings the many oppositions —antitheses—of life and thought, and leaves them in the light of the one supreme fact which reconciles all, *the Word became flesh;* and we feel from first to last that this light is shining over the record of sorrow and triumph, of defeat and hope" (Westcott).

The object is distinctly stated in the Gospel itself. "These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His name" (xxi. 30, 31). The last of these three—life in Christ through faith—is the key to the two others. The readers were already disciples; and in vindicating the two propositions that Jesus is the Christ and that Jesus is the Son of God, the object was not to lead to the acknowledgment of His divine mission, but to exhibit these as the ground of a living communion of believers with God, and of a richer spiritual life. The character of the Gospel is predominantly historic. Even the doctrinal portions have a historic background and a historic embodiment. The doctrine, for instance, of the essential antagonism between light and darkness, it set forth in the narrative of the hostile attitude of the Jews toward Christ; and the dis-

cussions with them have their root and material in this same antagonism. The historical material is carefully selected with a view to its bearing on the particular conception of Christ's person and work which is announced in the Prologue. The history is the practical exhibition of the Logos-doctrine in the person and earthly life of the Man Jesus. The miracles are invariably termed *signs*, and are regarded as expressions and evidences of the divine personality of the worker.

The Gospel is characterized by the profuse employment of symbolism. This accords with its Hebrew fibre, and also, largely, with the nature of its subject. For not only was John a Jew, familiar with the symbolic economy and prophecy of the Old Testament, but Jesus, the central figure of his Gospel was, pre-eminently the fulfiller of the Law and of the Prophecies. Christ's own teaching, too, was largely symbolic; and John's peculiar, profound spiritual insight detected in His ordinary acts that larger meaning which belonged to them in virtue of Jesus' position as the representative of humanity; and that unity of the natural and spiritual worlds which was assumed in the utterances of our Lord in which the visible was used as the type of the invisible. "John," says Lange, "gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives also the symbolism of nature, of antiquity, of history and of personal life; hence the absolute symbolism, or the ideal import of all real existence, in significant outlines."

The relation of the Gospel to the Old Testament is pronounced. The centre of the Old Testament system is the manifestation of the glory of God—the Shekinah. John declares that this glory appears essentially in Christ. He recognizes the divine preparation among the nations for Christ's coming, and the special discipline of Israel with a view to the advent of the Messiah. In the Jews he discerns the special subjects of the Messianic economy. Nathanael is an Israelite indeed: the temple is the Father's house: salvation is from the Jews: the Jewish Scriptures testify of Christ: the testimonies to Christ are drawn from the three successive periods of the people's training—the patriarchal, the theocratic, and the monarchi-

cal: the Serpent in the wilderness prefigures Christ's "lifting up," and the Passover His own sacrifice as the Lamb of God.

The fourth Gospel is the only one of the four which is developed according to a prearranged and systematic plan. This plan may be generally described as the exhibition of "the parallel development of faith and unbelief through the historical presence of Christ." * The Gospel accordingly falls into two general divisions: the Prologue (i. 1–18); the Narrative (i. 19–xxi. 23). The narrative consists of two parts: the self-revelation of Christ to the world (i. 19–xii. 50); the self-revelation of Christ to the disciples (xiii. xxi.). In the development of this plan the author dwells upon three pairs of ideas: witness and truth; glory and light; judgment and life. "There is the manifold attestation of the divine mission; there is the progressive manifestation of the inherent majesty of the Son; there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided" (Westcott). The plan is foreshadowed in the Prologue. He who was the Word, in the beginning with God, by whom all things came into being, was life and light—the light of men. To Him witness was borne by John, who was sent to testify of Him that all men might believe on Him. But though He was made flesh and dwelt among men, though He came unto His own home, though He was full of grace and truth, the world knew Him not, and His own people refused to receive Him. There were, however, those who did receive Him; and to such He gave power to become sons of God through faith in His name. They became such, not in a physical sense, not of blood, nor of the will of man, but of God. They received of His fulness.

Accordingly the Gospel treats of the nature of Christ, and of the witness borne to Christ by John, by the disciples, and by miracles. It goes on to describe the conflict between the eternal Light and the darkness as embodied historically in the persist-

* I follow the general arrangement of Westcott.

ent opposition of the Jews to Jesus. He came to them and they received Him not. Then the other aspect is presented—the blessing of those who did receive Him, the impartation of sonship and the consequent privilege of communion with the divine nature. From the thirteenth to the end of the seventeenth chapter is described Christ's revelation of Himself to His disciples in ministries of love and in confidential discourse. The darkness did not overcome the light. The apparent defeat through death was converted into victory through resurrection. This victory of the light is unfolded from the eighteenth to the end of the twentieth chapter, in the story of the betrayal, the passion, and the resurrection. The twenty-first chapter forms an Epilogue in which the divine light again shines forth in miracle, ministry, and counsel, before the final departure to the Father.

RELATION TO THE SYNOPTIC GOSPELS.

The fourth Gospel exhibits marked differences from the others both in chronological arrangement and in the selection of material. As regards the latter, it contains much that is peculiar to itself, and falls in with the Synoptists only in a few sections.

But, while independent, it is not contradictory of the Synoptic Gospels. All the four Gospels are consciously based upon the same great facts; and the author of the fourth owns and confirms the first three. The incidents common to the fourth Gospel and all the Synoptists are, the baptism of John; the feeding of the five thousand; the triumphal entry into Jerusalem; the last supper and the passion and resurrection. John, with Matthew and Mark, relates the walking on the sea and the anointing at Bethany.

John's Gospel also implies acquaintance with incidents which he does not relate. Such are the circumstances of Christ's baptism; the position and character of Simon Peter; Christ's early home at Nazareth and later residence at Capernaum; the number of the disciples; the date of the Baptist's imprisonment; the Ascension, etc. The same imagery appears, in the figures of the bride and the bridegroom, the harvest, the ser-

vant, the vine. The same sayings occur, and verbal and other coincidences are frequent.*

The inner coincidences are still more striking. John's portrait of Jesus, for instance, is, in many particulars, unique. It is fuller, more subtile, and indicates a closer intimacy. John deals with His person, where Matthew and Luke deal with His offices. In Matthew He is the fulfiller of the law; in John He foreshadows the grander and richer economy of the Spirit. Nevertheless, John's Christ is the same figure which appears in the lines of the Synoptists. In both He is the teacher, the meek and lowly one, the worker of miracles of power and mercy. In both He is plain of speech toward those who would become His disciples, the hater of hypocrisy, the reader of men's hearts.

Similar coincidences appear in the portraits of prominent disciples, notably of Peter. Though appearing in some scenes not noted by the Synoptists, the Peter of their Gospels is easily recognized in the portrait by his fellow-disciple. He is the same combination of impulsive boldness and cowardice; of affectionateness and brusqueness; as quickly responsive to love as to anger; as prompt to leap into the lake at the sight of his Lord, as to smite Malchus.

The inner coincidences are also to be discerned in John's assumption of facts recorded by the other evangelists, so that the coincidence sometimes appears in what he does not record. Giving no details of the birth of Christ, like Matthew and Luke, he tells us that the Word became flesh. The childhood, with its subjection to parental authority appears in the story of the wedding at Cana. While the Synoptists dwell upon the event of the incarnation, he dwells upon the doctrine. The sacraments of Baptism and of the Eucharist, the institution of which he does not relate, are assumed as familiar in the conversation with Nicodemus and in the discourse at Capernaum. The ascension is not described, but is predicted in Christ's words to Mary. Similarly, the work of Jesus in Galilee, which

* For a list of these coincidences see Westcott's Introduction to his Commentary on the Gospel, in the Speaker's Commentary.

John does not narrate, is presupposed in the sixth and seventh chapters. The anointing at Bethany is assumed to be known, as is the hearing of Jesus before Caiaphas.

With these coincidences marked differences appear. Setting aside the omission by Mark of the Gospel of the infancy, the Synoptic narrative falls into three parts: 1, The ministry of the Baptist, the baptism and temptation of Jesus. 2, The return of Jesus to Galilee, followed by a series of connected narratives concerning His teaching and miracles in this and surrounding districts, without any intimation that, during this time, He also visited Judæa and Jerusalem. 3, Hereupon all the three pass at once from the last journey of Jesus to Jerusalem to the Passover, at which He was crucified. Hence, as Dean Alford remarks, "had we only their accounts, we could never, with any certainty, have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather, perhaps, imply it. It would not, however, have been gathered from their narrative with any historical precision."

Turning now to John's Gospel, we find Christ's ministry in Galilee between the Baptism and the Passion interrupted by journeys to Jerusalem. He goes up to the Passover, on which occasion occur the cleansing of the temple and the visit of Nicodemus (ii. 13; iii. 1-21). A second visit is made to an unnamed feast of the Jews (v. 1), during which He heals the impotent man at Bethesda, excites thereby the hostility of the Jews, and delivers the discourse in v. 17–47. He goes up again at the Feast of Tabernacles (vii. 10), and, ten months later, appears at the Feast of Dedication (x. 22). An interval is spent on the other side of the Jordan (x. 40), at Ephraim in the wilderness of Judæa (xi. 53–4), and at Bethany (xi., xii. 1), after which He makes His triumphal entry into Jerusalem (xii. 12 sqq.). According to John, therefore, between Christ's last journey from Galilee to Jerusalem and His triumphal entry, there is an interval of several months, spent partly in Jerusalem and partly in the neighboring districts; while according to the Synoptists it seems that He went from Galilee to Jerusalem to the last Passover only a short time before it began; and

that He had previously remained continuously in Galilee or in the neighborhood, having taken up His abode there at the beginning of His public ministry.

In the Synoptists the scene of Christ's work is almost exclusively Galilee, while John mentions only five events connected with the Galilæan ministry. On the other hand, the fourth Gospel assumes a knowledge of Jesus' activity in Galilee and Peræa (vi. 1; vii. 1; v. 11, 52; x. 40).

The difference between John and the Synoptists also appears in the form of the narrative. The latter represent Jesus' teaching as dealing mainly with the humble peasantry. It is proverbial, popular, abounding in parable, and the discourses are brief. John represents Christ as speaking in long and profoundly thoughtful discourses. While John has nothing answering to the Sermon on the Mount and the groups of parables, the other evangelists have nothing answering to the interviews with Nicodemus, the Samaritan woman, and the disciples before the Passover. In John the discourses are more dramatic and dialectic; in the Synoptists, proverbial, parabolic, and prophetic. Yet John's account of Jesus' teaching is not wanting in short paradoxical sayings, such as abound in the Synoptists (see ii. 19; iv. 32, 34, 35; vii. 33; v. 17; vi. 27, 33, 62); nor, though no parable is worked out by John, are parabolic sayings wanting, such as the Good Shepherd, the Vine, the Living Water, and the Bread of Heaven.

In another and deeper aspect his Gospel stands related to the others as *completing*. He alone has seized and preserved certain sides of the life and teaching of the Lord, such as His utterances as to His eternal relation to the Father and His eternal unity with Him (iii. 13 sqq.; v. 17 sqq.; vi. 33, 51; vii. 16, 28 sqq.; viii. 58, and elsewhere). It is to John, in short, that we owe the view of the speculative side of Christ's work; while as regards the relation of believers to their Lord, John gives us those deep and comforting words concerning the mystical unity and community of life between Himself and His disciples, into which they will enter through the Holy Spirit.

Yet these deeper and more mystical views were not altogether the outcome of John's characteristic personality. They

were also toned and shaped by the peculiar conditions of the Church and of the religious thought of his time. The conflict of Christianity was no longer with Judaistic error; no longer between the Gospel and the Law; between circumcision and uncircumcision; but with an essentially heathen Gnosticism which appealed to the Church with the claim of a profound insight into Christianity, and sought to wrest the Gospel to its own service. It has already been remarked that the aim of the fourth Gospel was not distinctively polemic. John was impelled to write by the pressure upon his own soul of the truth "God manifest in the flesh," rather than by the aggressions of heresy; but none the less the utterances of a Cerinthus * lent sharpness to the lines of the Apostle's portrait of the Son of Man, and no more impressive answer to such teaching could have been given than John furnished in the words of the Lord himself concerning His own pre-existence and eternal Godhead, and in His testimony that the Father has created all things through the Word. (See i. 3, 14, 33, 34, 49; iii. 13, 14; v. 23, 26; vi. 51, 62; viii. 58; xiii. 23 sqq.; xvii. 1, 2, 16, 19; xviii. 6, 11, 37.)

THE EPISTLES.

It is generally conceded that the first Epistle was written at Ephesus. In the Latin Church the opinion prevailed that it was primarily addressed to the Parthians; but ecclesiastical tradition knows of no mission of John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

Its exact destination, however, is of little consequence. "Its coloring is moral rather than local." It is a unique picture of a Christian society, the only medium of the Spirit's work among

* Cerinthus taught that the world was not made by the supreme God, but by another and remote power which is over the universe. Jesus was not born of the Virgin by miraculous conception, but was the Son of Joseph and Mary by natural generation, though specially endowed with justice and wisdom. After the baptism of Jesus the Christ descended upon Him in the form of a dove, from that sovereign power which is over all things. He then announced the unknown Father and wrought miracles; but toward the end of His ministry the Christ departed from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassible as a spiritual being.

men. There is no trace of persecution: "the world was perilous by its seductions rather than by its hostility;" the dangers were within rather than without.

These facts give character to the Epistle in two ways: First, the missionary work of the Church falls into the background in the Apostle's thought. The world is overcome by faith as represented in the Church, and the Gospel is proclaimed by the very existence of the Church, and effectively proclaimed in proportion to the Church's purity and fidelity. Secondly, attention is concentrated upon the central idea of the message itself rather than upon the relation of the message to other systems. The great question is the person and work of the Lord.

The peculiar form of error combated in the Epistle is Docetic and Cerinthian.* In this teaching sin and atonement have no place. Christ came into the world, not to redeem it by the remission of sins, but to illuminate a few choice intellects with philosophy: Jesus is not God manifest in the flesh: Jesus and the Christ are distinct: Jesus' humanity was not real, but a phantasm. Against these views John asserts that no spirit is of God who denies that Jesus Christ is come in the flesh (1 John iv. 2, 3): that he that denieth that Jesus is the Christ is a liar, and that the denial of the Son involves the rejection of the Father (ii. 22, 23): that he who denies that he is sinful deceives himself, and impugns the veracity of God (i. 8, 10). The Word of life which he proclaims was the real human manifestation of God, the human Christ whom he and his fellow-disciples had seen and heard and touched (i. 1, 2). Jesus is the propitiation for sin (ii. 2). The world is not overcome by knowledge, but by faith that Jesus is the Son of God (v. 4, 5).

The principal evidence for John's authorship of the Epistle is internal, drawn from its resemblance to the Gospel in vocabulary, style, thought, and scope. There is the same repetition of fundamental words and phrases, such as *truth*, *love*, *light*, *born of God*, *abiding in God*. There is the same simplicity of

* The Docetes held that the body of our Lord was an immaterial phantom. Their name is derived from δοκέω (dokeo) *to seem*.

construction ; the same rarity of particles ; the employment of the simple connective (*καὶ*, *and*) instead of a particle of logical sequence (iii. 3, 16) ; the succession of sentences and clauses without particles (ii. 22–24 ; iv. 4–6 ; 7–10 ; 11–13 ; ii. 5, 6, 9, 10), and the bringing of sentences into parallelism by the repetition of clauses (i. 6, 8, 10 ; v. 18, 20). Verbal coincidences abound. Such words as *κόσμος* (world), *φῶς* (light), *σκοτία* (darkness), *φανεροῦν* (to manifest), *ζωὴ αἰώνιος* (eternal life), *ὁ ἀληθινὸς Θέος* (the real God), *ὁ μονογενὴς υἱός* (the only-begotten Son), etc., are common to both. Coincidences of expression are also numerous. Compare, for example,

1 John	Gospel
i. 2, 3.	iii. 11.
4.	xvi. 24.
ii. 11.	xii. 35.
14.	v. 38.
17.	viii. 35.
iii. 5.	46.
8.	44.
13.	xv. 18.
14.	v. 24.
16.	x. 15.
iv. 6.	viii. 47.
v. 4.	xvi. 23.

The Epistle presupposes the Gospel. The differences are such as would naturally appear between a historian and a teacher interpreting the history. This may be seen by a comparison of the Prologue of the Gospel with the Epistle. The Prologue and the Epistle stand in the same relation to the discourses, as appears from a comparison of the thoughts on life, light, and truth in the Prologue with passages in the discourses. Thus compare, on Life, Gospel v. 26 ; xi. 25 ; xiv. 6 ; Prologue i. 4 ; Epistle i. 1 ; v. 20. On Light, Gospel viii. 12 ; xii. 46 ; Prologue i. 4, 7, 9 ; Epistle i. 6, 7 ; ii. 8. On Truth, Gospel viii. 32 ; xiv. 6 ; Prologue i. 9, 14, 17 ; Epistle i. 6, 8, 10 ; ii. 4, 8, 21, 27 ; iii. 19 ; iv. 1, 6 ; v. 20.

The theme of the Gospel is, *Jesus is the Christ in process of*

manifesting His glory. In the Epistle the manifestation of the glory is assumed as the basis of the exhortation to believers to manifest it in their life. The doctrine of propitiation, which is unfolded to Nicodemus, is applied in 1 John iii. 1. The promise of the Paraclete in the Gospel is assumed in the Epistle as fulfilled (ii. 20). The Epistle deals with the fruits of that love which is commanded in the Gospel. (Compare Gospel xiii. 34; xv. 12, and Epistle iii. 11; iv. 7, 11; iii. 14; iv. 12, 20, 21.) In the Gospel the divine glory is prominent; in the Epistle, Christ's humanity. The doctrine of propitiation and cleansing is more fully treated in the Epistle (ii. 2; iii. 16; iv. 10; i. 7, 9).

The epistolary character does not appear in the form. It is without address or subscription, and bears no direct trace of its author or of its destination. But it is instinct with personal feeling (i. 4; ii. 12), personal experience (i. 1), and appreciation of the circumstances of the persons addressed (ii. 12, 22, 27; iii. 2, 13; iv. 1, 4; v. 18).

The Second and Third Epistles contain no direct indication of the time or the place at which they were written. They were probably composed at Ephesus. That the two are the work of the same author is apparent from their agreement in style and spirit. As related to the First Epistle, the resemblance between the second and first in language and thought is closer than between the first and third.

THE APOCALYPSE.

This document has given rise to voluminous controversy as to its author, its origin, its purpose, and its interpretation. It has been held to be a forgery in the name of John; to have been composed by another writer in the apostle's name, not in order to deceive, but in order to record an oral revelation of John; or to have been the work of another John. Some who deny that John wrote the Gospel, have attributed the Apocalypse to him, and the authenticity of the latter is maintained by some prominent rationalistic critics.

The Apostle John was banished to the Island of Patmos, probably by the Emperor Domitian, A.D. 95 or 96, and the

book, composed either during his exile, or, as is more likely, after his return to Ephesus, contains the revelation given him there in a series of visions. It is directly addressed to the Seven Churches of Proconsular Asia; the number seven being representative, and not including all the Asiatic Churches. Its design was to encourage the Church during that trying period, predicted by Jesus himself, between the close of direct revelation and the second coming of the Lord. This encouragement centres in the return of Jesus to give His people eternal life and to trample down His foes. As related to the progress of doctrine in the New Testament, it represents the final consummation in the redeemed Church, the heavenly Jerusalem, which is foreshadowed in the rise and growth of the Apostolic Church.

The style is figurative and symbolical. It deals with principles rather than with particular events. To the neglect of this characteristic, and the corresponding attempt to link the symbols and prophecies with specific historical incidents or personages, are due most of the extravagances of interpretation. No satisfactory argument against its authenticity can be drawn from its contents as related to the other writings of John. It proclaims the same eternal truths which are asserted and vindicated in the Gospel and in the Epistles—the sovereignty of God, the conflict of sin with righteousness, the temporary triumph of evil, and the final, decisive victory of holiness. As in the other writings, Christ is the central figure, the conqueror of sin and death, the crowning joy of the redeemed, and the object of their adoration. It emphasizes the divine hatred of sin and the certainty of the divine judgment of the wicked and of the future bliss of believers in Jesus. The main idea of the Gospel and of the Apocalypse is the same—that of a decisive conflict between the powers of good and evil.

The symbolism of the Apocalypse is Jewish, and not Greek or Roman. It is pervaded with the style and imagery of the Old Testament, and is moulded by its historical and prophetical books. "The book," says Professor Milligan, "is absolutely steeped in the memories, the incidents, the thoughts, and the language of the Church's past. To such an extent is this

the case that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source. . . . It is a perfect mosaic of passages from the Old Testament, at one time quoted verbally, at another referred to by distinct allusion; now taken from one scene in Jewish history, and now again from two or three together." Thus the heresy of the Nicolaitanes is the heresy of Balaam (ii. 14): the evil in the Church of Thyatira is personified in Jezebel (ii. 20): the angelic captain in the war against the dragon is the Michael of Daniel (xii. 7): Jerusalem, Mount Zion, Babylon, the Euphrates, Sodom, and Egypt are symbols of the holy bliss of the saints, of the transgressors against God, and of the judgment of the wicked (xxi. 2; xiv. 1; xvi. 19; ix. 14; xi. 8). The battle of Har-Magedon carries us back to the great slaughters in the plain of Megiddo (Judges v. 19; Ps. lxxxiii. 9; 2 Kings xxiii. 29). The promises to the churches are given under the figure of the tree of life, the hidden manna, the white stone, the iron sceptre, the pillar in the temple of God (ii. 7, 17, 27, 28; iii. 5, 12, 20). Heaven is described under the image of the tabernacle in the wilderness (xi. 1, 19; vi. 9; viii. 3; iv. 6). The plagues of ch. viii. are the plagues of Egypt: the crossing of the Red Sea and the destruction of Korah are blended in the representation of the deliverance of God's people (xii. 15, 16). Of the Prophets, Haggai contributes the earthquake of ch. vi., and Joel the sun changed into the blackness of sackcloth and the moon into blood: Isaiah the falling stars, the fig-tree casting her untimely fruit, and the heavens departing as a scroll: Ezekiel the scorpions of ch. ix., the description of the New Jerusalem in ch. xxi., the roll in ch. v., and the little book in ch. x.: Zechariah the opening of the seals in ch. vi. and the olive trees in ch. xi. The vision of the glorified Redeemer (i. 12–20) is combined from Exodus, Zechariah, Daniel, Ezekiel, Isaiah, and the Psalms.

Along with these coincidences there are certain contrasts, notably as respects the doctrine of Christ's coming, which, in the Gospel and Epistles lies in the background, while it is the main theme of the Apocalypse. The Apocalypse treats the

impending judgment as external, the Gospel as spiritual. The Apocalypse describes the triumph of Christianity under the imagery of Judaism; the consummation being an ideal Jerusalem and an ideal worship; while in the Gospel, Judaism appears in opposition to Christ, "standing without, isolated and petrified, and not taken up with it, quickened and glorified."

The symbols of the book are drawn from objects familiar to the writer—the locusts, the eagles, the millstone, the olive and palm and vine.

The principal objection urged against the common authorship of the Gospel and the Apocalypse, is the difference in language and style. This difference must be frankly admitted. "The language," says Dr. Davidson, "departs materially from the usual Greek of the New Testament, presenting anomalies, incorrectnesses, peculiar constructions, and awkward dispositions of words, which have no parallel. . . . The language is so thoroughly Hebraistic as to neglect the usual rules of Greek." By many eminent critics these differences are regarded as irreconcilable on the assumption of a common authorship.

On the other hand, it may be urged that these differences are largely intentional; that the author departs from common usage under the peculiar demands of his subject, arising from the conditions under which he writes, and his intent to conform to the Old Testament style of address; and further, that his familiarity with correct usage is shown by other passages in the same book. The Apocalypse, moreover, contains many of the words which are peculiar to the Gospel and Epistles, such as *to witness*, *to tabernacle*, *to keep*, *to overcome*, *to name* as the expression of character, *true* (ἀληθινός) in the sense of *real;* and the figures of *hungering* and *thirsting*, *the manna*, *the living water*, *the shepherd and the sheep*. It is, indeed, answered that, where the same words occur, they are used in a different sense; but many of these alleged differences disappear upon closer examination. The Hebrew character is only superficially different from that of the Gospel, which is Hebrew in spirit, though the Greek is much purer, and "the absence

of solecisms arises from the avoidance of idiomatic expressions." *

STYLE AND DICTION OF JOHN.

John's style in the Gospel and Epistles is marked by simplicity and ease. It is plain without elegance, and the diction is comparatively pure so far as words and grammar are concerned, but animated with a Hebrew genius. Godet describes the style as characterized by "a childlike simplicity and transparent depth, a holy melancholy, and a vivacity not less holy; above all, the sweetness of a pure and gentle love."

The vocabulary is meagre. The same expressions continually recur. Thus we find *φῶς* (light), 23 times; *δόξα*, *δοξάζεσθαι* (glory, to be glorified), 42; *ζωή*, *ζῆν* (life, to live), 52; *μαρτυρεῖν*, *μαρτυρία* (to witness, testimony), 47; *γινώσκειν* (to know), 55; *κόσμος* (world), 78; *πιστεύειν* (to believe), 98; *ἔργον* (work), 23; *ὄνομα* (name), and *ἀλήθεια* (truth), each 25; *σημεῖον* (sign), 17.

The meagreness of the vocabulary, however, is compensated by its richness. The few constantly recurring words are symbols of fundamental and eternal ideas. "They are not purely abstract notions, but powerful spiritual realities, which may be studied under a multitude of aspects. If the author has only a few terms in his vocabulary, these terms may be compared to pieces of gold with which great lords make payment" (Godet).

A similar sameness is apparent in the constructions. These are usually simple, plain, and direct. The sentences are short and are co-ordinated, following each other by a kind of parallelism as in Hebrew poetry. Thus where other writers would employ particles of logical connection, he uses the simple connective *καὶ* (and). For example in ch. i. 10, John means to say that *though* Jesus was in the world, *yet* the world knew

* It is, of course, foreign to the scope of this work to discuss this, with other Johannine questions, critically. Such a discussion must assume the reader's acquaintance with Greek. The discussion concerning the differences in language will be found in Professor Milligan's excellent *Lectures on the Revelation of St. John*, Appendix II.

Him not; but he states the fact in two distinct and independent propositions: "He was in the world, *and* the world knew Him not." So in viii. 20. Jesus spake in the treasury, teaching in the temple, *and yet*, though He appeared and taught thus publicly, no one laid hands on Him. John writes: "These words spake Jesus as He taught in the temple, *and* no man laid hands on Him." He uses *and*, where the antithetic *but* might be expected (i. 5; iii. 11; xv. 24). There is also a frequent absence of connecting particles. There is not, for instance, a single one in the first seventeen verses of ch. xv. Out of the wealth of Greek particles, John uses only five. He abounds in contrasts or antithetic parallelisms without connecting links. Thus, "the law was given by Moses: grace and truth came by Jesus Christ" (i. 17): "No one ever saw God: the only-begotten Son revealed Him" (i. 18). Compare viii. 23; xv. 5, etc. This simple co-ordination of clauses is assisted by the repetition of a marked word or phrase, so that a connection between two statements is established and the idea carried forward in a new direction (see x. 11; xv. 13 sqq.; xv. 1, 5; xvii. 14 sqq.; vi. 39, 40, 44).

The narrative is direct. Even the words of others are given directly and not obliquely. Instead of saying "This is the witness of John when the Jews sent to ask him who he was, and he confessed that he was not the Christ"—John says, "This is the witness of John when the Jews sent to ask him *Who art thou?* and he confessed *I am not the Christ*" (i. 19). Compare vii. 40 sqq.; ii. 3 sqq.; iv. 24 sqq.; v. 10 sqq.; vi. 14; viii. 22; x. 2 sqq. Illustrative details are not wrought into the texture of the narrative, but are interjected as parentheses or distinct statements (see vi. 10; iv. 6; x. 22; xiii. 30; xviii. 40). John's style is circumstantial. An action which, by other writers, is stated as complex, is analyzed by him and its components stated separately. Thus, instead of the usual Greek idiom, "Jesus answering said," John writes, "Jesus answered and said," thus making both factors of the act equally prominent (see xii. 44; vii. 28; i. 15, 25). This peculiarity is further illustrated by the combination of the positive and negative expression of the same truth (see i. 3, 20; ii. 24; iii. 16; x. 5;

xviii. 20; 1 John 1, 6; ii. 4, 27). The detachment, however, is only superficial. The inner connection is closely held in the writer's mind, and is impressed upon the reader by that constant iteration which, upon a hasty view, savors of monotony, but which serves to represent the central thought in its many-sidedness, and to place it in its commanding relation to subordinate thoughts. His frequent use of the particle *οὖν* (therefore) directs attention to the sequence of events or ideas (ii. 22, iii. 25. 29: iv. 1, 6, 46, vi. 5; vii. 25; viii. 12, 21, 31, 38; x. 7; xii. 1, 3, 9, 17, 21). The phrase *in order that* (*ἵνα*), marking an object or purpose, is of frequent occurrence, and exhibits the characteristic of John's mind to regard things in their moral and providential relations. Thus iv. 34: "My meat is *in order that* I may do the will of Him that sent me;" the emphasis lying not on the process, but on the end. Compare v. 36; vi. 29; viii. 56; xii. 23; xiii. 34; xvii. 3.

The subject or the significant word of a sentence is often repeated, especially in dialogues (which are characteristic of John's Gospel), where, by the constant repetition of the names of the parties they are kept clearly before the reader's mind (see ii. 18; iv. 7 sqq.; viii. 48 sqq.; x. 23 sqq. Also i. 1, 7, 10; iv. 22; v. 31; vi. 27; xi. 33).

The demonstrative pronoun is habitually introduced to recall the subject, when a clause has intervened between the subject and the verb (see xv. 5; vii. 18; x. 1; xii. 48; xiv. 21, 26; xv. 26). The personal pronoun is frequently employed, especially that of the first person. "In this respect," says Westcott, "much of the teaching of the Lord's discourses depends upon the careful recognition of the emphatic reference to His undivided personality" (see viii. 14, 16; v. 31).

The quotations are commonly from the Septuagint, and never immediately from the Hebrew.

THE GOSPEL ACCORDING TO JOHN.

*PROLOGUE.**

Vv. 1–18. "The Prologue is summed up in three thoughts, which also determine its plan: THE LOGOS: the Logos disowned; the Logos acknowledged and regained. These three fundamental aspects correspond with the three principal aspects of the history as related in this gospel: the revelation of the Logos; the unbelief of the Jewish people; the faith of the disciples. Between the first part (vv. 1–5) and the second (vv. 6–11), ver. 5 forms a transition, as vv. 12, 13 connect the second part with the third (vv. 12–18), which, in its turn, is in close connection with the first. The relation of this last part to the first, indicated by the similarity of thought and expression which may be observed between ver. 18 and ver. 1, may be expressed thus: The Person whom the Apostles beheld, who was proclaimed by John the Baptist, and in whom the Church believed (vv. 12–18), is none other than He whose existence and supreme greatness have been indicated by the title Logos. The Church possesses, therefore, in its Redeemer the Creator of all things, the Essential Light, the Principle of Life, God himself. The original link between man and God, which sin had impaired (ver. 5), and which unbelief completely broke (ver. 11), is for the believer perfectly restored; and, by means of faith, the law of Paradise (ver. 4) becomes once more the law of human history (vv. 16–18). Thus the Prologue forms a compact, organic whole, of which the germinal thought is this: by the Incarnation believers are

* I give the arrangement of the Prologue according to Godet.

restored to that communion with the Word, and that living relation with God, of which man had been deprived by sin."

FIRST DIVISION OF THE PROLOGUE. THE WORD (1-5).

1. **In the beginning was** (*ἐν ἀρχῇ ἦν*). With evident allusion to the first word of Genesis. But John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until ver. 3. This beginning had no beginning (compare ver. 3; xvii. 5; 1 Ep. i. 1; Eph. i. 4; Prov. viii. 23; Ps. xc. 2). This heightening of the conception, however, appears not so much in *ἀρχή*, *beginning*, which simply leaves room for it, as in the use of *ἦν*, *was*, denoting *absolute* existence (compare *εἰμί*, *I am*, John viii. 58) instead of *ἐγένετο*, *came into being*, or *began to be*, which is used in vv. 3, 14, of the coming into being of creation and of the Word becoming flesh. Note also the contrast between *ἐν ἀρχῇ*, *in* the beginning, and the expression *ἀπ' ἀρχῆς*, *from* the beginning, which is common in John's writings (viii. 44; 1 Ep. ii. 7, 24; iii. 8) and which leaves no room for the idea of eternal pre-existence. "In Gen. i. 1, the sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here he starts from the same point, but goes upward, thus taking us into the eternity preceding time" (Milligan and Moulton). See on Col. i. 15. This notion of "beginning" is still further heightened by the subsequent statement of the relation of the Logos to the eternal God. The *ἀρχή* must refer to the creation—the primal beginning of things; but if, in this beginning, the Logos already *was*, then he belonged to the order of eternity. "The Logos was not merely existent, however, in the beginning, but was also the *efficient principle*, the beginning of the beginning. The *ἀρχή* (*beginning*), in itself and in its operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in this beginning, His eternal existence is already expressed, and His eternal position in the Godhead already indicated thereby" (Lange). "Eight times in the narrative of

creation (in Genesis) there occur, like the refrain of a hymn, the words, *And God said.* John gathers up all those sayings of God into a single *saying*, living and endowed with activity and intelligence, from which all divine orders emanate: he finds as the basis of all spoken words, *the speaking Word*" (Godet).

The Word (ὁ λόγος): Logos. This expression is the keynote and theme of the entire gospel. *Λόγος* is from the root λεγ, appearing in λέγω, the primitive meaning of which is *to lay:* then, *to pick out, gather, pick up:* hence to gather or put *words* together, and so, *to speak.* Hence λόγος is, first of all, *a collecting* or *collection* both of things in the mind, and of words by which they are expressed. It therefore signifies both *the outward form* by which the inward thought is expressed, and *the inward thought* itself, the Latin *oratio* and *ratio:* compare the Italian *ragionare*, "to think" and "to speak."

As signifying the outward form it is never used in the merely grammatical sense, as simply the *name* of a thing or act (ἔπος, ὄνομα, ῥῆμα), but means a word *as the thing referred to:* the *material*, not the *formal* part: a word as embodying a conception or idea. See, for instance, Matt. xxii. 46; 1 Cor. xiv. 9, 19. Hence it signifies *a saying*, of God, or of man (Matt. xix. 21, 22; Mark v. 35, 36): a *decree*, a *precept* (Rom. ix. 28; Mark vii. 13). The ten commandments are called in the Septuagint, οἱ δέκα λόγοι, "the ten *words*" (Exod. xxxiv. 28), and hence the familiar term *decalogue.* It is further used of *discourse:* either of the *act* of speaking (Acts xiv. 12), of *skill and practice* in speaking (Eph. vi. 19), or of *continuous speaking* (Luke iv. 32, 36). Also of *doctrine* (Acts xviii. 15; 2 Tim. iv. 15), specifically the doctrine of salvation through Christ (Matt. xiii. 20–23; Philip. i. 14); of *narrative*, both the relation and the thing related (Acts i. 1; John xxi. 23; Mark i. 45); of *matter under discussion*, an affair, a case in law (Acts xv. 6; xix. 38).

As signifying *the inward thought*, it denotes *the faculty of thinking and reasoning* (Heb. iv. 12); *regard* or *consideration* (Acts xx. 24); *reckoning, account* (Philip. iv. 15, 17; Heb. iv. 13); *cause* or *reason* (Acts x. 29).

John uses the word in a peculiar sense, here, and in ver. 14; and, in this sense, in these two passages only. The nearest approach to it is in Apoc. xix. 13, where the conqueror is called *the Word of God;* and it is recalled in the phrases *Word of Life*, and *the Life was manifested* (1 John i. 1, 2). Compare Heb. iv. 12. It was a familiar and current theological term when John wrote, and therefore he uses it without explanation.

OLD TESTAMENT USAGE OF THE TERM.

The word here points directly to Gen. 1, where the act of creation is effected by God speaking (compare Ps. xxxiii. 6). The idea of God, who is in his own nature hidden, revealing himself in creation, is the root of the Logos-idea, in contrast with all materialistic or pantheistic conceptions of creation. This idea develops itself in the Old Testament on three lines. (1) *The Word, as embodying the divine will, is personified in Hebrew poetry.* Consequently divine attributes are predicated of it as being the continuous revelation of God in law and prophecy (Ps. xxxiii. 4; Is. xl. 8; Ps. cxix. 105). The Word is *a healer* in Ps. cvii. 20; *a messenger* in Ps. cxlvii. 15; *the agent of the divine decrees* in Isa. lv. 11.

(2) *The personified wisdom* (Job xxviii. 12 sq.; Prov. viii., ix.). Here also is the idea of the revelation of that which is hidden. For wisdom is concealed from man: "he knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It is hid from the eyes of all living, and kept close from the fowls of the air" (Job xxviii.). Even Death, which unlocks so many secrets, and the underworld, know it only as a rumor (ver. 22). It is only God who knows its way and its place (ver. 23). He made the world, made the winds and the waters, made a decree for the rain and a way for the lightning of the thunder (vv. 25, 26). He who possessed wisdom in the beginning of his way, before His works of old, before the earth with its depths and springs and mountains, with whom was wisdom as one brought up with Him (Prov. viii. 26–31), declared it. "It became, as it were, ob-

jective, so that He beheld it" (Job xxviii. 27) and embodied it in His creative work. This personification, therefore, is based on the thought that wisdom is not shut up at rest in God, but is active and manifest in the world. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors" (Prov. viii. 2, 3). She builds a palace and prepares a banquet, and issues a general invitation to the simple and to him that wanteth understanding (Prov. ix. 1–6). It is viewed as the one guide to salvation, comprehending all revelations of God, and as an attribute embracing and combining all His other attributes.

(3) *The Angel of Jehovah.* The messenger of God who serves as His agent in the world of sense, and is sometimes distinguished from Jehovah and sometimes identical with him (Gen. xvi. 7–13; xxxii. 24–28; Hos. xii. 4, 5; Exod. xxiii. 20, 21; Mal. iii. 1).

APOCRYPHAL USAGE.

In the Apocryphal writings this mediative element is more distinctly apprehended, but with a tendency to pantheism. In the Wisdom of Solomon (at least 100 B.C.), where wisdom seems to be viewed as another name for the whole divine nature, while nowhere connected with the Messiah, it is described as a being of light, proceeding essentially from God; a true image of God, co-occupant of the divine throne; a real and independent principle, revealing God in the world and mediating between it and Him, after having created it as his organ—in association with a spirit which is called *μονογενές, only begotten* (vii. 22). "She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness" (see ch. vii., throughout). Again: "Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things Himself loved her. For she is privy to the mysteries of

the knowledge of God, and a lover of His works. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me" (ch. ix.). In ch. xvi. 12, it is said, "Thy word, O Lord, healeth all things" (compare Ps. cvii. 20); and in ch. xviii. 15, 16, "Thine almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched the heaven, but it stood upon the earth." See also Wisdom of Sirach, chs. i., xxiv., and Baruch iii., iv. 1–4.

LATER JEWISH USAGE.

After the Babylonish captivity the Jewish doctors combined into one view the theophanies, prophetic revelations and manifestations of Jehovah generally, and united them in one single conception, that of a permanent agent of Jehovah in the sensible world, whom they designated by the name *Memra* (*word*, λόγος) *of Jehovah*. The learned Jews introduced the idea into the Targums, or Aramæan paraphrases of the Old Testament, which were publicly read in the synagogues, substituting the name *the word of Jehovah* for that of Jehovah, each time that God manifested himself. Thus in Gen. xxxix. 21, they paraphrase, "The Memra was with Joseph in prison." In Ps. cx. Jehovah addresses the first verse to the Memra. The Memra is the angel that destroyed the first-born of Egypt, and it was the Memra that led the Israelites in the cloudy pillar.

USAGE IN THE JUDÆO-ALEXANDRINE PHILOSOPHY.

From the time of Ptolemy I. (323–285 B.C.), there were Jews in great numbers in Egypt. Philo (A.D. 50) estimates them at a million in his time. Alexandria was their headquarters. They had their own senate and magistrates, and possessed the same privileges as the Greeks. The Septuagint translation of the Hebrew Scriptures into Greek (B.C. 280–150) was the beginning of a literary movement among them, the key-note of which was the reconciliation of Western culture and Judaism, the establishment of a connection between the Old Testament

faith and the Greek philosophy. Hence they interpreted the facts of sacred history allegorically, and made them symbols of certain speculative principles, alleging that the Greek philosophers had borrowed their wisdom from Moses. Aristobulus (about 150 B.C.) asserted the existence of a previous and much older translation of the law, and dedicated to Ptolemy VI. an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the Peripatetic or Aristotelian school were derived from the Old Testament. Most of the schools of Greek philosophy were represented among the Alexandrian Jews, but the favorite one was the Platonic. The effort at reconciliation culminated in Philo, a contemporary of Christ. Philo was intimately acquainted with the Platonic philosophy, and made it the fundamental feature of his own doctrines, while availing himself likewise of ideas belonging to the Peripatetic and Stoic schools. Unable to discern the difference in the points of view from which these different doctrines severally proceeded, he jumbled together not merely discordant doctrines of the Greek schools, but also those of the East, regarding the wisdom of the Greeks as having originated in the legislation and writings of Moses. He gathered together from East and West every element that could help to shape his conception of a vicegerent of God, "a mediator between the eternal and the ephemeral. His Logos reflects light from countless facets."

According to Philo, God is the absolute Being. He calls God "that which is:" "the One and the All." God alone exists for himself, without multiplicity and without mixture. No name can properly be ascribed to Him: He simply *is*. Hence, in His nature, He is unknowable.

Outside of God there exists eternal matter, without form and void, and essentially evil; but the perfect Being could not come into direct contact with the senseless and corruptible; so that the world could not have been created by His direct agency. Hence the doctrine of a mediating principle between God and matter—the divine *Reason*, the *Logos*, in whom are comprised all the ideas of finite things, and who created the sensible world by causing these ideas to penetrate into matter.

The absolute God is surrounded by his *powers* (δυνάμεις) as a

king by his servants. These powers are, in Platonic language, *ideas;* in Jewish, *angels;* but all are essentially one, and their unity, as they exist in God, as they emanate from him, as they are disseminated in the world, is expressed by *Logos.* Hence the Logos appears under a twofold aspect: (1) As *the immanent reason* of God, containing within itself the world-ideal, which, while not outwardly existing, is like the immanent reason in man. This is styled *Λόγος ἐνδιάθετος*, i.e., *the Logos conceived and residing in the mind.* This was the aspect emphasized by the Alexandrians, and which tended to the recognition of a twofold personality in the divine essence. (2) As *the outspoken word*, proceeding from God and manifest in the world. This, when it has issued from God in creating the world, is the *Λόγος προφορικός*, i.e., *the Logos uttered*, even as in man the spoken word is the manifestation of thought. This aspect prevailed in Palestine, where the Word appears like the angel of the Pentateuch, as the medium of the outward communication of God with men, and tends toward the recognition of a divine person subordinate to God. Under the former aspect, the Logos is, really, one with God's hidden being: the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and, filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of creation, not inaugurated, like God, nor made, like the world; but the eldest son of the eternal Father (the world being the younger); God's image; the mediator between God and the world; the highest angel; the second God.

Philo's conception of the Logos, therefore, is: the sum-total and free exercise of the divine energies; so that God, so far as he reveals himself, is called Logos; while the Logos, so far as he reveals God, is called God.

John's doctrine and terms are colored by these preceding influences. During his residence at Ephesus he must have become familiar with the forms and terms of the Alexandrian theology. Nor is it improbable that he used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed. "To

those Hellenists and Hellenistic Jews, on the one hand, who were vainly philosophizing on the relations of the finite and infinite; to those investigators of the letter of the Scriptures, on the other, who speculated about the theocratic revelations, John said, by giving this name Logos to Jesus: 'The unknown Mediator between God and the world, the knowledge of whom you are striving after, we have seen, heard, and touched. Your philosophical speculations and your scriptural subtleties will never raise you to Him. Believe as we do in Jesus, and you will possess in Him that divine Revealer who engages your thoughts'" (Godet).

But John's doctrine is not Philo's, and does not depend upon it. The differences between the two are pronounced. Though both use the term Logos, they use it with utterly different meanings. In John it signifies *word*, as in Holy Scripture generally; in Philo, *reason;* and that so distinctly that when Philo wishes to give it the meaning of *word*, he adds to it by way of explanation, the term *ῥῆμα*, *word*.

The nature of the being described by Logos is conceived by each in an entirely different spirit. John's Logos is *a person*, with a consciousness of personal distinction; Philo's is impersonal. His notion is indeterminate and fluctuating, shaped by the influence which happens to be operating at the time. Under the influence of Jewish documents he styles the Logos an "archangel;" under the influence of Plato, "the Idea of Ideas;" of the Stoics, "the impersonal Reason." It is doubtful whether Philo ever meant to represent the Logos formally as a person. All the titles he gives it may be explained by supposing it to mean the ideal world on which the actual is modelled.

In Philo, moreover, the function of the Logos is confined to the creation and preservation of the universe. He does not identify or connect him with the Messiah. His doctrine was, to a great degree, a philosophical substitute for Messianic hopes. He may have conceived of the Word as acting through the Messiah, but not as one with him. He is a universal principle. In John the Messiah is the Logos himself, uniting himself with humanity, and clothing himself with a body in order to save the world.

The two notions differ as to origin. The impersonal God of Philo cannot pass to the finite creation without contamination of his divine essence. Hence an inferior agent must be interposed. John's God, on the other hand, is personal, and a loving personality. He is a Father (i. 18); His essence is love (iii. 16; 1 John iv. 8, 16). He is in direct relation with the world which He desires to save, and the Logos is He Himself, manifest in the flesh. According to Philo, the Logos is not coexistent with the eternal God. Eternal matter is before him in time. According to John, the Logos is essentially with the Father from all eternity (i. 2), and it is He who creates all things, matter included (i. 3).

Philo misses the moral energy of the Hebrew religion as expressed in its emphasis upon the holiness of Jehovah, and therefore fails to perceive the necessity of a divine teacher and Saviour. He forgets the wide distinction between God and the world, and declares that, were the universe to end, God would die of loneliness and inactivity.

THE MEANING OF LOGOS IN JOHN.

As Logos has the double meaning of *thought* and *speech*, so Christ is related to God as the word to the idea, the word being not merely a *name* for the idea, but the idea itself expressed. The thought is the inward word (Dr. Schaff compares the Hebrew expression "I speak in my heart" for "I think").

The Logos of John is the real, personal God (i. 1), the Word, who *was* originally before the creation with God, and *was* God, one in essence and nature, yet personally distinct (i. 1, 18); the revealer and interpreter of the hidden being of God; the reflection and visible image of God, and the organ of all His manifestations to the world. Compare Heb. i. 3. He made all things, proceeding personally from God for the accomplishment of the act of creation (i. 3), and became man in the person of Jesus Christ, accomplishing the redemption of the world. Compare Philip. ii. 6.

The following is from William Austin, "Meditation for Christmas Day," cited by Ford on John:

"The name *Word* is most excellently given to our Saviour; for it expresses His nature in one, more than in any others.

Therefore St. John, when he names the Person in the Trinity (1 John v. 7),* chooses rather to call Him *Word* than *Son;* for *word* is a phrase more communicable than *son*. *Son* hath only reference to the *Father* that begot Him; but *word* may refer to him that *conceives* it; to him that *speaks* it; to *that which is spoken by* it; to *the voice* that it is clad in; and to the *effects* it raises in him that hears it. So Christ, as He is *the Word*, not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and which lives yet in the hearts of all them that obediently do hear it. He it is that is *this Word;* and any other, prophet or preacher, he is but *a voice* (Luke iii. 4). *Word* is *an inward conception of the mind;* and *voice*† is but *a sign of intention*. St. John was but a sign, a *voice;* not worthy to untie the shoe-latchet of this Word. Christ is the *inner conception* 'in the bosom of His Father;' and that is properly *the Word*. And yet the Word is the intention uttered forth, as well as conceived within; for Christ was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than he was in the beginning, 'in the bosom of His Father.' For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is therefore rightly called *the Word*, both by His coming from, and yet remaining still in, the Father."

And the Word. A repetition of the great subject, with solemn emphasis.

Was with God (ἦν πρὸς τὸν Θεὸν). Anglo-Saxon vers., *mid Gode*. Wyc., *at God*. *With* (πρός) does not convey the full

* Of course not anticipating the criticism which has eliminated this passage from the text.

† Austin used the Latin *vox*, and of course has in mind the secondary meaning as a *word* or *saying*.

meaning, but there is no single English word which will give it better. The preposition *πρός*, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of *with;* and that not merely as *being near* or *beside*, but as a living union and communion; implying the active notion of intercourse. Thus: "Are not his sisters here *with us*" (*πρὸς ἡμᾶς*), i.e., in social relations with us (Mark vi. 3; Matt. xiii. 56). "How long shall I be *with you*" (*πρὸς ὑμᾶς*, Mark ix. 16). "I sat daily *with you*" (Matt. xxvi. 55). "To be present *with the Lord*" (*πρὸς τὸν Κύριον*, 2 Cor. v. 8). "Abide and winter *with you*" (1 Cor. xvi. 6). "The eternal life which was *with the Father*" (*πρὸς τὸν πατέρα*, 1 John i. 2). Thus John's statement is that the divine Word not only *abode* with the Father from all eternity, but was in the living, active relation of communion with Him.

And the Word was God (*καὶ Θεὸς ἦν ὁ λόγος*). In the Greek order, *and God was the Word*, which is followed by Ang.-Sax., Wyc., and Tynd. But *Θεὸς*, *God*, is the *predicate* and not the *subject* of the proposition. The subject must be the Word; for John is not trying to show who is God, but who is the Word. Notice that *Θεὸς* is without the article, which could not have been omitted if he had meant to designate the word as God; because, in that event, *Θεὸς* would have been ambiguous; perhaps *a* God. Moreover, if he had said *God was the Word*, he would have contradicted his previous statement by which he had distinguished (hypostatically) * God from the word, and *λόγος* (Logos) would, further, have signified only an attribute of God. The predicate is emphatically placed in the proposition before the subject, because of the progress of the thought; this being the third and highest statement respecting the Word—the climax of the two preceding propositions. The word *God*, used attributively, maintains the personal distinction between God and the Word, but makes the unity of essence and

* The word *hypostasis* is equivalent to *substance*. In theological language it is used in the sense of *person* as distinguished from *essence*. Hence the adverb *hypostatically* signifies *personally* in the theological sense, which recognizes three *persons* in the Godhead with one *essence*.

nature to follow the distinction of person, and ascribes to the Word all the attributes of the divine essence. "There is something majestic in the way in which the description of the Logos, in the three brief but great propositions of ver. 1, is unfolded with *increasing* fulness" (Meyer).

2. **The same** (*οὗτος*). Lit., *this one;* the one first named; the Word.

Was in the beginning with God. In ver. 1 the elements of this statement have been given separately: the Word, the eternal being of the Word, and his active communion with God. Here they are combined, and with new force. This same Word not only was coëternal with God in respect of *being* (*ἦν, was*), but was eternally *in active communion* with Him (*in the beginning with* God: *πρὸς τὸν Θεὸν*): "not simply the Word with God, but God with God" (Moulton). Notice that here *Θεὸν* has the article, as in the second proposition, where God is spoken of absolutely. In the third proposition, *the Word was God*, the article was omitted because *Θεὸς* described the nature of the Word and did not identify his person. Here, as in the second proposition, the Word is placed in *personal* relation to God.

This verse forms the transition point from the discussion of the personal being of the Word to His manifestation in creation. If it was *this same* Word, and no other, who was Himself God, and who, from all eternity, was in active communion with God, then the statement follows naturally that all things were created through Him, thus bringing the essential nature of the Word and His manifestation in creation into connection. As the idea of the Word involves knowledge and will, wisdom and force, the creative function is properly His. Hence His close relation to created things, especially to man, prepares the way for His incarnation and redeeming work. The connection between creation and redemption is closer than is commonly apprehended. It is intimated in the words of Isaiah (xlvi. 4), "I have made, and I will bear." Redemption, in a certain sense, grows out of creation. Because God created man in

His own image, He would restore him to that image. Because God made man, He loves him, educates him, bears with him carries on the race on the line of His infinite patience, is burdened with its perverseness and blindness, and expresses and effectuates all this in the incarnation and redemptive work of Jesus Christ. God is under the stress of the parental instinct (humanly speaking) to redeem man.

3. **All things** (*πάντα*). Regarded *severally*. The reference is to the infinite *detail* of creation, rather than to creation as a whole, which is expressed by *τὰ πάντα, the all* (Col. i. 16). For this reason John avoids the word *κόσμος, the world*, which denotes the world as a great system. Hence Bengel, quoted by Meyer, is wrong in referring to *κόσμῳ* (*the world*) of ver. 10 as a parallel.

Were made (*ἐγένετο*). Lit., *came into being*, or *became*. Expressing the passage from nothingness into being, and the unfolding of a divine order. Compare. vv. 14, 17. Three words are used in the New Testament to express the act of creation: *κτίζειν, to create* (Apoc. iv. 11.; x. 6; Col. i. 16); *ποιεῖν, to make* (Apoc. xiv. 7; Mark x. 6), both of which refer to the Creator; and *γίγνεσθαι, to become*, which refers to that which is created. In Mark x. 6, both words occur. "From the beginning of the *creation* (*κτίσεως*) God *made*" (*ἐποίησεν*). So in Eph. ii. 10: "We are His *workmanship* (*ποίημα*), *created* (*κτισθέντες*) in Christ Jesus." Here the distinction is between the *absolute being* expressed by *ἦν* (see on ver. 1), and the *coming into being* of creation (*ἐγένετο*). The same contrast occurs in vv. 6, 9: "A man sent from God *came into being*" (*ἐγένετο*); "the true Light *was*" (*ἦν*).

"The main conception of creation which is present in the writings of St. John is expressed by the first notice which he makes of it: *All things came into being through the Word.* This statement sets aside the notions of eternal matter and of inherent evil in matter. 'There was when' the world 'was not' (John xvii. 5, 24); and, by implication, all things as made were good. The agency of the Word, 'who was God,' again excludes

both the idea of a Creator essentially inferior to God, and the idea of an abstract Monotheism in which there is no living relation between the creature and the Creator; for as all things come into being 'through' the Word, so they are supported 'in' Him (John i. 3; compare Col. i. 16 sq.; Heb. i. 3). And yet more, the use of the term *ἐγένετο, came into being*, as distinguished from *ἐκτίσθη, were created*, suggests the thought that creation is to be regarded (according to our apprehension) as a manifestation of a divine law of love. Thus creation (*all things came into being through Him*) answers to the Incarnation (*the Word became flesh*). All the unfolding and infolding of finite being to the last issue lies in the fulfilment of His will who is love" (Westcott, on 1 John ii. 17).

By Him (*δι' αὐτοῦ*). Lit., *through* him. The preposition *διά* is generally used to denote the working of God through some secondary agency, as *διὰ τοῦ προφήτου, through the prophet* (Matt. i. 22, on which see note).* It is the preposition by which the relation of Christ to creation is usually expressed (see 1 Cor. viii. 6; Col. i. 16; Heb. i. 2), though it is occasionally used of the Father (Heb. ii. 10; Rom. xi. 36, and Gal. i. 1, where it is used of both). Hence, as Godet remarks, it "does not lower the Word to the rank of a simple instrument," but merely implies a different relation to creation on the part of the Father and the Son.

Without (*χωρὶς*). Lit., *apart from*. Compare xv. 5.

Was not anything made that was made (*ἐγένετο οὐδὲ ἕν, ὃ γέγονεν*). Many authorities place the period after *ἕν*, and join *ὃ γέγονεν* with what follows, rendering, "without Him was not anything made. That which hath been made was life in Him."†

* So the Rev., but not consistently throughout. A. V., *by*. See my article on the Revised New Testament, Presbyterian Review, October, 1881.

† This reading is very earnestly defended by Canon Westcott, and is adopted in Westcott and Hort's text, and supported by Milligan and Moulton. It is rejected by Tischendorf and by the Revisers; also by Alford, De Wette, Meyer, and Godet. Grammatical considerations seem to be against it (see Alford on the passage), but Canon Westcott's defence is most ingenious and plausible.

Made (ἐγένετο), as before, *came into being.*

Not anything (οὐδὲ ἕν). Lit., *not even one thing.* Compare on πάντα (*all things*) at the beginning of this verse.

That was made (ὁ γέγονεν). Rev., more correctly, *that hath been made*, observing the force of the perfect tense as distinguished from the aorist (ἐγένετο). The latter tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, *that which hath been made and exists.* The combination of a positive and negative clause (compare ver. 20) is characteristic of John's style, as also of James'. See note on "wanting nothing," Jas. i. 4.

4. **In Him was life** (ἐν αὐτῷ ζωὴ ἦν). He was the fountain of life—physical, moral, and eternal—its principle and source. Two words for *life* are employed in the New Testament: βίος and ζωή. The primary distinction is that ζωή means *existence* as contrasted with death, and βίος, the period, means, or manner of existence. Hence βίος is originally the higher word, being used of men, while ζωή is used of *animals* (ζῶα). We speak therefore of the discussion of the life and habits of animals as *zoo*logy; and of accounts of men's lives as *bio*graphy. Animals have the vital principle in common with men, but men lead lives controlled by intellect and will, and directed to moral and intellectual ends. In the New Testament, βίος means either *living*, i.e., *means of subsistence* (Mark xii. 44; Luke viii. 43), or *course of life*, life regarded as an economy (Luke viii. 14; 1 Tim. ii. 2; 2 Tim. ii. 4). Ζωὴ occurs in the lower sense of life, considered principally or wholly as *existence* (1 Pet. iii. 10; Acts viii. 33; xvii. 25; Heb. vii. 3). There seems to be a significance in the use of the word in Luke xvi. 25: "Thou in thy *lifetime* (ἐν τῇ ζωῇ σου) receivedst thy good things;" the intimation being that the rich man's life had been little better than mere existence, and not life at all in the true sense. But throughout the New Testament ζωὴ is the

nobler word, seeming to have changed places with *βίος*. It expresses the sum of mortal and eternal blessedness (Matt. xxv. 46; Luke xviii. 30; John xi. 25; Acts ii. 28; Rom. v. 17; vi. 4), and that not only in respect of men, but also of God and Christ. So here. Compare John v. 26; xiv. 6; 1 John i. 2. This change is due to the gospel revelation of the essential connection of sin with death, and consequently, of life with holiness. "Whatever truly lives, does so because sin has never found place in it, or, having found place for a time, has since been overcome and expelled" (Trench).

Ζωὴ is a favorite word with John. See xi. 25; xiv. 6; viii. 12; 1 John i. 2; v. 20; John vi. 35, 48; vi. 63; Apoc. xxi. 6; xxii. 1, 17; vii. 17; John iv. 14; Apoc. ii. 7; xxii. 2, 14, 19; John xii. 50; xvii. 3; xx. 31; v. 26; vi. 53, 54; v. 40; iii. 15, 16, 36; x. 10; v. 24; xii. 25; vi. 27; iv. 36; 1 John v. 12, 16; John vi. 51.

Was the Light of men (*ἦν τὸ φῶς τῶν ἀνθρώπων*). Passing from the thought of creation in general to that of mankind, who, in the whole range of created things, had a special capacity for receiving the divine. *The Light*—the peculiar mode of the divine operation upon men, conformably to their rational and moral nature which alone was fitted to receive the light of divine truth. It is not said that the *Word* was light, but that the *life* was the light. The Word becomes light through the medium of life, of spiritual life, just as sight is a function of physical life. Compare xiv. 6, where Christ becomes the life through being the truth; and Matt. v. 8, where the pure heart is the medium through which God is beheld. In whatever mode of manifestation the Word is in the world, He is the light of the world; in His works, in the dawn of creation; in the happy conditions of Eden; in the Patriarchs, in the Law and the Prophets, in His incarnation, and in the subsequent history of the Church. Compare ix. 5. *Of men*, as a class, and not of individuals only.

THE SECOND DIVISION OF THE PROLOGUE. THE WORD DISOWNED.

Against the eternal being, light and life of the divine Word, a contrary principle emerges in the world — *darkness.* The purpose and work of God in creation having been set forth, we are now shown man's attitude toward these.

5. **Shineth** (*φαίνει*). Note the present tense, indicating not merely the present point of time, but that the light has gone forth continuously and without interruption from the beginning until now, and is still shining. Hence *φαίνει, shineth,* denoting the peculiar property of light under all circumstances, and not *φωτίζει, lighteneth* or *illuminateth,* as in ver. 9. The shining does not always illuminate. Compare 1 John ii. 8.

In the darkness (*ἐν τῇ σκοτίᾳ*). *Σκοτία, darkness,* is a word peculiar to later Greek, and used in the New Testament almost exclusively by John. It occurs once in Matt. x. 27, and once in Luke xii. 3. The more common New Testament word is *σκότος,* from the same root, which appears in *σκιά, shadow,* and *σκηνή, tent.* Another word for darkness, *ζόφος,* occurs only in Peter and Jude (2 Pet. ii. 4, 17; Jude 6, 13). See on 2 Pet. ii. 4. The two words are combined in the phrase *blackness of darkness* (2 Pet. ii. 17; Jude 13). In classical Greek *σκότος,* as distinguished from *ζόφος,* is the stronger term, denoting the condition of darkness as opposed to light in nature. Hence of *death;* of *the condition before birth;* of *night. Ζόφος,* which is mainly a poetical term, signifies *gloom, half-darkness, nebulousness.* Here the stronger word is used. The darkness of sin is *deep.* The moral condition which opposes itself to divine light is *utterly* dark. The very light that is in it is darkness. Its condition is the opposite of that happy state of humanity indicated in ver. 4, when the life was the light of men; it is a condition in which mankind has become the prey of falsehood, folly and sin. Compare 1 John i. 9–11. Rom. i. 21, 22.

Comprehended (*κατέλαβεν*). Rev., *apprehended.* Wyc., *took not it.* See on Mark ix. 18; Acts iv. 13. *Comprehended,*

in the sense of the A. V., *understood*, is inadmissible. This meaning would require the middle voice of the verb (see Acts iv. 13; x. 34; xxv. 25). The Rev., *apprehended*, i.e., *grasped* or *seized*, gives the correct idea, which appears in John xii. 35, "lest darkness *come upon* you," i.e., *overtake* and *seize*. The word is used in the sense of *laying hold of so as to make one's own;* hence, *to take possession of*. Used of obtaining the prize in the games (1 Cor. ix. 24); of attaining righteousness (Rom. ix. 30); of a demon taking possession of a man (Mark ix. 18); of the day of the Lord *overtaking* one as a thief (1 Thess. v. 4). Applied to darkness, this idea includes that of *eclipsing* or *overwhelming*. Hence some render *overcame* (Westcott, Moulton). John's thought is, that in the struggle between light and darkness, light was victorious. The darkness did not *appropriate* the light and eclipse it. "The whole phrase is indeed a startling paradox. The light does not banish the darkness; the darkness does not overpower the light. Light and darkness coexist in the world side by side" (Westcott).

6. **There was a man** (ἐγένετο ἄνθρωπος). Better, Rev., "there *came* a man," ἐγένετο denoting the historical manifestation, the *emergence* of the Baptist into the economy of the revelation of the light. Compare iii. 1, *there was a man* (ἦν ἄνθρωπος), where the mere fact that there was such a man as Nicodemus is stated. See remarks on ἦν, ver. 1. A distinction is also intimated between *the eternal being* (ἦν) of the Word and *the coming into being* of his messenger.

Sent (ἀπεσταλμένος). See on Matt. x. 2, 16; Mark iv. 29; Luke iv. 18. The verb carries the sense of sending an envoy with a special commission. Hence it is used of the mission of the Son of God, and of His apostles; the word *apostle* being directly derived from it. It is thus distinguished from πέμπω, *to send*, which denotes simply the relation of the sender to the sent. See on xx. 21, and 1 John iii. 5. The statement is not merely equivalent to *was sent*. The finite verb and the participle are to be taken separately, as stating two distinct facts, the *appear-*

ance and the *mission* of John. There *came* a man, and that man was *sent* from God.

From God (*παρὰ Θεοῦ*). The preposition means *from beside.* It invests the messenger with more dignity and significance than if the writer had said, "sent *by* God." It is used of the Holy Spirit, sent *from* the Father (xv. 26).

Whose name was John (*ὄνομα αὐτῷ Ἰωάνης*). Lit., *the name unto him John.* The first mention of John the Baptist. The last occurs, Acts xix. 3. On the name, see on Matt. iii. 1; Luke iii. 2. John never speaks of the Baptist as John the Baptist, like the other Evangelists, but simply as John. This is perfectly natural on the supposition that John himself is the author of the gospel, and is the other John of the narrative.

7. **The same** (*οὗτος*). Compare ver. 2, and the pronoun *ἐκεῖνος, he*, in ver. 8.

For a witness (*εἰς μαρτυρίαν*). Rev., more correctly, *for witness: a* witness would be *μάρτυρα* as Acts i. 8. The sense is *for witness-bearing* or *to bear witness.* On the word, see Acts i. 22; 1 Pet. v. 1. It is one of John's characteristic words, occurring nearly fifty times in various forms in his Gospel, and thirty or forty times in the Epistles and Apocalypse. The emphatic development of the idea of witness is peculiar to this Gospel. "It evidently belongs to a time when men had begun to reason about the faith, and to analyze the grounds on which it rested" (Westcott). He develops the idea under the following forms: The witness of the Father (v. 31, 34, 37); the witness of Christ himself (viii. 14; xviii. 37); the witness of works (v. 17, 36; x. 25; xiv. 11; xv. 24); the witness of Scripture (v. 39, 40, 46; i. 46); the witness of the forerunner (i. 7; v. 33, 35); the witness of the disciples (xv. 27; xix. 35; xxi. 24; 1 John i. 2; iv. 14); the witness of the Spirit (xv. 26; xvi. 13, 14; 1 John v. 6). Note the emphasis attached to the idea here, by the twofold form in which it is put: first, generally, *for witness,* and then by giving the subject of the testimony.

All. The Baptist took up the work of the prophets, as respects their preparation for the universal extension of the divine call (Isa. xlix. 6). His message was to *men*, without regard to nation, sect, descent, or other considerations.

Through him. John the Baptist.

8. **He** (ἐκεῖνος). Emphatic, "It was not *he* who was the light." Compare ii. 21, "*He* (ἐκεῖνος) spake," bringing out the difference between Jesus' conception of destroying and rebuilding the temple, and that of his hearers.

That light (τὸ φῶς). Rev., *the* light. The emphatic *that* of the A. V. is unnecessary.

Was sent. Rev., *came*. Neither in the original text. Lit., "He was not the light, but *in order that* (ἵνα) he might bear witness." So in ix. 3. "Neither hath this man sinned, nor his parents, but (he was born blind) *that* the works," etc. Compare xv. 25.

9. **That was the true light, etc.** This passage is differently interpreted. Some join *coming* (ἐρχόμενον) with *man* (ἄνθρωπον), and render *every man that cometh*, as A. V. Others join *coming* with *light*, and render, as Rev., *the true light—coming into the world*. The latter is the preferable rendering, and is justified by John's frequent use of the phrase *coming into the world*, with reference to our Lord. See iii. 19; vi. 14; ix. 39; xi. 27; xii. 46; xvi. 28; xviii. 37. In iii. 19 and xii. 46, it is used as here, in connection with *light*. Note especially the latter, where Jesus himself says, "*I am come a light into the world*." *Was* (ἦν) is to be taken independently, *there was*, and not united in a single conception with *coming* (ἐρχόμενον), so as to mean *was coming*. The light *was*, existed, when the Baptist appeared as a witness. Up to the time of his appearance it was all along *coming:* its permanent *being* conjoined with a slow, progressive *coming*, a revelation "at sundry times and in divers manners" (Heb. i. 1). "From the first He was on His way to the world, advancing toward the incarnation by pre-

paratory revelations" (Westcott). Render therefore as Rev., "There was the true light, *even the light* which lighteth every man, coming into the world."

True (*ἀληθινὸν*). Wyc., *very* light (compare the Nicene creed, "*very* God of *very* God"). This epithet is applied to light only here and 1 John ii. 8, and is almost confined to the writings of John. A different word, *ἀληθής*, also rendered *true*, occurs at iii. 33; v. 31; viii. 13, and elsewhere. The difference is that *ἀληθής* signifies *true*, as contrasted with *false*; while *ἀληθινός* signifies what is *real*, *perfect*, and *substantial*, as contrasted with what is *fanciful*, *shadowy*, *counterfeit*, or merely *symbolic*. Thus God is *ἀληθής* (John iii. 33) in that He cannot lie. He is *ἀληθινός* (1 Thess. i. 9), as distinguished from idols. In Heb. viii. 2, the heavenly tabernacle is called *ἀληθινή*, as distinguished from the Mosaic tabernacle, which was a *figure* of the heavenly reality (Heb. ix. 24). Thus the expression *true light* denotes the realization of the original divine idea of the Light—the archetypal Light, as contrasted with all imperfect manifestations: "the Light which fulfilled all that had been promised by the preparatory, partial, even fictitious lights which had existed in the world before."

> "Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they."
>
> TENNYSON, *In Memoriam*.

Lighteth (*φωτίζει*). See on *shineth*, ver. 5, and compare Luke xi. 35, 36.

Every man (*πάντα ἄνθρωπον*). Not *collectively*, as in ver. 7, but *individually* and *personally*.

The world (*τὸν κόσμον*). As in ver. 3, the creation was designated *in its several details* by *πάντα, all things*, so here, creation is regarded *in its totality*, as an ordered whole. See on Acts xvii. 24; Jas. iii. 6.

Four words are used in the New Testament for *world:* (1)

γῆ, *land, ground, territory, the earth*, as distinguished from the heavens. The sense is purely physical. (2) οἰκουμένη, which is a participle, meaning *inhabited*, with γῆ, *earth*, understood, and signifies the earth as *the abode of men;* the whole *inhabited* world. See on Matt. xxiv. 14; Luke ii. 1. Also in a physical sense, though used once of "the world to come" (Heb. ii. 5). (3) αἰών, essentially *time*, as the condition under which all created things exist, and the measure of their existence: *a period of existence; a lifetime; a generation;* hence, a *long space* of time; an *age, era, epoch, period of a dispensation.* On this primary, physical sense there arises a secondary sense, viz., *all that exists in the world under the conditions of time.* From this again develops a more distinctly ethical sense, *the course and current of this world's affairs* (compare the expression, *the times*), and this course as corrupted by sin; hence *the evil world.* So Gal. i. 4; 2 Cor. iv. 4. (4) κόσμος, which follows a similar line of development from the physical to the ethical sense; meaning (a) *ornament, arrangement, order* (1 Pet. iii. 3); (b) *the sum-total of the material universe considered as a system* (Matt. xiii. 35; John xvii. 5; Acts xvii. 24; Philip. ii. 15). Compare Plato. "He who is incapable of communion is also incapable of friendship. And philosophers tell us, Callicles, that communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos, or order, not disorder or misrule" ("Gorgias," 508). (c) *That universe as the abode of man* (John xvi. 21; 1 John iii. 17). (d) *The sum-total of humanity in the world; the human race* (John i. 29; iv. 42). (e) In the ethical sense, *the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God* (John vii. 7; xv. 18; xvii. 9, 14; 1 Cor. i. 20, 21; 2 Cor. vii. 10; Jas. iv. 4).

This word is characteristic of John, and pre-eminently in this last, ethical sense, in which it is rarely used by the Synoptists; while John nowhere uses αἰών of the moral order. In this latter sense the word is wholly strange to heathen literature, since the heathen world had no perception of the opposition between God

and sinful man; between the divine order and the moral disorder introduced and maintained by sin.

10. **He was in the world.** Not merely at His advent, but before His incarnation no less than after it. See on vv. 4, 5.

Was made (*ἐγένετο*). Came into being. See on ver. 3.

By Him. Or *through* Him (*διά*). See on ver. 3.

Knew (*ἔγνω*). Recognized. Though He was in the world and was its Creator, yet the world did not recognize him. This is the relation of ideas in these three clauses, but John expresses this relation after the Hebrew manner, by simply putting the three side by side, and connecting them by *καὶ, and*. This construction is characteristic of John. Compare viii. 20, where the point of the passage is, that *though* Jesus was teaching publicly, where He might easily have been seized, *yet* no man attempted his seizure. This is expressed by two parallel clauses with the simple copulative. "These words spake Jesus," etc., "*and* no man laid hands on Him."

Him (*αὐτὸν*). The preceding *him* (*αὐτοῦ*) is, in itself, ambiguous as to gender. So far as its form is concerned, it might be neuter, in which case it would refer to *the light*, "the Word regarded as a luminous *principle*," as *it*, in ver. 5. But *αὐτὸν* is masculine, *Him*, so that the Word now appears as a *person*. This determines the gender of the preceding *αὐτοῦ*.

On the enlightened and unenlightened nature, compare the allegory in Plato's "Republic," at the beginning of Book vii., where he pictures men confined from childhood in an underground den, chained so that they can only see before them, and with no light save from a fire behind them. They mistake shadows for substance, and echoes for voices. When they are liberated and compelled to look at the light, either of the fire or of the sun, their unaccustomed eyes are pained, and they imagine that the shadows which they formerly saw are truer than the real objects which are now shown them. Finally, they will be able to see the sun, and will recognize him as the giver of the

seasons and years, and the guardian of all that is in the visible world. "When the eye of the soul is turned round, the whole soul must be turned round from the world of becoming into that of being, and of the brightest and best of being, or, in other words, of the good."

Notice also the appropriateness of the two verbs joined with the neuter and the masculine pronouns. In ver. 5, with *it*, the Word, as a *principle of light*, *κατέλαβεν*, *apprehended*. Here, with *Him*, the Word, as a *person*, *ἔγνω*, *recognized*.

11. **He came** (*ἦλθεν*). The narrative now passes from the general to the special action of the Word as the Light. The verb *came*, in the aorist tense, denotes a definite act—the Incarnation. In ver. 10 the Word is described as in the world *invisibly*. Now He *appears*.

Unto His own (*εἰς τὰ ἴδια*). Lit., *his own things*: see on Acts i. 7. The Rev. follows the A. V. Wyc., *into his own things*. Render *his own home*, and compare xvi. 32; xix. 27; Acts xxi. 6. The reference is to the land of Israel, which is recognized as God's own in a peculiar sense. See Jer. ii. 7; Hosea ix. 3; Zech. ii. 12; Deut. vii. 6. Not a repetition of ver. 10. There is a progress in the narrative. He *was* in the *world* at large: then he *came* unto His own home.

His own (*οἱ ἴδιοι*). The masculine gender, as the preceding was neuter. That signified His own *home* or *possessions*, this His own *people*. Rev., *they that were His own*.

Received (*παρέλαβον*). Most commonly in the New Testament of taking one along with another. See on Matt. iv. 5; xvii. 1; Acts xvi. 33. But also of accepting or acknowledging one to be what he professes to be, and of receiving something transmitted, as 1 Cor. xi. 23; Gal. i. 12, etc. Westcott thinks this latter sense is implied here; Christ having been offered by the teachers of Israel through John. Alford adopts the former sense; "expressing the personal assumption to one's self as a friend or companion." De Wette explains *to receive into the house*. Godet strains a point by explaining as *welcomed*. De

Wette's explanation seems to agree best with *his own home*. Here again compare the nice choice of verbs: *apprehended* (*κατέλαβεν*) the Light as a *principle*, and *received* (*παρέλαβοι*) the Light as a *person* and the Master of the house.

THIRD DIVISION OF THE PROLOGUE. THE WORD RECEIVED (12-18).

12. **As many as** (*ὅσοι*). Denoting *individuals*, as *οἱ ἴδιοι* (ver. 11) signified the nation *at large*.

Received (*ἔλαβον*). The simple verb of the compound *παρέλαβον* in ver. 11. The meaning of the two verbs is substantially the same (so Alford, De Wette, and apparently Meyer), though some recognize a difference, as Milligan and Moulton, who render *παρέλαβον accepted*, and *ἔλαβον received*, and say that "the former lays emphasis upon *the will* that consented (or refused) to receive, while the latter brings before us *the possession gained:* so that the full meaning is, As many as by accepting Him, received Him." For the use of the simple verb, see v. 43; xiii. 20; xix. 6.

Power (*ἐξουσίαν*). Rev., *the right*. Six words are used for *power* in the New Testament: *βία, force*, often oppressive, exhibiting itself in violence (Acts v. 26; xxvii. 41. Compare the kindred verb *βιάζεται*, Matt. xi. 12; "the kingdom of heaven is *taken by violence*): *δύναμις, natural ability* (see on 2 Pet. ii. 11): *ἐνέργεια, energy*, power *in exercise;* only of *superhuman* power, good or evil. Used by Paul only, and chiefly in the Epistles of the Imprisonment (Eph. i. 19; iii. 7; Col. ii. 12. Compare the kindred verb *ἐνεργέω, to put forth power*, and see on Mark vi. 14; Jas. v. 16): *ἰσχύς, strength* (see on 2 Pet. ii. 11. Compare the kindred verb *ἰσχύω, to be strong*, and see on Luke xiv. 30; xvi. 3): *κράτος, might*, only of God, *relative* and *manifested* power, *dominion* (Eph. i. 19; vi. 10; 1 Tim. vi. 16; 1 Pet. iv. 11. Compare the kindred verb *κρατέω, to have power, to be master of*, and see on Mark vii. 3; Acts iii. 11): *ἐξουσία, liberty of action* (*ἔξεστι, it is lawful*), *authority*, delegated or arbitrary (John v. 27; x. 18; xvii. 2; xix. 10, 11. See on

Mark ii. 10; Luke xx. 20). Here, therefore, *ἐξουσία* is not merely *possibility* or *ability*, but legitimate *right* derived from a competent source—the Word.

To become (*γενέσθαι*). As those who are *born* (ver. 13. Compare iii. 3, and Matt. v. 45).

Sons (*τέκνα*). Rev., more correctly, *children*. *Son* is *υἱός*. *Τέκνον*, *child* (*τίκτω*, *to bring forth*), denotes a relation based on community of *nature*, while *υἱός*, *Son*, may indicate only *adoption* and *heirship*. See Gal. iv. 7. Except in Apoc. xxi. 7, which is a quotation, John never uses *υἱός* to describe the relation of Christians to God, since he regards their position not as a result of *adoption*, but of a *new life*. Paul, on the other hand, regards the relation from the legal standpoint, as adoption, imparting a new dignity and relation (Rom. viii. 15; Gal. iv. 5, 6). See also Jas. i. 18; 1 Pet. i. 3, 23, where the point of view is John's rather than Paul's. *Τέκνον*, indicating the relationship of man to God, occurs in John i. 12; xi. 52; 1 John iii. 1, 2, 10; v. 2, and always in the plural.

Believe on (*πιστευούσιν εἰς*). The present participle, *believing*, indicates the present and continuous activity of faith. The word is used by John, sometimes with the dative case simply, meaning to believe a person or thing; *i.e.*, to believe that they are true or speak the truth. Thus, to believe the *Scripture* (ii. 22); believe *me* (iv. 21); believe *Moses, his writings, my words* (v. 46). At other times with a preposition, *εἰς*, *into*, which is rendered *believe in*, or *believe on*. So here, vi. 29; viii. 30; 1 John v. 10. See the two contrasted in vi. 29, 30; viii. 30, 31; 1 John v. 10. To believe *in*, or *on*, is more than mere acceptance of a statement. It is so to accept a statement or a person as to rest upon them, to trust them practically; to draw upon and avail one's self of all that is offered to him in them. Hence to believe *on* the Lord Jesus Christ is not merely to believe the facts of His historic life or of His saving energy as facts, but to accept Him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon Him for present and

future salvation, and to accept and adopt His precepts and example as binding upon the life.

Name (*ὄνομα*). See on Matt. xxviii. 19. Expressing the sum of the qualities which mark the nature or character of a person. To believe in the name of Jesus Christ the Son of God, is to accept as true the revelation contained in that title. Compare xx. 31.

13. **Which** (*οἱ*). Referring to *children of God.*

Were born (*ἐγεννήθησαν*). Lit., *were begotten.* The phrase *γεννηθῆναι ἐκ τοῦ Θεοῦ, to be born or begotten of God*, occurs only here in the Gospel, and several times in the First Epistle. It is peculiar to John.

There is a progress of thought in the three following clauses, describing the proper origin of a believer's new life. Children of God are begotten, not of *blood*, nor of *the will of the flesh*, nor of *the will of man.* "The new birth is not brought about by *descent*, by *desire*, or by *human power*" (Westcott).

Of blood (*ἐξ αἱμάτων*). Lit., *of bloods.* The plural is variously explained: by some as indicating the duality of the sexes, by others of the multiplicity of ancestors. The best explanation seems to be afforded by a similar use of the plural in Plato, *ἔτι ἐν γάλαξι τρεφόμενοι*, "while still nourished by *milks*" ("Laws," 887). The fluids, blood or milk being represented as the sum-total of all their parts. Compare *τὰ ὕδατα, the waters.*

14. **And** the Word (*καὶ*). The simple copula as before; not *yea*, or *namely*, or *therefore*, but passing to a new statement concerning the Word.

Was made flesh (*σὰρξ ἐγένετο*). Rev., "*became* flesh." The same verb as in ver. 3. All things *became* through Him; He in turn *became* flesh. "He became that which first became through Him." In becoming, He did not cease to be the Eternal Word. His divine nature was not laid aside. In becoming flesh He did not part with the rational soul of man.

Retaining all the essential properties of the Word, He entered into a new *mode* of being, not a new *being*.

The word σὰρξ, *flesh*, describes this new mode of being. It signifies *human nature in and according to its corporeal manifestation*. Here, as opposed to the *purely* divine, and to the purely immaterial nature of the Word. He did not first become a personality on becoming flesh. The prologue throughout conceives Him as a personality from the very beginning—from eternal ages. The phrase *became flesh*, means more than that He assumed a *human body*. He assumed *human nature entire*, identifying Himself with the race of man, having a human body, a human soul, and a human spirit. See xii. 27; xi. 33: xiii. 21; xix. 30. He did not assume, for a time merely, humanity as something foreign to Himself. The incarnation was not a mere *accident* of His substantial being. "He became flesh, and did not *clothe Himself* in flesh." Compare, on the whole passage, 1 John iv. 2; 2 John 7.

Dwelt (ἐσκήνωσεν). Lit., *tabernacled, fixed*, or *had His tabernacle:* from σκηνή, *a tent* or *tabernacle*. The verb is used only by John: in the Gospel only here, and in Apoc. vii. 15; xii.12; xiii. 6; xxi. 3. It occurs in classical writings, as in Xenophon, ἐν τῷ πεδίῳ ἐσκήνου, *he pitched his tent in the plain* ("Anabasis," vii. 4, 11). So Plato, arguing against the proposition that the unjust die by the inherent destructive power of evil, says that "injustice which murders others keeps the murderer alive—aye, and unsleeping too; οὕτω πόῤῥω που ὡς ἔοικεν ἐσκήνωται τοῦ θανάσιμος εἶναι, i.e., literally, so far *has her tent been spread* from being a house of death" ("Republic," 610). The figure here is from the Old Testament (Lev. xxvii. 11; 2 Sam. vii. 6; Ps. lxxviii. 67 sqq.; Ezek. xxxvii. 27). The tabernacle was the dwelling-place of Jehovah; the meeting-place of God and Israel. So the Word came to men in the person of Jesus. As Jehovah adopted for His habitation a dwelling like that of the people in the wilderness, so the Word assumed a community of nature with mankind, an embodiment like that of humanity at large, and became flesh. "That which was from the beginning, we heard, we saw, we beheld, we handled.

Our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 1–3. Compare Philip. ii. 7, 8).

Some find in the word *tabernacle*, a *temporary* structure (see the contrast between *σκῆνος*, *tabernacle*, and *οἰκοδομή*, *building*, in 2 Cor. v. 1), a suggestion of the transitoriness of our Lord's stay upon earth; which may well be, although the word does not necessarily imply this; for in Apoc. xxi. 3, it is said of the *heavenly* Jerusalem "the *tabernacle* of God is with men, and *He will set up his tabernacle* (*σκηνώσει*) with them."

Dante alludes to the incarnation in the seventh canto of the "Paradiso:"

> ——"the human species down below
> Lay sick for many centuries in great error,
> Till to descend it pleased the Word of God
> To where the nature, which from its own Maker
> Estranged itself, He joined to Him in person
> By the sole act of His eternal love."

Among us (*ἐν ἡμῖν*). In the midst of us. Compare Gen. xxiv. 3, Sept., "the Canaanites, *with whom I dwell* (*μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς*)." The reference is to the eye-witnesses of our Lord's life. "According as the spectacle presents itself to the mind of the Evangelist, and in the words *among us* takes the character of the most personal recollection, it becomes in him the object of a delightful contemplation" (Godet).

The following words, as far as and including *Father*, are parenthetical. The unbroken sentence is: "The Word became flesh, and dwelt among us, full of grace and truth."

We beheld (*ἐθεασάμεθα*). Compare Luke ix. 32; 2 Pet. ii. 16; 1 John i. 1; iv. 14. See on Matt. xi. 7; xxiii. 5. The word denotes calm, continuous contemplation of an object which remains before the spectator.

Glory (*δόξαν*). Not the *absolute* glory of the Eternal Word, which could belong only to His pre-existent state, and to the conditions subsequent to his exaltation; but His glory revealed under human limitations both in Himself and in those who beheld Him. The reference is again to the Old Testament mani-

festations of the divine glory, in the wilderness (Exod. xvi. 10; xxiv. 16, etc.); in the temple (1 Kings viii. 11); to the prophets (Isa. vi. 3; Ezek. i. 28). The divine glory flashed out in Christ from time to time, in His transfiguration (Luke ix. 31; compare 2 Pet. i. 16, 17) and His miracles (John ii. 11; xi. 4, 40), but appeared also in His perfect life and character, in His fulfilment of the absolute idea of manhood.

Glory. Without the article. This repetition of the word is explanatory. The nature of the glory is defined by what follows.

As (ὡς). A particle of comparison. Compare Apoc. v. 6, "a lamb *as though* it had been slain;" also Apoc. xiii. 3.

Of the only begotten of the Father (μονογενοῦς παρὰ πατρὸς). Rev., "*from* the Father." The glory was *like*, corresponds in nature to, the glory of an only Son sent from a Father. It was the glory of one who partook of His divine Father's essence; on whom the Father's love was visibly lavished, and who represented the Father as His ambassador. The word μονογενής, *only begotten* (De Wette and Westcott, "only *born*") is used in the New Testament of a human relationship (Luke vii. 12; viii. 42; ix. 38). In the Septuagint it answers to *darling*, Heb., *only one*, in Ps. xxi., A. V. xxii. 20; and to *desolate* in Ps. xxiv., A. V. xxv., 16. With the exception of the passages cited above, and Heb. xi. 17, it occurs in the New Testament only in the writings of John, and is used only of Christ. With this word should be compared Paul's πρωτότοκος, *first born* (Rom. viii. 29; Col. i. 15, 18), which occurs but once in John (Apoc. i. 5), and in Heb. i. 6; xi. 28; xii. 23. John's word marks the relation to the Father as unique, stating the fact in itself. Paul's word places the eternal Son in relation to the universe. Paul's word emphasizes His existence before created things; John's His distinctness from created things. Μονογενής distinguishes between Christ as the *only* Son, and the *many children* (τέκνα) of God; and further, in that the only Son did not *become* (γενέσθαι) such

by receiving power, by adoption, or by moral generation, but *was* (ἦν) such in the beginning with God. The fact set forth does not belong to the sphere of His incarnation, but of His eternal being. The statement is anthropomorphic,* and therefore cannot fully express the metaphysical relation.

Of the Father is properly rendered by Rev., "*from* the Father," thus giving the force of παρά (see on *from God*, ver. 6). The preposition does not express the idea of *generation*, which would be given by ἐκ or by the simple genitive, but of *mission—sent* from the Father, as John from God (see vi. 46; vii. 29; xvi. 27; xvii. 8). The correlative of this is ver. 18, "who is *in the bosom* (εἰς τὸν κόλπον) of the Father;" lit., "into the bosom," the preposition εἰς signifying *who has gone into and is there;* thus viewing the Son as having returned to the Father (but see on ver. 18).

Full of grace and truth (πλήρης χάριτος καὶ ἀληθείας). This is connected with the main subject of the sentence: "The Word—full of grace and truth." A common combination in the Old Testament (see Gen. xxiv. 27, 49; xxxii. 10; Exod. xxxiv. 6; Ps. xl. 10, 11; lxi. 7). In these two words the character of the divine revelation is summed up. "Grace corresponds with the idea of the revelation of God as Love (1 John iv. 8, 16) by Him who is Life; and Truth with that of the revelation of God as Light (1 John i. 5) by Him who is Himself Light" (Westcott). Compare ver. 17. On *Grace*, see on Luke i. 30.

15. As ver. 14 is parallel to vv. 1–5, so this verse is parallel to vv. 6–8, but with an advance of thought. Vv. 6–8 set forth the Baptist's witness to the Word as the general light of men. This verse gives the Baptist's witness to the personal Word become flesh.

Bare witness (μαρτυρεῖ). Present tense. Rev., correctly, *beareth witness.* The present tense describes the witness of the

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* *i.e.*, attributing human form and human modes of activity to God, as when we speak of the *hand*, the *face*, the *eye* of God, or of God *begetting* as here.

Baptist as abiding. The fact of the Word's becoming flesh is permanently established by his testimony.

Cried (*κέκραγεν*). See on Mark v. 5; ix. 24; Luke xviii. 39. The verb denotes an inarticulate utterance as distinguished from words. When used in connection with articulate speech, it is joined with *λέγειν* or *εἰπεῖν*, *to say*, as vii. 28, *cried, saying*. Compare vii. 37; xii. 44. The crying corresponds with the Baptist's description of himself as *a voice* (*φωνή*, *sound* or *tone*), Mark i. 3; Luke iii. 4; John i. 23. The verb is in the perfect tense, but with the usual classical sense of the present.

Was He (*ἦν*). The imperfect tense, pointing back to a testimony historically past.

After me (*ὀπίσω μου*). Lit., *behind* me: in His human manifestation.

Is preferred before me (*ἔμπροσθέν μου γέγονεν*). Lit., "*is become*," so Rev., "or *is here* (compare vi. 25) before me." *Before* is used of *time*, not of *dignity* or *rank*. The expression is enigmatical in form: "my successor is my predecessor." The idea of the superior *dignity* of Christ is not a necessary inference from His coming after John, as, on that interpretation, the words would imply. On the contrary, the herald who precedes is *inferior* in dignity to the Prince whom he announces.

For (*ὅτι*). Or *because*. The reason for the preceding statement: the key to the enigma.

He was before me (*πρῶτός μου ἦν*). Lit., *first in regard of me* (Rev., in margin). The reference to dignity would require *ἐστίν*, *is* (see Matt. iii. 11, "*is* mightier"). A similar expression occurs in xv. 18: the world hated me *before* (it hated) *you* (*πρῶτον ὑμῶν*). The reference is to the pre-existence of Christ. When speaking of Christ's *historic* manifestation, *is become before me*, the Baptist says *γέγονεν*. When speaking of Christ's *eternal* being, *He was before me*, he uses *ἦν*. The

meaning is, then, that Christ, in His human manifestation, appeared after John, but, as the Eternal Word, preceded him, because He existed before him. Compare viii. 58.*

16. **And** (*καὶ*). But the correct reading is *ὅτι*, *because*, thus connecting the following sentence with "*full* of grace and truth" in ver. 14. We know Him as *full* of grace and truth, because we have received of His *fulness*.

Of His fulness (*ἐκ τοῦ πληρώματος αὐτοῦ*). These and the succeeding words are the Evangelist's, not the Baptist's. The word *fulness* (*πλήρωμα*) is found here only in John, but frequently occurs in the writings of Paul, whose use of it in Ephesians and Colossians illustrates the sense in John; these being Asiatic churches which fell, later, within the sphere of John's influence. The word is akin to *πλήρης*, *full* (ver. 14), and to *πληροῦν*, *to fill* or *complete*; and means *that which is complete in itself*, *plenitude*, *entire number* or *quantity*. Thus the crew of a ship is called *πλήρωμα*, its *complement*. Aristophanes ("Wasps," 660), "*τούτων πλήρωμα*, *the sum-total* of these, is nearly two thousand talents." Herodotus (iii., 22) says that the *full term* of man's life among the Persians is eighty years; and Aristotle ("Polities," iv., 4) refers to Socrates as saying that the eight classes, representing different industries in the state, constitute the *pleroma* of the state (see Plato, "Republic," 371). In Ephesians i. 23, Paul says that the church is the *pleroma* of Christ: *i.e.*, the plenitude of the divine graces in Christ is communicated to the Church as His body, making all the body, supplied and knit together through the joints and bands, to increase with the increase of God (Col. ii. 19; compare Eph. iv. 16). Similarly he prays (Eph. iii. 19) that the brethren may be filled unto all the *pleroma* of God: *i.e.*, that they may be filled with the fulness which God imparts. More closely related to John's use of the term here are Col. i. 19, "It pleased

* I follow Meyer and Godet. De Wette, Alford, Milligan and Moulton adopt the other interpretation, referring *ἔμπροσθεν*, to *rank* or *dignity*. So Westcott, who, however, does not state the issue between the two explanations with his usual sharpness.

the Father that in Him (Christ) should all *the fulness* (*τὸ πλήρωμα*, note the article) dwell;" and ii. 9, 10, "In Him dwelleth all *the pleroma* of the Godhead *bodily* (i.e., *corporeally, becoming incarnate*), and in Him ye are *fulfilled* (*πεπληρωμένοι*)." This declares that the *whole aggregate* of the divine powers and graces appeared in the incarnate Word, and corresponds with John's statement that "the Word became *flesh* and tabernacled among men, *full* of grace and truth;" while "ye are *fulfilled*" answers to John's "of His *fulness* we all received." Hence John's meaning here is that Christians receive from the divine completeness whatever each requires for the perfection of his character and for the accomplishment of his work (compare John xv. 15; xvii. 22).*

Have—received (*ἐλάβομεν*). Rev., *we received:* rendering the aorist tense more literally.

Grace for grace (*χάριν ἀντὶ χάριτος*). The preposition *ἀντί* originally means *over against; opposite; before* (in a local sense). Through the idea of placing one thing over against another is developed that of *exchange*. Thus Herodotus (iii., 59), "They bought the island, *ἀντὶ χρημάτων, for* money." So Matt. v. 38, "An eye *for* (*ἀντί*) an eye," etc. This idea is at the root of the peculiar sense in which the preposition is used here. We received, not New Testament grace *instead of* Old Testament grace; nor simply, grace *added to* grace; but new grace imparted as the former measure of grace has been received and improved. "To have realized and used one measure of grace, was to have gained a larger measure (as it were) *in exchange* for it." Consequently, *continuous, unintermitted* grace. The idea of the development of one grace from another is elaborated by Peter (2 Pet. i. 5), on which see notes. Winer cites a most interesting parallel from Philo. "Wherefore, having provided and dispensed the first graces (*χάριτας*), before their recipients have waxed wanton through satiety, he subsequently bestows

* It is hardly necessary to refer the critical student to the admirable note of Bishop Lightfoot, in his Commentary on Colossians, p. 323 sq.

different graces *in exchange for* (ἀντὶ) those, and a third supply *for* the second, and ever new ones *in exchange for* the older."

17. **For** (ὅτι). Because. Giving the ground of the statement that Christians received new and richer gifts of grace: the ground being that the law of Moses was a limited and narrow enactment, while Jesus Christ imparted the fulness of grace and truth which was in Him (ver. 14). Compare Rom. iv. 15; x. 4; Gal. iii. 10.

Was given (ἐδόθη). A special gift serving a special and preparatory purpose with reference to the Gospel: the word being appropriate to "an external and positive institution."

By Moses (διά). Lit., *through*. See on *by Him*, ver. 3.

Grace and truth **came** (ἐγένετο). Came into being as the development of the divine plan inaugurated in the law, and unfolding the significance of the gift of the law. They came into being not *absolutely*, but in relation to mankind. Compare 1 Cor. i. 30, where it is said of Christ, He *was made* (properly, *became*, ἐγενήθη) unto us wisdom and righteousness, etc. Note the article with *grace* and *truth; the* grace and *the* truth; that which in the full sense is grace and truth. *Grace* occurs nowhere else in John, except in salutations (2 John 3; Apoc. i. 4; xxii. 21).

Jesus Christ. The Being who has been present in the Evangelist's mind from the opening of the Gospel is now first named. The two clauses, "the law was given," "grace and truth came," without the copula or qualifying particles, illustrate the parallelism which is characteristic of John's style (see on ver. 10).

18. **No man hath seen God at any time** (Θεὸν οὐδεὶς ἑώρακεν πώποτε). *God* is first in the Greek order, as emphatic: "*God* hath no man ever seen." As to the substance of the statement, compare iii. 11; Exod. xxxiii. 20; 1 John iv. 12. Manifestations of God to Old Testament saints were only par-

tial and approximate (Exod. xxxiii. 23). The *seeing* intended here is seeing of the divine essence rather than of the divine person, which also is indicated by the absence of the article from *Θεὸν, God.* In this sense even Christ was not seen as God. The verb *ὁράω, to see,* denotes a physical act, but emphasizes the mental discernment accompanying it, and points to the result rather than to the act of vision. In 1 John i. 1; iv. 12, 14, *θεάομαι* is used, denoting *calm* and *deliberate contemplation* (see on ver. 14). In xii. 45, we have *θεωρέω, to behold* (see on Mark v. 15; Luke x. 18). Both *θεάομαι* and *θεωρέω* imply *deliberate* contemplation, but the former is gazing with a view to satisfy the eye, while the latter is beholding more critically, with an inward spiritual or mental interest in the thing beheld, and with a view to acquire knowledge about it. "*Θεωρεῖν* would be used of a general officially reviewing or inspecting an army; *θεᾶσθαι* of a lay spectator looking at the parade" (Thayer).

The only begotten son (*ὁ μονογενὴς υἱὸς*). Several of the principal manuscripts and a great mass of ancient evidence support the reading *μονογενὴς Θεὸς*, "God only begotten." *

Another and minor difference in reading relates to the article, which is omitted from *μονογενὴς* by most of the authorities which favor *Θεὸς*. Whether we read *the only begotten Son, or God only begotten,* the sense of the passage is not affected. The latter reading merely combines in one phrase the two attributes of the word already indicated—*God* (ver. 1), *only begotten* (ver. 14); the sense being *one who was both God and only begotten.*

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* Dr. Scrivener, "Introduction to the Criticism of the New Testament," remarks: "Those who will resort to ancient evidence exclusively for the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided." He decides, however, for the reading *υἱὸς*. So Tischendorf's text, and of commentators, Meyer, De Wette, Alford, Godet, Schaff (in Lange). Westcott and Hort's text gives *Θεὸς*, with *ὁ μονογενὴς υἱὸς* in margin. So Westcott (Commentary), Milligan and Moulton, and Tregelles. See Schaff's note on the passage in Lange; Scrivener, p. 525; and "Two Dissertations," by F. J. A. Hort, Cambridge, 1877.

Who is in the bosom (ὁ ὢν εἰς τὸν κόλπον). The expression ὁ ὢν, *who is*, or *the one being*, is explained in two ways: 1. As a timeless present, expressing the inherent and eternal relation of the Son to the Father. 2. As interpreted by the preposition εἰς, *in*, lit., *into*, and expressing the fact of Christ's return to the Father's glory after His incarnation: "The Son who has entered *into* the Father's bosom and *is* there." In the former case it is an absolute description of the nature of the Son: in the latter, the emphasis is on the historic fact of the ascension, though with a reference to his eternal *abiding* with the Father from thenceforth.

While the fact of Christ's return to the Father's glory may have been present to the writer's mind, and have helped to determine the form of the statement, to emphasize that fact in this connection would seem less consistent with the course of thought in the Prologue than the other interpretation: since John is declaring in this sentence the competency of the incarnate Son to manifest God to mankind. The ascension of Christ is indeed bound up with that truth, but is not, in the light of the previous course of thought, its primary factor. That is rather *the eternal oneness of the Word with God;* which, though passing through the phase of incarnation, nevertheless remains unbroken (iii. 13). Thus Godet, aptly: "The quality attributed to Jesus, of being the perfect revealer of the divine Being, is founded on His intimate and perfect relation to God Himself."

The phrase, *in the bosom of the Father*, depicts this eternal relation as essentially a relation of *love;* the figure being used of the relation of husband and wife (Deut. xiii. 6); of a father to an infant child (Num. xi. 12), and of the affectionate protection and rest afforded to Lazarus in Paradise (Luke xvi. 23). The force of the preposition εἰς, *into*, according to the first interpretation of *who is*, is akin to that of "*with* God" (see on ver. 1); denoting an ever active relation, an eternal going forth and returning to the Father's bosom by the Son in His eternal work of love. He ever goes forth from that element of grace and love and returns to it. That element is His life. He is there "because He plunges into it by His unceasing action" (Godet).

He (ἐκεῖνος). Strongly emphatic, and pointing to the eternal Son. This pronoun is used by John more frequently than by any other writer. It occurs seventy-two times, and not only as denoting the more distant subject, but as denoting and laying special stress on the person or thing immediately at hand, or possessing pre-eminently the quality which is immediately in question. Thus Jesus applies it to Himself as the person for whom the healed blind man is inquiring: "It is *He* (ἐκεῖνος) that talketh with thee" (John ix. 37). So here, "the only-begotten Son who is in the bosom of the Father—*He* hath declared Him."

Hath declared (ἐξηγήσατο). Or, rendering the aorist strictly, *He declared.* From ἐκ, *forth*, and ἡγέομαι, *to lead the way.* Orig., *to lead or govern.* Hence, like the Lat. *praeire verbis*, to *go before with words*, to *prescribe or dictate a form of words.* To *draw out in narrative*, to *recount* or *rehearse* (see Acts xv. 14, and on Luke xxiv. 35). To relate *in full;* to *interpret*, or *translate.* Therefore ἐξήγησις, *exegesis*, is *interpretation* or *explanation.* The word ἐξηγητής was used by the Greeks of an *expounder* of oracles, dreams, omens, or sacred rites. Thus Crœsus, finding the suburbs of Sardis alive with serpents, sent to the *soothsayers* (ἐξηγητὰς) of Telmessus (Herodotus, i., 78). The word thus comes to mean a *spiritual director.* Plato calls Apollo the *tutelary director* (πατρῷος ἐξηγητής) of religion ("Republic," 427), and says, "Let the priests be *interpreters* for life" ("Laws," 759). In the Septuagint the word is used of the *magicians* of Pharaoh's court (Gen. xli. 8, 24), and the kindred verb of *teaching* or *interpreting* concerning leprosy (Levit. xiv. 57). John's meaning is that the Word *revealed* or *manifested* and *interpreted* the Father to men. The word occurs only here in John's writings. Wyc. renders, *He hath told out.* These words conclude the Prologue.

THE HISTORICAL NARRATIVE now begins, and falls into two general divisions.

I. THE SELF-REVELATION OF CHRIST TO THE WORLD (i. 19–xii. 50).

II. THE SELF-REVELATION OF CHRIST TO THE DISCIPLES (xiii. 1–xxi. 23).*

19. **This** (*αὕτη*). The following. This use of the pronoun, calling the reader's attention to what follows, and preparing him for it, is frequent in John. Sometimes the pronoun carries the sense of *quality: of this character.* See iii. 19; xv. 12; 1 John v. 4, 9, 11, 14.

Witness (*μαρτυρία*). Testimony. See on ver. 7, and 1 Pet. v. 1.

John. See on ver. 6. Note the article: *the* John previously mentioned.

The Jews (*οἱ Ἰουδαῖοι*). This is a characteristic word in John. It occurs more than fifty times in his Gospel as his own expression, while there are six instances of the formula *King of the Jews* used by Gentiles. In the Synoptic Gospels, on the other hand, to twelve instances of *King of the Jews*, there are but four passages in which the word Jews occurs. In Paul's writings it is comparatively rare, mostly in contrast with *Greek*, and both in contrast with Christianity. In the Apocalypse it is found twice (ii. 9; iii. 9), of those who say they are Jews and are not, but are "of the synagogue of Satan" and "do lie."

John, in the Gospel, distinguishes between *the multitude* (*ὁ ὄχλος*) and *the Jews* (*Ἰουδαῖοι*). By the former he means the aggregate of the Jewish inhabitants of Palestine, the *mass* of the people, chiefly Galilæans; by the latter, more particularly Judæans, the leaders of Judaism in opposition to Jesus. The *multitude* are unsettled in conviction, inquisitive, despised by the Pharisees, inclined to listen to Jesus and to believe; moved by an impulse to make Him a king, escorting Him triumphantly into Jerusalem, and not appearing in the narrative of the trial

* I take this division from Westcott.

and crucifixion. The *Jews* are tenacious of the expectation of a national Messiah. They represent the narrow, sectarian aspect of Judaism; they are the instigators and leaders of the opposition to Jesus, and to them His crucifixion is attributed. John uses the word where the other Evangelists speak of the opposers of Christ as Pharisees, Sadducees, elders, chief-priests, scribes, or lawyers. He recognizes the distinction between Pharisee and Sadducee, and though he does not mention the latter by name, he characterizes them by their position. Jesus is the key to the sense in which John employs the term *Jews*. He regards them in their relation to Him. The idea underlying the word is habitually that of separation from the character and privileges of a true Israelite through their rejection of Jesus.*

Sent (*ἀπέστειλαν*). As a deputation. See on ver. 6.

Priests and Levites. Representing the ecclesiastical element of the nation; the two classes employed in the temple service. See Josh. iii. 3; 2 Chron. xxx. 27; Ezek. xliv. 15. The combination occurs nowhere else in the New Testament. These deputies probably came from the Sanhedrim.

To ask (*ἵνα ἐρωτήσωσιν*). Lit., *in order that they should ask.* See on Matt. xv. 23.

Who art thou (*σὺ τίς εἶ*)? Lit., *thou, who art thou?*

20. **He confessed and denied not.** John's characteristic combination of a positive and negative clause. See on ver. 3. Both verbs are used absolutely.

I am not the Christ. According to the proper reading, *ἐγὼ*, *I*, stands first in the Baptist's statement, the *ὅτι* having the force merely of quotation marks. It is emphatic: "I am not the Christ, though the Christ is here." Some were questioning

* The student should by all means read Canon Westcott's admirable summary of this subject in the Introduction to his Commentary on John's Gospel.

whether John was the Christ (Luke iii. 15; Acts xiii. 25). Note the frequent occurrence of the emphatic *I:* vv. 23, 26, 27, 30, 31, 33, 34. On *the Christ*, see on Matt. i. 1.

24. **What then? Art thou Elias?** Better, as Rev., *Elijah.* Some authorities read, *What then art thou? Elijah?* Elijah, predicted in Mal. iv. 5, as the forerunner of the day of the Lord.

Art thou that prophet? Rev., "*the* prophet." According to the Greek order, *the prophet art thou.* See Deut. xviii. 15, and compare Acts iii. 22; vii. 37; John i. 46; vi. 14.

No. Observe how the successive denials become shorter.

23. **The voice** (*φωνὴ*). Or, *a* voice. There is no article. See on Matt. iii. 5.

Crying in the wilderness. Some join *in the wilderness* with *make straight*, as in the Hebrew. The quotation is from Isa. xl. 3. In the other three Gospels it is *applied* to the Baptist (Matt. iii. 3; Mark i. 3; Luke iii. 4). Here he uses it of himself. On *wilderness*, see on Matt. iii. 1.

Make straight the way (*εὐθύνατε τὴν ὁδὸν*). For *ὁδὸν, way*, all the Synoptists have *τρίβους, beaten tracks;* and for the verb *εὐθύνατε, make straight*, the adjective and verb *εὐθείας ποιεῖτε.* On the figure of preparing the roads, see on Luke iii. 5.

24. **They which were sent were** (*οἱ ἀπεσταλμένοι ἦσαν*). Lit., *those having been sent were.* But the best texts omit the article, so that the remaining words form the pluperfect passive: "*they had been sent* from the Pharisees." This addition of an explanatory circumstance is characteristic of John. Compare i. 41, 45; ix. 14; xi. 5, 18; xiii. 23.

26. **I baptize with water: but there standeth.** The best texts omit *but;* so that the two clauses illustrate John's characteristic parallelism, and bring out the sharp contrast between the Baptist and his successor.

Among you (*μέσος ὑμῶν*). The Greek idiom is *a mid one in respect of you*. *Ἐγὼ, I*, and *μέσος, a mid one*, stand respectively at the head of the parallel clauses, thus emphasizing the two contrasted parties.

Standeth (*ἕστηκεν*). The best texts read *στήκει*, a verb which is kindred to *ἕστηκεν*, but with the added sense of *firm, persistent* standing. Thus, *stand fast* (1 Cor. xvi. 13; Gal. v. 1: Philip. i. 27). The verb emphasizes the firm, dignified attitude of Christ.

Ye know not (*ὑμεῖς*). Emphatic.

27. **He it is who, coming after me** (*αὐτός ἐστιν ὁ ὀπίσω μοῦ ἐρχόμενος*). The best texts omit the first two words. Westcott and Hort also omit *ὁ*; so that the rendering is, *whom ye know not, coming after me.*

Was preferred before me. The best texts omit.

To unloose (*ἵνα λύσω*). Lit., *that I should unloose.* **Mark** (i. 7) and Luke (iii. 16) have *unloose.* Matt. (iii. 11) *bear.* See on Matt. iii. 11.

28. **Bethabara** (*Βηθαβαρᾷ*). The correct reading is *Βηθανίᾳ, Bethany.* Not the Bethany of John xi. 18, but an unknown village. It was not uncommon for two places to have the same name, as the two *Bethsaidas*, the one on the eastern shore of the Lake of Gennesaret (Mark vi. 32, 45), and the other on the western shore (John i. 44); the two Cæsareas, on the Mediterranean (Acts viii. 40), and in Gaulonitis, at the foot of Lebanon, Cæsarea Philippi (Matt. xvi. 13).

Was baptizing (*ἦν βαπτίζων*). The participle with the substantive verb indicating continued action; *was engaged in baptizing.*

29. **John.** The best texts omit.

Seeth (*βλέπει*). Both *ὁράω* and *βλέπω* denote the physical act of seeing, the former *seeing in general*, the latter *the single* look. The perception indicated by *βλέπω* is more *outward;* the perception of sense as distinguished from *mental* discernment, which is prominent in *ὁράω*. A *look* told the Baptist that the Mightier One had come. See on ver. 18, and Matt. vii. 3.

Unto (*πρὸς*). Strictly, *towards.*

Behold (*ἴδε*). The imperative in the singular number, though the *company* of his followers is addressed. This construction, however, is not uncommon. See Matt. xxvi. 65; Acts xiii. 46.

The Lamb (*ὁ ἀμνὸς*). The word occurs in John only here and in ver. 36. Also in Acts viii. 32; 1 Pet. i. 19. The diminutive *ἀρνίον, a little lamb*, is found once in the Gospel (xxi. 15), often in the Apocalypse, but only of the glorified Redeemer, and nowhere else in the New Testament. In some instances the word may emphasize the gentle and innocent character of Jesus suffering to expiate the sins of men (Apoc. v. 6, 12; xiii. 8); but it is also employed in describing Him as *indignant* (Apoc. vi. 16); as *victorious* (Apoc. xvii. 4); as *the object of adoration* (Apoc. v. 8); and as *enthroned* (Apoc. v. 13; vii. 17).

The term, *the Lamb of God* (note the article), is evidently used here by the Baptist in some sense understood by his hearers, and points to Isa. liii. (7); compare Acts viii. 32. The reference is probably to the Paschal lamb, though commentators differ.

Of God. Provided by God for sacrifice.

That taketh away (*ὁ αἴρων*). Either *takes away* or *takes upon himself*, in order to bear: either *removal* or *expiation* of sin. The one idea, however, is included in the other. The *taking away* of the sin is through His bearing it. In Isa. liii. (Sept.), *φέρω, to bear*, and its compound *ἀναφέρω* (see on 1 Pet.

ii. 5) are used, and *αἴρω, to take up and carry away*, occurs only in the phrase *his life is taken from the earth*, A.V., *he was cut off out of the land of the living*, in accordance with the universal usage of the Septuagint, which never employs *αἴρειν* to express the *bearing* of sin. If the Baptist had meant *bearing*, he would probably have used *φέρω*. Compare 1 John iii. 5: "He was manifested to *take away* (*ἵνα ἄρῃ*) our sins," and 1 John i. 7, "cleanseth us from all sin." In the use of the *present* tense, *taketh*, the Baptist views the future consummation of Christ's atoning work as potentially present.

The sin (*τὴν ἁμαρτίαν*). Collectively regarded.

World. See on ver. 9.

30. **Of whom** (*περὶ οὗ*); i.e., "*concerning* whom;" but the proper reading is *ὑπὲρ οὗ*, "*on behalf* of whom;" *in vindication of*.

A man (*ἀνὴρ*). Three words are used in the New Testament for *man: ἄῤῥην* or *ἄρσην*, *ἀνήρ*, and *ἄνθρωπος*. *Ἄρσην* marks merely the *sexual distinction*, *male* (Rom. i. 27; Apoc. xii. 5, 13). *Ἀνήρ* denotes the man *as distinguished from the woman*, as male or as a husband (Acts viii. 12; Matt. i. 16), or from a *boy* (Matt. xiv. 21). Also man as endowed with courage, intelligence, strength, and other noble attributes (1 Cor. xiii. 11; Eph. iv. 13; Jas. iii. 2).

Ἄνθρωπος is generic, without distinction of sex, *a human being* (John xvi. 21), though often used in connections which indicate or imply sex, as Matt. xix. 10; x. 35. Used of *mankind* (Matt. iv. 4), or of the *people* (Matt. v. 13, 16; vi. 5, 18; John vi. 10). Of man as distinguished from animals or plants (Matt. iv. 19; 2 Pet. ii. 16), and from God, Christ as divine and angels (Matt. x. 32; John x. 33; Luke ii. 15). With the notion of weakness leading to sin, and with a contemptuous sense (1 Cor. ii. 5; 1 Pet. iv. 2; John v. 12; Rom. ix. 20). The more honorable and noble sense thus attaches to *ἀνήρ* rather than to *ἄνθρωπος*. Thus Herodotus says that when the Medes charged the Greeks, they fell in vast numbers, so that

it was manifest to Xerxes that he had many men *combatants* (*ἄνθρωποι*) but few *warriors* (*ἄνδρες*) vii., 210. So Homer: "O friends, be *men* (*ἀνέρες*), and take on a stout heart" ("Iliad," v., 529). *Ἀνήρ* is therefore used here of Jesus by the Baptist with a sense of dignity. Compare *ἄνθρωπος*, in ver. 6, where the word implies no disparagement, but is simply indefinite. In John *ἀνήρ* has mostly the sense of *husband* (iv. 16–18). See vi. 10.

31. **And I** (*κἀγώ*). Emphatic. "And *I*, though I predicted His coming (ver. 30), knew Him not."

Knew Him not. Officially, as the Messiah. There is no reference to personal acquaintance. It is inconceivable that, with the intimate relations between the two families, the Baptist should have been personally unacquainted with Jesus.

Israel. Always with the idea of the *spiritual* privilege of the race.

32. **Bare record** (*ἐμαρτύρησεν*). Better, *bear witness*, as Rev. See on ver. 7.

I saw (*τεθέαμαι*). Rev., more correctly, gives the force of the perfect tense, *I have beheld*. Calmly and thoughtfully; see on ver. 14. The perfect indicates the abiding effect of the vision. Compare *ἑώρακα*, *I have seen* (ver. 34).

As a dove (*ὡσεὶ περιστερὰν*). In the shape of a dove. See on Matt. iii. 16.

33. **The same** (*ἐκεῖνος*). Rev., *He*. See on ver. 18. Emphasizing the *personal* communication of Christ to the Baptist.

With the Holy Ghost (*ἐν Πνεύματι Ἁγίῳ*). Better, as Rev., *Holy Spirit*. The preposition *ἐν*, *in* (Rev., in marg.), often has the instrumental force, *with*. Here, however, it would seem to signify the *element* of the new life, as *ἐν ὕδατι*, *in water*, signifies the element of the symbolic baptism, and might better be rendered *in*. The absence of the article from *Holy Spirit* falls

in with this, as indicating the spiritual influence of the divine Agent rather than His personality.

34. **I saw** (ἑώρακα). Rev., more strictly, according to the perfect tense, *I have seen*. See on ver. 32, and note the different verb for seeing, on which see on ver. 18.

Bare record (μεμαρτύρηκα). Rev., *have borne witness*. Also the perfect tense.

The Son of God. This is the proper reading, but one very important manuscript reads ὁ ἐκλεκτὸς, *the chosen*. By the phrase John means the Messiah. It has the same sense as in the Synoptic Gospels. Compare Matt. xi. 27; xxviii. 19. For the sense in which it was understood by the Jews of Christ's day, see v. 18, 19; x. 29, 30–36. The phrase occurs in the Old Testament only in Daniel iii. 25. Compare Ps. ii. 12. On υἱὸς, *son*, as distinguished from τέκνον, *child*, see on ver. 12.

35. **Stood** (εἱστήκει). Rev., more correctly, *was standing*, since the imperfect tense denotes something in progress. Here, therefore, with the idea of *waiting;* was standing in expectation. Compare vii. 37; xviii. 5, 6, 18.

Two of his disciples. The one was Andrew (ver. 41), the other the Evangelist himself, who studiously refrains from mentioning his own name throughout the narrative. The name of James the elder also does not appear, nor that of Salome, the Evangelist's mother, who is mentioned by name in Mark's Gospel (xv. 40; xvi. 1). The omission of his own name is the more significant from the fact that he is habitually exact in defining the names in his narrative. Compare the simple designation *Simon* (i. 42) with subsequent occurrences of his name after his call, as i. 42; xiii. 6; xxi. 15, etc. Also Thomas (xi. 16; xx. 24; xxi. 2); Judas Iscariot (vi. 71; xii. 4; xiii. 2, 26); the other Judas (xiv. 22). Note also that he never speaks of the Baptist as *John the Baptist*, like the other three Evangelists, but always as *John*.

36. **Looking** (ἐμβλέψας). Rev., giving the force of the aorist, *and he looked.* See on ver. 29. The verb is used by John only here and ver. 42.

As He walked (περιπατοῦντι). The verb literally means to walk *about* (περί). Here, possibly, walking *along.* Westcott, "walking *away.*" See on 1 Pet. v. 8; Luke xi. 44.

37. **Speak** (λαλοῦντος). Lit., *speaking.*

They followed. Bengel says, "The origin of the Christian Church."

38. **Saw** (θεασάμενος). Better, as Rev., *beheld:* looked steadfastly upon them as if studying them.

What seek ye? The first words of Christ as recorded by John. Compare Matt. iii. 15; Mark i. 15; Luke ii. 49.

Rabbi. *My great one; my honorable sir.* Explained by Jesus himself as διδάσκαλος, *teacher* (Matt. xxiii. 8, where the proper reading is διδάσκαλος, instead of καθηγητὴς, *guide, master*, found in Matt. xxiii. 10). Used by the Jews in addressing their teachers, and formed from a Hebrew root meaning *great.* It occurs commonly in John, and is found in Matthew and Mark, but not in Luke, who uses ἐπιστατής. See on Luke v. 5.

Being interpreted. John frequently adds explanatory remarks. See vv. 42, 43; ix. 7.

Dwellest thou (μένεις). Rev., *abidest.* Jesus had asked "*What* seek ye?" not *whom.* They reply, "Where dost *thou* abide?"

39. **See** (ἴδετε). But the correct reading is ὄψεσθε, *ye shall see.*

They came. The best texts add οὖν, *therefore.* So Rev. This connecting particle is found in John's Gospel as often as in the other three combined, and most commonly in narrative,

marking the transition from one thing to another, and serving to connect the several parts of the narrative. See ver. 22; ii. 18; iii. 25; iv. 28, 30, etc. Much more frequently thus than in the discourses, where it would be used to mark a sequence of thought. Still such instances occur, as vv. 21, 25; iii. 29; viii. 5; iv. 11.

He dwelt (*μένει*). The present tense. Lit., they saw where he *dwelleth*. For a similar construction see ii. 9; iv. 1; Acts x. 18, etc.

Tenth hour. The question is whether this is to be reckoned according to the Jewish or the Roman method of computation. The Jewish method, employed by the other Evangelists, begins the day at sunrise; so that, according to this, the tenth hour would be four o'clock in the afternoon. The Roman method, like our own, reckons from midnight; according to which the tenth hour would be ten o'clock in the morning. The weight of the argument seems, on the whole, to be in favor of the Jewish method, which is undoubtedly assumed by John in xi. 9. The Greeks of Asia Minor, for whom John wrote, had the Jewish method, received from the Babylonians. Godet cites an incident from the "Sacred Discourses" of Aelius Aristides, a Greek sophist of the second century, and a contemporary of Polycarp. God having commanded him to take a bath, he chose the *sixth* hour as the most favorable to health. It being winter, and the bath a cold one, the hour was *midday;* for he said to his friend who kept him waiting, "Seest thou the shadow is already turning?" Even Canon Westcott, who advocates the Roman method, admits that "this mode of reckoning was unusual in ancient times," and that "the Romans and Greeks, no less than the Jews, reckoned their hours from sunrise," though the Romans reckoned their *civil* days from midnight, and the tenth hour is named as a late hour, when soldiers took their repast or were allowed to rest. Thus Livy, in his account of the Roman attack on Sutrium says, "About the tenth hour the consul ordered his men a repast, and gave directions that they should be ready in arms at

whatever time of the day or night he should give the signal. . . . After refreshing themselves, they consigned themselves to rest" (ix., 37).

Aristophanes says, "When the shadow on the dial is ten feet long, then go to dinner" ("Ecclesiazusæ," 648), and Horace, "You will dine with me to day. Come after the ninth hour" ("Epistle," Bk. 1., vii., 69). It is objected that the time from four o'clock to the close of the day would not have been described as *that day;* but beyond the marking of the specific hour of accompanying Jesus as the first hour of his Christian life, John would not have been unlikely to use a looser and more popular form of speech in indicating the length of the stay with Jesus, meaning simply that they remained with him during the remainder of the day, and, no doubt, prolonged their conversation into the night.*

40. **One of the two.** The other being John.

Andrew. See on Mark iii. 18. Compare Mark xiii. 3; John vi. 8; xii. 22.

Simon Peter's brother. The mention of Simon Peter before he has appeared in the narrative indicates the importance which the Evangelist attaches to him. It seems to assume a knowledge of the evangelic narrative on the part of the readers. See a similar instance of anticipating what is subsequently explained, in the mention of Mary, xi. 2.

41. **He first findeth** (εὑρίσκει οὗτος πρῶτος). Rev., *findeth first. He* is the demonstrative pronoun, *this one*, which, with *first*, seems to point to the later finding of *his* brother by the other disciple, *i.e.*, of James by John. Bengel says: "With the

* It is not easy to adjust all the references to the hour of the day in John's Gospel to either of the two methods. Thus xix. 14 places the crucifixion at the *sixth* hour, or *noon*, reckoning by the Jewish mode, while Mark (xv. 25) names the *third* hour, or between 8 and 9 A.M. The two passages in ch. iv. 6, 52, afford little help, especially the latter. Perhaps, after all, the passage most nearly decisive is xi. 9. There are strong authorities on both sides. For the Roman method, Tholuck, Ebrard, Ewald, Westcott; for the Jewish, Lücke, De Wette, Meyer, Alford, Lange, Godet.

festival freshness of those days beautifully corresponds the word *findeth*, which is frequently used here."

His own (*τὸν ἴδιον*). See on Matt. xxii. 5; xxv. 15; Acts i. 7; 1 Pet. i. 3.

We have found (*εὑρήκαμεν*). This has been called the chapter of the Eurekas.

The Messias. Peculiar to this Gospel, and only here and iv. 25.

Christ. See on Matt. i. 1.

42. **Beheld.** The same word as in ver. 36, on which see. Rev., *looked upon*.

Thou art. Some read interrogatively: *art thou*.

Jona (*Ἰωνᾶ*). The correct reading is *Ἰωάνου, of John*.

A stone (*Πέτρος*). See on Matt. xvi. 18. A detached mass of rock. *Cephas* is the Aramaic name, occurring 1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9.

43. **Jesus.** The best texts omit.

Would go forth (*ἠθέλησεν ἐξελθεῖν*). Rev., better, *was minded to go*. On the construction see on Matt. xx. 14. On the verb *to be minded*, see on Matt. i. 19.

And findeth. Note the graphic interchange of tenses: *was minded, findeth*. The co-ordination of the two clauses, which by other writers would be placed in logical dependence, is characteristic of John. Even where there is a real inner dependence he uses only the simple connective particles. Compare ii. 13 sqq.

Philip. See on Mark iii. 18. For hints of his character see vi. 5, 7; xii. 21 sqq.; xiv. 8, 9.

Saith. The best texts insert *Jesus:* "And *Jesus* said unto him."

Follow (ἀκολούθει). Often used in the New Testament with the special sense of following as a disciple or partisan. See Matt. iv. 20, 22; ix. 9; Mark i. 18; John viii. 12. Also with the meaning of cleaving steadfastly to one and conforming to his example. See Matt. x. 38; xvi. 24; John xii. 26. The verb occurs but once outside of the writings of the Evangelists, 1 Cor. x. 4. It appears in the noun *acolyte*, or *acolyth*, or *acolothist*, a church-servant ranking next below a subdeacon, whose duty it was to trim the lamps, light the church, prepare the sacramental elements, etc. Under the Byzantine emperors the captain of the emperor's body-guard was called Acolouthos, or *the Follower*. See Scott's "Count Robert of Paris."

44. **Of Bethsaida.** Rev., more literally, *from* (ἀπό). Bethsaida of Galilee. See xii. 21, and on ver. 28. Philip, being of the same city as Andrew and Peter, was the more ready to welcome Christ, because of the testimony and example of his fellow-citizens. Notice the change of preposition: *from* Bethsaida (ἀπό) and *out of* (ἐκ) the city. See on *from the dead*, Luke xvi. 31.

45. **Nathanael.** Probably the same as Bartholomew. See on Bartholomew, Mark iii. 18.

Moses in the law, etc. Note the circumstantial detail of this confession as compared with Andrew's (ver. 42).

46. **Come out of Nazareth** (ἐκ Ναζαρὲτ εἶναι). Lit., "*be* out of;" a characteristic expression of John. See iii. 31; iv. 22; vii. 17, 22; viii. 23; xv. 19; xviii. 36, 38, etc. It means more than to *come* out of: rather to come out of as that *which is of;* to be identified with something so as to come forth bearing its impress, moral or otherwise. See especially iii. 31: "He that *is of* the earth is of the earth;" *i.e.*, partakes of its quality. Compare Christ's words to Nicodemus (iii. 6), and 1 Cor. xv. 47.

In the Greek order, *out of Nazareth* stands first in the sen-

tence as expressing the prominent thought in Nathanael's mind, surprise that Jesus should have come from Nazareth, a poor village, even the name of which does not occur in the Old Testament. Contrary to the popular explanation, there is no evidence that Nazareth was worse than other places, beyond the fact of the violence offered to Jesus by its people (Luke iv. 28, 29), and their obstinate unbelief in Him (Matt. xiii. 58; Mark vi. 6). It was a proverb, however, that no prophet was to come from Galilee (John vii. 52).

47. **An Israelite indeed** (*ἀληθῶς Ἰσραηλίτης*). Lit., *truly an Israelite.* An Israelite not merely in descent, but in character, according to the ideal laid down in God's law. The word Israelite itself was an honorable designation. See on *men of Israel*, Acts iii. 12, and compare remarks on *Jews*, ver. 19.

Guile (*δόλος*). Properly, a *bait for fish*, and related at the root to *δελεάζω*, *to catch with a bait*, or *beguile*. See on *beguiling*, 2 Pet. ii. 14. The true Israelite would be the true child of Israel after he had ceased to be the Supplanter. It is an interesting fact that in Genesis xxv. 27, Jacob is called a *plain* man, *i.e.*, as some explain the Hebrew, a *perfect* or *upright* man, and others, a man *of quiet and simple habits*, and that the Septuagint renders this adjective by *ἄπλαστος*, *unfeigned, without disguise, simple, guileless.* The Greek here reads literally, *in whom guile is not.*

48. **Knowest** (*γινώσκεις*). See on Acts xix. 15.

Under the fig-tree (*ὑπὸ τὴν συκῆν*). To be construed with *εἶδον σε*, *I saw thee*; i.e., *I saw thee under the fig-tree.* The preposition with the accusative case, which implies motion toward, indicates his withdrawal *to* the shade of the tree for meditation or prayer. See on ver. 50. The Jewish writings tell of distinguished rabbis who were accustomed to rise early and pursue their studies under the shade of a fig-tree. Compare Mic. iv. 4; Zech. iii. 10. Augustine, in his "Confessions," relates of himself: "I cast myself down, I know not how, under a certain fig-tree, giving full vent to my tears; and the

floods of mine eyes gushed out, an acceptable sacrifice to Thee" (viii. 28). Nathanael asks, "Whence *knowest* thou me?" Jesus answers, "*I saw* thee (*εἶδον*)."

49. **Rabbi.** Nathanael here gives the title, which he had withheld in his first address.

50. **Under the fig-tree** (*ὑπὸ τῆς συκῆς*). Compare ver. 48. Here the same preposition is used with the genitive case, indicating rest, without the suggestion of *withdrawal to.*

Believest thou? Rightly so, though some render affirmatively, *thou believest.*

51. **Verily, verily** (*ἀμὴν, ἀμὴν*). The word is transcribed into our *Amen.* John never, like the other Evangelists, uses the single *verily*, and, like the single word in the Synoptists, it is used only by Christ.

Hereafter (*ἀπ' ἄρτι*). The best texts omit. The words literally mean, *from henceforth;* and therefore, as Canon Westcott aptly remarks, "if genuine, would describe the communion between earth and heaven as established from the time when the Lord entered upon His public ministry."

Heaven (*τὸν οὐρανὸν*). Rev., giving the article, *the heaven.*

Open (*ἀνεῳγότα*). The perfect participle. Hence Rev., rightly, *opened.* The participle signifies *standing* open, and is used in the story of Stephen's martyrdom, Acts vii. 56. Compare Isa. lxiv. 1. The image presented to the true Israelite is drawn from the history of his ancestor Jacob (Gen. xxviii. 12).

Angels. With the exception of xii. 29 and xx. 12, John does not use the word "angel" elsewhere in the Gospel or in the Epistles, and does not refer to their being or ministry. Trench ("Studies in the Gospels") cites a beautiful passage of Plato as suggestive of our Lord's words. Plato is speaking of Love. "He is a great spirit, and like all spirits he is intermediate between the divine and the mortal. He interprets between gods

and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and in him all is bound together, and through him the acts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation find their way. For God mingles not with man, but through Love all the intercourse and speech of God with man, whether awake or asleep, is carried on" ("Symposium," 203).

Son of man. See on Luke vi. 22. Notice the titles successively applied to our Lord in this chapter: the greater Successor of the Baptist, the Lamb of God, the Son of God, the Messiah, the King of Israel. These were all given by others. The title Son of man He applies to Himself.

In John's Gospel, as in the Synoptists, this phrase is used only by Christ in speaking of Himself; and elsewhere only in Acts vii. 56, where the name is applied to Him by Stephen. It occurs less frequently in John than in the Synoptists, being found in Matthew thirty times, in Mark thirteen, and in John twelve.

Jesus' use of the term here is explained in two ways.

I. That He borrows the title from the Old Testament to designate Himself either (*a*) as a *prophet*, as in Ezek. ii. 13; iii. 1, etc.; or (*b*) as the *Messiah*, as prefigured in Dan. vii. 13. This prophecy of Daniel had obtained such wide currency that the Messiah was called *Anani*, or *the man of the clouds*.

(*a.*) This is untenable, because in Ezekiel, as everywhere in the Old Testament, the phrase *Son of man*, or *Sons of men*, is used to describe man under his human limitations, as weak, fallible, and incompetent by himself to be a divine agent.

(*b.*) The allusion to Daniel's prophecy is admitted; but Jesus does not mean to say, "I am the Messiah who is prefigured by Daniel." A political meaning attached in popular conception to the term *Messiah;* and it is noticeable throughout John's Gospel that Jesus carefully avoids using that term before the people, but expresses the thing itself by circumlocution, in order to avoid the complication which the popular

understanding would have introduced into his work. See viii. 24, 25; x. 24, 25.

Moreover, the phrase *Son of man* was not generally applied to the Messiah. On the contrary, v. 27 and xii. 34 show that it was set off against that term. Compare Matt. xvi. 13, 15. *Son of God* is the Messianic title, which, with one exception, appears in confessions (i. 34, 49; xi. 27; xx. 31).*

In Daniel the reference is exclusively to the final stage of human affairs. The point is the final establishment of the divine kingdom. Moreover, Daniel does not say "*the* Son of man," but "one *like a* Son of man." Compare Apoc. i. 13; xiv. 14, where also the article is omitted.

II. The second, and correct explanation is that the phrase *Son of man* is the expression of Christ's self-consciousness as being related to humanity as a whole: denoting His real participation in human nature, and designating Himself as the representative man. It thus corresponds with the passage in Daniel, where the earthly kingdoms are represented by beasts, but the divine kingdom by a Son of man. Hence, too, the word ἄνθρωπος is purposely used (see on *a man*, ver. 30, and compare John viii. 40).

While the human element was thus emphasized in the phrase, the consciousness of Jesus, as thus expressed, did not exclude His divine nature and claims, but rather regarded these through the medium of His humanity. He showed Himself divine in being thus profoundly human. Hence two aspects of the phrase appear in John, as in the Synoptists. The one regards His earthly life and work, and involves His being despised; His accommodation to the conditions of human life; the partial veiling of His divine nature; the loving character of His mission; His liability to misinterpretation; and His outlook upon a consummation of agony. On the other hand, He is possessed of supreme authority; He is about His Father's work; He reveals glimpses of His divine

* In John ix. 35, where Jesus himself formulates a confession, the reading is disputed; three of the leading MSS. reading *Son of man*. See on that passage.

nature through His humanity; His presence and mission entail serious responsibility upon those to whom He appeals; and He foresees a consummation of glory no less than of agony. See Matt. viii. 20; xi. 19; xii. 8, 32; xiii. 37; xvi. 13; xx. 18; xxvi. 64; Mark viii. 31, 38; xiv. 21; Luke ix. 26, 58; xii. 8; xvii. 22; xix. 10; xxii. 69.

The other aspect is related to the future. He has visions of another life of glory and dominion; though present in the flesh, His coming is still future, and will be followed by a judgment which is committed to Him, and by the final glory of His redeemed in His heavenly kingdom. See Matt. x. 23; xiii. 40 sqq.; xvi. 27 sqq.; xix. 28; xxiv. 27, 37, 44; xxv. 31 sqq.; Mark xiii. 26; Luke vi. 22; xvii. 24, 30; xviii. 8; xxi. 27.

CHAPTER II.

1. **The third day.** Reckoning from the last day mentioned (i. 43).

A marriage (*γάμος*). Or marriage *festival*, including a series of entertainments, and therefore often found in the plural. See on Matt. xxii. 2.

Cana of Galilee. To distinguish it from Cana in Cœlo-Syria.

Mother of Jesus. Her name is never mentioned by John.

Was there. When Jesus arrived. Probably as an intimate friend of the family, assisting in the preparations.

2. **Was called.** Rev., *bidden*. After His return from the Baptist.

His disciples. In honor of Jesus.

3. **They wanted wine** (*ὑστερήσαντος οἴνου*). Lit., *when the wine failed*. So Rev. Wyc., *and wine failing*. Some early

authorities read: "they had no wine, for the wine of the marriage was consumed." Marriage festivals sometimes lasted a whole week (Gen. xxix. 27; Judg. xiv. 15; Tobit ix. 12; x. 1).

They have no wine. Implying a request for help, not necessarily the expectation of a miracle.

4. **Woman.** Implying no severity nor disrespect. Compare xx. 13, 15. It was a highly respectful and affectionate mode of address.

What have I to do with thee (*τί ἐμοὶ καὶ σοί*). Lit., *what is there to me and to thee.* See on Mark v. 7, and compare Matt. viii. 29; xxvii. 19; Mark i. 24; Luke viii. 28. It occurs often in the Old Testament, 2 Sam. xvi. 10; 1 Kings xvii. 18, etc. Though in a gentle and affectionate manner, Jesus rejects her interference, intending to supply the demand in His own way. Compare John vi. 6. Wyc., *What to me and to thee, thou woman?*

Mine hour is not yet come. Compare viii. 20; xii. 23; xiii. 1. In every case *the coming of the hour* indicates some crisis in the personal life of the Lord, more commonly His passion. Here the hour of His Messianic manifestation (ver. 11).

5. **Unto the servants** (*διακόνοις*). See on Matt. xx. 26; Mark ix. 35.

6. **Water-pots** (*ὑδρίαι*). Used by John only, and only in the Gospel, ver. 7; iv. 28. *Water*-pots is literally correct, as the word is from *ὕδωρ, water.*

Of stone. Because less liable to impurity, and therefore prescribed by the Jewish authorities for washing before and after meals.

After the manner of the purifying, etc. That is, for the purifications customary among the Jews.

Containing (*χωροῦσαι*). From *χῶρος*, a *place* or *space*. Hence, *to make room* or *give place*, and so, *to have space or room for holding something*.

Firkins (*μετρητὰς*). Only here in the New Testament. From *μετρέω*, *to measure*; and therefore, properly, *a measurer*. A liquid measure containing nearly nine gallons.

7. **Fill** (*γεμίσατε*). Compare Mark iv. 37, and see on Luke xiv. 23.

8. **Draw out** (*ἀντλήσατε*). From *ἄντλος*, *the hold of a ship where the bilge-water settles*, and hence, *the bilge-water itself*. The verb, therefore, originally, means *to bale out bilge-water*; thence, generally, *to draw*, as from a well (iv. 15). Canon Westcott thinks that the water which was changed into wine was not taken from the vessels of purification, but that the servants were bidden, after they had filled the vessels with water, to continue drawing from the well or spring.

Ruler of the feast (*ἀρχιτρικλίνῳ*). From *ἄρχω*, *to be chief*, and *τρίκλινον*, Lat., *triclinium*, *a banqueting-hall with three couches* (see on Mark vi. 39). Some explain the word as meaning *the superintendent of the banqueting-chamber*, a servant whose duty it was to arrange the table-furniture and the courses, and to taste the food beforehand. Others as meaning one of the guests selected to preside at the banquet according to the Greek and Roman usage. This latter view seems to be supported by a passage in Ecclesiasticus (xxxv. 1, 2): "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayst be merry with them, and receive a crown for thy well ordering of the feast." According to the Greek and Roman custom, the ruler of the feast was chosen by throwing the dice. Thus Horace, in his ode to his friend Sestius, says, moralizing on the brevity of life: "Soon the home of Pluto will be thine, nor wilt thou cast lots with the dice for the presidency over the wine." He prescribed the

proportions of wine and water, and could also impose fines for failures to guess riddles, etc. As the success of the feast depended largely upon him, his selection was a matter of some delicacy. Plato says, "Must we not appoint a sober man and a wise to be our master of the revels? For if the ruler of drinkers be himself young and drunken, and not over-wise, only by some special good fortune will he be saved from doing some great evil" ("Laws," 640). The word occurs only here and ver. 9. Wyc. simply transcribes: *architriclyn.*

10. **Have well drunk** (*μεθυσθῶσι*). Wyc., *be filled.* Tynd., *be drunk.* The A. V. and Tynd. are better than the Rev., *when men have drunk freely.* The ruler of the feast means that when the palates of the guests have become less sensitive through indulgence, an inferior quality of wine is offered. In every instance of its use in the New Testament the word means intoxication. The attempt of the advocates of the unfermented-wine theory to deny or weaken this sense by citing *the well-watered garden* (Isa. lviii. 11; Jer. xxxi. 12) scarcely requires comment. One might answer by quoting Plato, who uses *βαπτίζεσθαι, to be baptized,* for being *drunk* ("Symposium," 176). In the Septuagint the verb repeatedly occurs for *watering* (Ps. lxv. 9, 10), but always with the sense of *drenching* or *soaking;* of being *drunken* or *surfeited* with water. In Jer. xlviii. (Sept. xxxi.) 26, it is found in the literal sense, to *be drunken.* The metaphorical use of the word has passed into common slang, as when a drunken man is said to be *wetted* or *soaked* (so Plato, above). The figurative use of the word in the Septuagint has a parallel in the use of *ποτίζω, to give to drink,* to express the watering of ground. So Gen. ii. 6, a mist *watered* the face of the earth, or gave it drink. Compare Gen. xiii. 10; Deut. xi. 10. A curious use of the word occurs in Homer, where he is describing the stretching of a bull's hide, which, in order to make it more elastic, is *soaked* (*μεθύουσαν*) with fat ("Iliad," xvii., 390).

Worse (*ἐλάσσω*). Lit., *smaller.* Implying both worse and weaker. *Small* appears in the same sense in English, as *small-beer.*

Hast kept (*τετήρηκας*). See on 1 Pet. i. 4.

11. **This beginning.** Or, more strictly, *this as a beginning.*

Of miracles (*σημείων*). Rev., correctly, *signs.* See on Matt. xi. 20; xxiv. 24. This act was not merely a *prodigy* (*τέρας*), nor a *wonderful thing* (*θαυμάσιον*), nor a *power* (*δύναμις*), but distinctively a *sign*, a mark of the doer's power and grace, and divine character. Hence it falls in perfectly with the words *manifested His glory.*

Believed on Him (*ἐπίστευσαν εἰς αὐτὸν*). See on i. 12. Lit., believed *into.* Canon Westcott most aptly says that it conveys the idea of "the absolute transference of trust from one's self to another."

12. He went **down** (*κατέβη*). Capernaum being on the lake shore, and Nazareth and Cana on the higher ground.

13. **The Jews' passover.** On John's use of the term *Jews*, see on i. 19. So it is used here with an under-reference to the national religion as consisting in mere ceremonies. The same hint underlies the words in ver. 6, "after the Jews' manner of purifying." Only John mentions this earliest passover of Christ's ministry. The Synoptists relate no incident of his ministry in Judæa, and but for the narrative of John, it could not be positively asserted that Jesus went up to Jerusalem during His public life until the time of His arrest and crucifixion.

14. **The temple** (*ἱερῷ*). The temple *inclosure:* not the *sanctuary* (*ναός*). See on Matt. ix. 5; Mark xi. 16.

Those that sold (*τοὺς πωλοῦντας*). The article defines them as a well-known class.

Changers of money (*κερματιστὰς*). Only here in the New Testament. The kindred noun *κέρμα, money*, which occurs only in ver. 15, is from *κείρω, to cut into bits*, and means therefore *small* coin; "small change," of which the money-changers would require a large supply. Hence *changers of money* means,

strictly, *dealers in small change.* Matthew and Mark use κολλυβιστής (see ver. 15), of which the meaning is substantially the same so far as regards the dealing in *small* coin; but with the difference that κόλλυβος, the noun from which it is derived, and meaning *a small coin*, is also used to denote the *rate* of exchange. This latter word therefore gives a hint of the *premium* on exchange, which John's word here does not convey. The money-changers opened their stalls in the country towns a month before the feast. By the time of the first arrivals of passover-pilgrims at Jerusalem, the country stalls were closed, and the money-changers sat in the temple (see on Matt. xvii. 24; xxi. 12; Mark xi. 15). John's picture of this incident is more graphic and detailed than those of the Synoptists, who merely state summarily the driving out of the traders and the overthrow of the tables. Compare Matt. xxi. 12, 13; Mark xi. 15–17; Luke xix. 45, 46.*

15. **A scourge** (φραγέλλιον). Only here in the New Testament. Only John records this detail.

Of small cords (ἐκ σχοινίων). The Rev. omits *small*, but the word is a diminutive of σχοῖνος, *a rush*, and thence a *rope of twisted rushes.* The A. V. is therefore strictly literal. Herodotus says that when Crœsus besieged Ephesus, the Ephesians made an offering of their city to Diana, by stretching a *small rope* (σχοινίον) from the town wall to the temple of the goddess, a distance of seven furlongs (i., 26). The *schoene* was an Egyptian measure of length, marked by a rush-rope. See Herodotus, ii. 6. Some find in this the etymology of *skein.*

Drove out (ἐξέβαλεν). Lit., as Rev., *cast out.* See on Matt. x. 34; xii. 35; Mark i. 12; Jas. ii. 25.

All. Referring to the *animals.* The A. V. makes the reference to the *traders;* but Rev., correctly, "cast all out—both the sheep and the oxen."

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* I do not raise the question whether the narratives of John and of the Synoptists refer to the same event.

Money. See on ver. 14.

Tables. Wyc., *turned upside down the boards.* See on Luke xix. 23.

16. **My Father's house.** See on *Father's business*, Luke ii. 49, and compare Matt. xxiii. 38, where Jesus speaks of the temple as *your* house. The people had made God's house their own.

Merchandise (*ἐμπορίου*). Only here in the New Testament. The Synoptists say *a den of robbers.*

17. **It was written** (*γεγραμμένον ἐστὶν*). Lit., *it stands written.* This form of the phrase, the participle with the substantive verb, is peculiar to John in place of the more common *γέγραπται.* For a similar construction see iii. 21.

The zeal of thine house. Jealousy for the honor of God's house. *Zeal*, *ζῆλος*, from *ζέω*, *to boil.* See on Jas. iii. 14.

Hath eaten me up (*κατέφαγέ με*). So the Sept., Ps. lxviii. (A. V., lxix. 9). But the best texts read *καταφάγεται, shall eat up.* So Rev., Wyc., "The fervor of love of thine house hath eaten me."

18. **Answered.** Often used in reply to an objection or criticism, or to something present in another's mind, as xix. 7, or iii. 3, where Jesus answers with reference to the error in Nicodemus' mind, rather than in direct reply to his address.

Destroy this temple (*λύσατε τὸν ναὸν τοῦτον*). *Destroy*, lit., *loosen.* Wyc., *undo.* See on Mark xiii. 2; Luke ix. 12; Acts v. 38. Notice that the word for *temple* is *ναὸν, sanctuary* (see on ver. 14). *This temple* points to the *literal* temple, which is truly a temple only as it is the abode of God, hence *sanctuary*, but with a typical reference to Jesus' own person as the

holy dwelling-place of God who "was *in* Christ." Compare 1 Cor. iii. 16, 17. Christ's death was therefore the pulling down of the temple, and His resurrection its rebuilding. The imperative in *destroy* is of the nature of a challenge. Compare *fill ye up*, Matt. xxiii. 32.

20. **Forty and six years was this temple in building** (τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος). Lit., *In forty and six years was this temple built.* It was spoken of as completed, although not finished until thirty-six years later.

Thou. The position of the Greek pronoun makes it emphatic.

21. **He** (ἐκεῖνος). See on i. 18. Emphatic, and marking the contrast between the deeper meaning of Jesus and the literalism of the Jews and of His disciples (see next verse). For other illustrations of John's pointing out the meaning of words of Jesus which were not at first understood, see vii. 39; xii. 33; xxi. 19.

22. **Was risen** (ἠγέρθη). Rev., more correctly, *was raised.* The same verb as in vv. 19, 20.

Had said (ἔλεγεν). Rev., more correctly, *He spake.* The best texts omit *unto them.*

Believed the Scripture (ἐπίστευσαν τῇ γραφῇ). Notice that ἐπίστευσαν, *believed*, is used here with the simple dative, and not with the preposition εἰς, *into* (see on i. 12). The meaning is, therefore, they believed that the Scripture was true. On γραφή, a *passage* or *section* of Scripture, see on Mark xii. 10.

In John, as elsewhere, the word almost always refers to a particular passage cited in the context. The only two exceptions are xvii. 12; xx. 9. For the Old Testament, as a whole, John always uses the plural *αἱ γραφαί.* The passage referred to here is probably Ps. xvi. 10. Compare Acts ii. 27, 31; xiii. 35.

The word. The saying just uttered concerning the destruction of the temple.

23. **At the passover.** Note the omission of *of the Jews* (ver. 13).

In the feast-day (*ἐν τῇ ἑορτῇ*). Rev., *during the feast.* The feast of unleavened bread, during the seven days succeeding the actual passover (see on Mark xiv. 1).

Believed on (*ἐπίστευσαν εἰς*). The stronger expression of faith (i. 12).

His name. See on i. 12. With the phrase *believe on His name*, compare *believe on Him* (viii. 30), which is the stronger expression, indicating a casting of one's self upon Him; while to believe *on the name* is rather to believe in Him as being that which he claims to be, in this case the Messiah. It is believing *recognition* rather than *appropriation.* "Their faith in His name (as that of the Messiah) did not yet amount to any decision of their inner life for Jesus, but was only an opinion produced by the sight of His miracles, that He was the Messiah" (Meyer).

When they saw (*θεωροῦντες*). Rev., literally and rightly, *beholding* (see on i. 14, 29).

He did (*ἐποίει*). Better, *was doing;* the imperfect denoting the wonderful works as *in progress.*

24. **But Jesus** (*αὐτὸς δὲ ὁ Ἰησοῦς*). The *αὐτὸς*, which does not appear in translation, has the force of *on His part*, marking the contrast with those just mentioned.

Did not commit (*οὐκ ἐπίστευεν*). Rev., *trust.* There is a kind of word-play between this and *ἐπίστευσαν, believed*, in the preceding verse. Wyc. reproduces it: "Jesus himself *believed not himself* to them." He did not trust His person to them. Tynd., *put not himself in their hands.* "He had no faith in their faith" (Godet).

Because He knew (*διὰ τὸ αὐτὸν γινώσκειν*). Lit., *on account*

of the fact of His knowing. John describes the Lord's knowledge by two words which it is important to distinguish. *Γινώσκειν,* as here, implies *acquired* knowlege; knowledge which is the result of discernment and which may be enlarged. This knowledge may be drawn from external facts (v. 6; vi. 15) or from spiritual sympathy (x. 14, 27; xvii. 25). *Εἰδέναι* (i. 26) implies *absolute* knowledge: the knowledge of intuition and of satisfied conviction. Hence it is used of Christ's knowledge of divine things (iii. 11; v. 32; vii. 29), of the facts of His own being (vi. 6; viii. 14; xiii. 1), and of external facts (vi. 61, 64; xiii. 11). In xxi. 17 the two words appear together. Peter says to Jesus, appealing to His *absolute* knowledge, "Thou *knowest* (*οἶδας*) all things:" appealing to his *discernment,* "Thou *knowest* or *perceivest* (*γινώσκεις*) that I love Thee."

25. **He needed not** (*οὐ χρείαν εἶχεν*). Lit., *he had not need.*

Testify (*μαρτυρήσῃ*). Rev., better, *bear witness.* The same word is in i. 7, 8, 15, 32 (see on i. 7).

Of man (*περὶ τοῦ ἀνθρώπου*). Better, as Rev., *concerning* man.

He knew (*αὐτὸς ἐγίνωσκεν*). The pronoun is expressed, and with a view to emphasis, as Rev., "He *himself* knew." The imperfect expresses continuance: *He was all along cognizant* as the successive cases presented themselves; thus falling in with the next words, "what was in *the* man," *i.e.,* in each particular man with whom He had to do. No such characteristic as this was attributed to the gods of Paganism. "While, then, the gift of anything like general foreknowledge appears to be withheld from all the deities of invention, that of 'the discerner of the thoughts and intents of the heart,' is nowhere found; nor was it believed of any member of the Olympian community, as it was said of One greater than they, 'He knew all men, and needed not that any should testify of man, for He knew what was in man,'" (Gladstone, "Homer and the Homeric Age," ii., 366).

CHAPTER III.

1. **A man.** With a reference to the last word of the previous chapter. The interview with Nicodemus is, apart from the important truth which it embodies, an illustration of Christ's knowledge of what was in man. Godet truthfully observes that John reminds us by the word ἄνθρωπος (*man*), that Nicodemus was a specimen of the race which Jesus knew so well.

Named Nicodemus. Lit., *Nicodemus, the name unto him.* The name means *conqueror of the people* (νίκη, *victory*, and δῆμος, *people*), though some give it a Hebrew derivation meaning *innocent blood.*

A ruler. A member of the Sanhedrim.

2. **To Jesus.** The best texts substitute πρὸς αὐτὸν, *to him.*

By night. Through timidity, fearing to compromise his dignity, and possibly his safety. The fact is noticed again, xix. 39 (see on vii. 50). *By night*, "when Jewish superstition would keep men at home." He could reach Jesus' apartment without being observed by the other inmates of the house, for an outside stair led to the upper room.

Rabbi. The teacher of Israel (ver. 10) addresses Jesus by the title applied by his own disciples to himself—*my master* (see on i. 38). "We may be sure that a member of the sect that carefully scrutinized the Baptist's credentials (i. 19–24) would not lightly address Jesus by this title of honor, or acknowledge Him as teacher" (Milligan and Moulton).

We know (οἴδαμεν). Assured conviction based on Jesus' miracles (see on ii. 24).

Thou art a teacher. According to the Greek order, *that thou art come from God as teacher.*

From God. These words stand first in the sentence as emphatic. It is from *God* that thou hast come.

3. **Answered and said.** See on ii. 18.

Verily, verily. See on i. 51.

Be born again (*γεννηθῇ ἄνωθεν*). See on Luke i. 3. Lit., *from the top* (Matt. xxvii. 51). Expositors are divided on the rendering of *ἄνωθεν*, some translating, *from above*, and others, *again* or *anew*. The word is used in the following senses in the New Testament, where it occurs thirteen times:

1. *From the top:* Matt. xxvii. 51; Mark xv. 38; John xix. 23.
2. *From above:* John iii. 31; xix. 11; Jas. i. 17; iii. 15, 17.
3. *From the beginning:* Luke i. 3; Acts xxvi. 5.
4. *Again:* Gal. iv. 9, but accompanied by *πάλιν*, *again*.

In favor of the rendering *from above*, it is urged that it corresponds to John's habitual method of describing the work of spiritual regeneration as *a birth from God* (i. 13; 1 John iii. 9; iv. 7; v. 1, 4, 8); and further, that it is Paul, and not John, who describes it as a *new* birth.

In favor of the other rendering, *again*, it may be said: 1. that *from above* does not describe the *fact* but the *nature* of the new birth, which in the logical order would be stated after the fact, but which is *first* announced if we render *from above*. If we translate *anew* or *again*, the logical order is preserved, the *nature* of the birth being described in ver. 5. 2. That Nicodemus clearly understood the word as meaning *again*, since, in ver. 4, he translated it into a *second time*. 3. That it seems strange that Nicodemus should have been startled by the idea of a birth from heaven.

Canon Westcott calls attention to the traditional form of the saying in which the word *ἀναγεννᾶσθαι*, which can only mean *reborn*, is used as its equivalent. *Again*, however, does not give the exact force of the word, which is rather as Rev., *anew*, or *afresh*. Render, therefore, as Rev., *except a man be born anew*. The phrase occurs only in John's Gospel.

See (*ἰδεῖν*). The things of God's kingdom are not apparent to the natural vision. A new power of sight is required, which attaches only to the new man. Compare 1 Cor. ii. 14.

Kingdom of God. See on Luke vi. 20.

4. **When he is old** (*γέρων ὤν*). Lit., *being an old man.*

Can he (*μὴ δύναται*). The interrogative particle anticipates a negative answer. *Surely he cannot.*

Second time. Nicodemus looks at the subject merely from the physical side. His *second time* is not the same as Jesus' *anew.* As Godet remarks, "he does not understand the difference between a *second* beginning and a *different* beginning."

5. **Born of water and the Spirit.** The exposition of this much controverted passage does not fall within the scope of this work. We may observe, 1. That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in ver. 3. 2. That this condition is here stated as complex, including two distinct factors, *water* and *the Spirit.* 3. That the former of these two factors is not to be merged in the latter; that the *spiritual* element is not to exclude or obliterate the *external* and *ritual* element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: "water *which is* the Spirit." 4. That *water* points definitely to the rite of baptism, and that with a twofold reference—to the past and to the future. Water naturally suggested to Nicodemus the baptism of John, which was then awakening such profound and general interest; and, with this, the symbolical purifications of the Jews, and the Old Testament use of *washing* as the figure of purifying from sin (Ps. li. 2, 7; Ezek. xxxvi. 25; Zech. xiii. 1). Jesus' words opened to Nicodemus a new and more spiritual significance in both the ceremonial purifications and the baptism of John which the Pharisees had rejected (Luke vii. 30). John's rite had a real and legitimate relation to the kingdom of God which Nicodemus must accept. 5. That while Jesus asserted

the obligation of the outward *rite*, He asserted likewise, as its necessary complement, the presence and creating and informing energy of the *Spirit* with which John had promised that the coming one should baptize. That as John's baptism had been *unto repentance, for the remission of sins*, so the new life must include the *real* no less than the *symbolic* cleansing of the old, sinful life, and the infusion by the Spirit of a new and divine principle of life. Thus Jesus' words included a prophetic reference to the complete ideal of Christian baptism—"the washing of regeneration and the renewing of the Holy Ghost" (Tit. iii. 5; Eph. v. 26); according to which the two factors are inseparably *blended* (not the one swallowed up by the other), and the new life is inaugurated both *symbolically* in the baptism with water, and *actually* in the renewing by the Holy Spirit, yet so as that the *rite*, through its association with the Spirit's energy, is more than a mere symbol: is a veritable vehicle of grace to the recipient, and acquires a substantial part in the inauguration of the new life. Baptism, considered merely as a rite, and apart from the operation of the Spirit, does not and cannot impart the new life. Without the Spirit it is a lie. It is a truthful *sign* only as the sign of an inward and spiritual grace. 6. That the ideal of the new life presented in our Lord's words, includes the relation of the regenerated man to an organization. The object of the new birth is declared to be that a man may *see* and *enter into the kingdom of God*. But the kingdom of God is an economy. It includes and implies the organized Christian community. This is one of the facts which, with its accompanying obligation, is revealed to the new vision of the new man. He *sees* not only God, but the kingdom of God; God as King of an organized citizenship; God as the Father of the family of mankind; obligation to God implying obligation to the neighbor; obligation to Christ implying obligation to the church, of which He is the head, "which is His body, the fulness of Him that filleth all things with all things" (Eph. i. 23). Through *water alone*, the mere external rite of baptism, a man may pass into the outward fellowship of the visible church without seeing or entering the kingdom of God. Through water and the Spirit, he passes indeed into the outward fellow-

ship, but through that into the vision and fellowship of the kingdom of God.

Enter into. This more than *see* (ver. 3). It is to become partaker of; to go in and possess, as the Israelites did Canaan.

6. **That which is born** (*τὸ γεγεννημένον*). Strictly, *that which hath been born*, and consequently is now before us as born. The aorist tense (3, 4, 5, 7), marks the *fact* of birth; the perfect (as here), the *state* of that which has been born (see on 1 John v. 18, where both tenses occur); the neuter, *that which*, states the principle in the abstract. Compare ver. 8, where the statement is personal: *everyone* that is born. Compare 1 John v. 4, and 1 John v. 1, 18.

Of the flesh (*ἐκ τῆς σαρκὸς*). See on ver. 14. John uses the word *σάρξ* generally, to express humanity under the conditions of this life (i. 14; 1 John iv. 2, 3, 7; 2 John 7), with sometimes a more definite hint at the sinful and fallible nature of humanity (1 John ii. 16; John viii. 15). Twice, as opposed to *πνεῦμα*, *Spirit* (iii. 6; vi. 63).

Of the Spirit (*ἐκ τοῦ πνεύματος*). *The Holy Spirit of God*, or *the principle of life which He imparts*. The difference is slight, for the two ideas imply each other; but the latter perhaps is better here, because a little more abstract, and so contrasted with *the flesh*. Spirit and flesh are the distinguishing principles, the one of the heavenly, the other of the earthly economy.

7. **Unto thee—ye must.** Note the change from the singular to the plural pronoun. In his address to Nicodemus (*thee*) the Lord had spoken also to those whom Nicodemus represented, and whom he had included when he said "*we* know" (ver. 2). His error was the error of his class.

8. **The wind** (*τὸ πνεῦμα*). Some hold by the translation *spirit*, as Wyc., *the spirit breatheth where it will*. In Hebrew the words *spirit* and *wind* are identical. *Πνεῦμα* is from *πνέω to breathe or blow*, the verb used in this verse (*bloweth*), and

everywhere in the New Testament of the blowing of the wind (Matt. vii. 25, 27; Luke xii. 55; John vi. 18). It frequently occurs in the classics in the sense of *wind*. Thus Aristophanes, *τὸ πνεῦμ' ἔλαττον γίγνεται, the wind is dying away* ("Knights," 441), also in the New Testament, Heb. i. 7, where the proper translation is, "who maketh His angels *winds*," quoted from Ps. ciii. 4 (Sept.). In the Septuagint, 1 Kings xviii. 45; xix. 11; 2 Kings iii. 17; Job i. 19. In the New Testament, in the sense of *breath*, 2 Thess. ii. 8; Apoc. xi. 11. The usual rendering, *wind*, is confirmed here by the use of the kindred verb *πνεῖ, bloweth*, and by *φωνὴν, sound, voice*. Tholuck thinks that the figure may have been suggested to Jesus by the sound of the night-wind sweeping through the narrow street.

Where it listeth (*ὅπου θέλει*). On the verb *θέλω, to will or determine*, see on Matt. i. 19. *Listeth* is old English for *pleaseth* or *willeth*, from the Anglo-Saxon *lust*, meaning *pleasure*. Chaucer has the forms *leste, lust*, and *list*.

> "Strong was the wyn, and wel to drynke us *leste* (*pleased*)."
> "Canterbury Tales," 752.

> "Love if thee *lust*."
> "Canterbury Tales," 1185.

> "She walketh up and down wher as hire list (*wherever she pleases*)."
> "Canterbury Tales," 1054.

> "A wretch by fear, not force, like Hannibal,
> Drives back our troops, and conquers as she *lists*."
> Shakspeare, "Henry VI.," Pt. I., i., v., 22.

Hence *listless* is *devoid of desire*. The statement of Jesus is not meant to be scientifically precise, but is rather thrown into a poetic mould, akin to the familiar expression "free as the wind." Compare 1 Cor. xii. 11; and for the more prosaic description of the course of the wind, see Eccl. i. 6.

Sound (*φωνὴν*). Rev., *voice*. Used both of articulate and inarticulate utterances, as of the words from heaven at Jesus'

baptism and transfiguration (Matt. iii. 17; 2 Pet. i. 17, 18); of the trumpet (Matt. xxiv. 31; 1 Cor. xiv. 8), and of inanimate things in general (1 Cor. xiv. 17). John the Baptist calls himself *φωνή, a voice*, and the word is used of the wind, as here, in Acts ii. 6. Of thunder, often in the Apocalypse (vi. 1; xiv. 2, etc.).

Canst not tell (*οὐκ οἶδας*). Better, as Rev., *knowest not.* Socrates, (Xenophon's "Memorabilia)," says, "The instruments of the deities you will likewise find imperceptible; for the thunder-bolt, for instance, though it is plain that it is sent from above, and works its will with everything with which it comes in contact, is yet never seen either approaching, or striking, or retreating; the winds, too, are themselves invisible, though their effects are evident to us, and we perceive their course" (iv., 3, 14). Compare Eccl. xi. 5.

So. So the subject of the Spirit's invisible influence gives visible evidence of its power.

9. **These things.** Such as the new birth.

Be (*γενέσθαι*). Lit., *come to pass.*

10. **Answered and said.** See on ii. 18.

Art thou a master of Israel (*σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ*). The *σὺ, thou*, is emphatic. *A master* is more correctly rendered by Rev., *the teacher.* Not ironical, but the article marks Nicodemus' official relation to the people, and gives additional force to the contrast in the following words. Similarly Plato: "Will *you* (*σὺ*, emphatic), O professor of true virtue, pretend that you are justified in this?" ("Crito," 51). On "Israel," see on i. 47. The word occurs four times in John's Gospel; here, i. 31, 47, 49.

Knowest not (*οὐ γινώσκεις*). See on ii. 24. Nicodemus is not reproved for the want of previous knowledge, but for the want of *perception* or *understanding* when these truths are expounded to him. Rev., better, *understandest not.*

11. **We speak—we know—we have seen.** After the use of the singular number in vv. 3, 5, 7, 12, the plural here is noteworthy. It is not merely rhetorical—"a plural of majesty"—but is explained by ver. 8, "every one that is born of the Spirit." The new birth imparts a new vision. The man who is born of the Spirit *hath* eternal life (ver. 36); and life eternal is to know God and Jesus Christ whom He hath sent (xvii. 3). "Ye have an anointing from the Holy One, and ye *know* (οἴδατε) all things"* (1 John ii. 20). He who is born of water and of the Spirit *sees* the kingdom of God. This *we* therefore includes, with Jesus, all who are truly born anew of the Spirit. Jesus meets the *we know* of Nicodemus (ver. 2), referring to the class to which he belonged, with another *we know*, referring to another class, of which He was the head and representative. *We know* (οἴδαμεν), *absolutely*. See on ii. 24.

Testify (μαρτυροῦμεν). Rev., better, *bear witness of*. See on i. 7.

12. **Have told** (εἶπον). Rendering the aorist more strictly, *I told*.

Earthly things (τὰ ἐπίγεια). Compounded of ἐπί, *upon*, and γῆ, *earth*. In Col. iii. 2, the adjective appears in its analyzed form, τὰ ἐπὶ τῆς γῆς, *things on the earth*. It is in this literal sense it is to be taken here; not *things of earthly nature*, but *things whose proper place is on earth*. Not *worldly affairs*, nor *things sinful*, but, on the contrary, "those facts and phenomena of the higher life as a class, which have their seat and manifestation on earth; which belong in their realization to our present existence; which are seen in their consequences, like the issues of birth; which are sensible in their effects, like the action of the wind; which are a beginning and a prophecy, and not a fulfilment" (Westcott). The *earthly things* would therefore include the phenomena of the new birth.

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* Or, according to some high authorities, "ye all know."

Heavenly things (*τὰ ἐπουράνια*). Compounded with *ἐπί*, *upon* or *in*, and *οὐρανός*, *heaven*. Not *holy* things as compared with *sinful*, nor *spiritual* things as compared with *temporal*; but things which are in heaven, mysteries of redemption, having their seat in the divine will, realized in the world through the work and death of Jesus Christ and the faith of mankind (v. 14–16). Thus it is said (ver. 13) that the Son of man who is in heaven came down out of heaven, and in vv. 31, 32 that He that cometh out of heaven beareth witness (on earth) of what He has seen and heard; and that, being sent from God, He speaketh the words of God (ver. 34).

It has been urged against the genuineness of the fourth Gospel that the lofty and mystical language which is there ascribed to Jesus is inconsistent with the synoptical reports of His words. That if the one represents truthfully His style of speaking, the other must misrepresent it. Godet's words on this point are worth quoting: "It would be truly curious that the first who should have pointed out that contrast should be the Evangelist himself against whose narrative it has been brought forward as a ground of objection. The author of the fourth Gospel puts these words (iii. 12) into the mouth of Jesus. He there declares that He came down from heaven to bring this divine message to the world. The author of the fourth Gospel was then clearly aware of two ways of teaching adopted by Jesus; the one the usual, in which he explained earthly things, evidently always in their relation to God and His kingdom; the other, which contrasted in many respects with the first, and which Jesus employed only exceptionally, in which He spoke directly, and as a witness, of God and the things of God, always naturally in connection with the fate of mankind. The instructions of the first kind had a more simple, more practical, more varied character. They referred to the different situations of life; it was the exposition of the true moral relations of men to each other, and of men to God. . . . But in that way Jesus could not attain to the final aim which He sought, the full revelation of the divine mystery, of the plan of salvation. Since His baptism Jesus had heaven constantly open before Him; the decree of salvation was

disclosed to Him; He had, in particular, heard these words: 'Thou art my well beloved Son;' He reposed on the Father's bosom, and He could descend and redescend without ceasing into the depths of the Father's fathomless love, of which He felt the vivifying power; and when He came, at certain exceptional moments, to speak of that divine relationship, and to give scope to that fulness of life with which it supplied Him, His language took a peculiar, solemn, mystical, one might even say a heavenly tone; for they were *heavenly things* which He then revealed. Now such is precisely the character of His language in the fourth Gospel." Compare Luke x. 18, sqq., where Jesus' words take on a character similar to that of His utterances in John.

13. **And** (*καὶ*). Note the simple connective particle, with nothing to indicate the logical sequence of the thought.

Hath ascended. Equivalent to *hath been in.* Jesus says that no one has been in heaven except the Son of man who came down out of heaven; because no man could be in heaven without having ascended thither.

Which is in heaven. Many authorities omit.

14. **Must** (*δεῖ*). *Must* signifies the eternal necessity in the divine counsels. Compare Luke xxiv. 26, 46; Matt. xxvi. 54; Mark viii. 31; John xii. 34.

Lifted up (*ὑψωθῆναι*). The following are the uses of the word in the New Testament: The *exaltation of pride* (Matt. xi. 23; Luke x. 15; xiv. 11). *The raising of the humble* (Luke i. 52; Jas. iv. 10; 1 Pet. v. 6). *The exaltation of Christ in glory* (Acts ii. 33; v. 31). *The uplifting on the cross* (John iii. 14; viii. 28; xii. 32, 34). The reference here is to the *crucifixion*, but beyond that, to the *glorification* of Christ. It is characteristic of John to blend the two ideas of Christ's passion and glory (viii. 28; xii. 32). Thus, when Judas went out to betray him, Jesus said, "Now is the Son of man glorified" (xiii. 31). Hence the believer overcomes the world through

faith in Him who came not by water only, but by water and blood (1 John v. 4–6).

15. **Believeth in Him** (*πιστεύων εἰς αὐτὸν*). The best texts read *ἐν αὐτῷ*, construing with *have eternal life*, and rendering *may in Him have eternal life*. So Rev.

Should not perish, but. The best texts omit.

Have eternal life. A characteristic phrase of John for *live forever*. See vv. 16, 36; v. 24; vi. 40, 47, 54; 1 John iii. 15; v. 12.

The interview with Nicodemus closes with ver. 15; and the succeeding words are John's. This appears from the following facts: 1. The past tenses *loved* and *gave*, in ver. 16, better suit the later point of view from which John writes, after the atoning death of Christ was an accomplished historic fact, than the drift of the present discourse of Jesus before the full revelation of that work. 2. It is in John's manner to throw in explanatory comments of his own (i. 16–18; xii. 37–41), and to do so abruptly. See i. 15, 16, and on *and*, i. 16. 3. Ver. 19 is in the same line of thought with i. 9–11 in the Prologue; and the tone of that verse is historic, carrying the sense of past rejection, as *loved* darkness; *were* evil. 4. The phrase *believe on the name* is not used elsewhere by our Lord, but by John (i. 12; ii. 23; 1 John v. 13). 5. The phrase *only-begotten son* is not elsewhere used by Jesus of himself, but in every case by the Evangelist (i. 14, 18; 1 John iv. 9). 6. The phrase *to do truth* (ver. 21) occurs elsewhere only in 1 John i. 6.*

16. **The world** (*κόσμον*). See on i. 9.

Gave. Rather than *sent;* emphasizing the idea of *sacrifice*.

Only-begotten Son. See on i. 14.

Have. See on ver. 15.

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* This view, however, is opposed by Meyer, Lange, De Wette, Alford, and Godet.

This attitude of God toward the world is in suggestive contrast with that in which the gods of paganism are represented. Thus Juno says to Vulcan:

> "Dear son, refrain: it is not well that thus
> A god should suffer for the sake of men."
> "Iliad," xxi., 379, 380.

And Apollo to Neptune:

> "Thou would'st not deem me wise, should I contend
> With thee, O Neptune, for the sake of men,
> Who flourish like the forest-leaves awhile,
> And feed upon the fruits of earth, and then
> Decay and perish. Let us quit the field,
> And leave the combat to the warring hosts."
> "Iliad," xxi., 461, 467.

Man has no assurance of forgiveness even when he offers the sacrifices in which the gods especially delight. "Man's sin and the divine punishment therefor are certain; forgiveness is uncertain, dependent upon the arbitrary caprice of the gods. Human life is a life without the certainty of grace" (Nägelsbach, "Homerische Theologie"). Mr. Gladstone observes: "No Homeric deity ever will be found to make a personal sacrifice on behalf of a human client" ("Homer and the Homeric Age," ii., 372).

17. **Sent** (*ἀπέστειλεν*). See on i. 6. *Sent* rather than *gave* (ver. 16), because the idea of sacrifice is here merged in that of authoritative commission.

His Son. The best texts read *τὸν, the*, for *αὐτοῦ, his*.

Condemn (*κρίνῃ*). Better, as Rev., *judge*. *Condemn* is *κατακρίνω*, not used by John (Matt. xx. 18; Mark x. 33, etc.). The verb *κρίνω* means, originally, *to separate*. So Homer, of Ceres separating the grain from the chaff ("Iliad," v., 501). Thence, *to distinguish, to pick out, to be of opinion, to judge*. See on *Hypocrite*, Matt. xxiii. 13.

World. The threefold repetition of the word has a certain solemnity. Compare i. 10; xv. 19.

18. **Is condemned already** (*ἤδη κέκριται*). Rev., more correctly, *hath been judged already*. Unbelief, in separating from Christ, implies judgment. He has been judged in virtue of his unbelief.

19. **This.** That is, *herein consists* the judgment. The prefacing a statement with *this is*, and then defining the statement by *ὅτι* or *ἵνα*, *that*, is characteristic of John. See xv. 12; xvii. 3; 1 John i. 5; v. 11, 14; 3 John 6.

Light (*τὸ φῶς*). Rev., correctly, *the* light. See i. 4, 9.

Men (*οἱ ἄνθρωποι*). Lit., *the* men. Regarded as a class.

Darkness (*τὸ σκότος*). See on i. 5. Rev., correctly, *the* darkness. John employs this word only here and 1 John i. 6. His usual term is *σκοτία* (i. 5; viii. 12; 1 John i. 5, etc.), more commonly describing a *state* of darkness, than darkness as opposed to light.

Were (*ἦν*). Habitually. The imperfect tense marking continuation.

Evil (*πονηρὰ*). *Actively* evil. See on Mark vii. 22; Luke iii. 19.

20. **Doeth** (*πράσσων*). The present participle, indicating habit and general tendency.

Evil (*φαῦλα*). Rev., *ill*. A different word from that in the previous verse. Originally, *light*, *paltry*, *trivial*, and so *worthless*. Evil, therefore, considered on the side of worthlessness. See on Jas. iii. 16.

Lest his works should be reproved (*ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ*). Rather, *in order that his works may not be re-*

proved. Ἐλέγχω, rendered *reprove*, has several phases of meaning. In earlier classical Greek it signifies *to disgrace* or *put to shame.* Thus Ulysses, having succeeded in the trial of the bow, says to Telemachus, "the stranger who sits in thy halls *disgraces* (ἐλέγχει) thee not" ("Odyssey, xxi., 424). Then, *to cross-examine or question, for the purpose of convincing, convicting, or refuting;* to *censure, accuse.* So Herodotus: "In his reply Alexander became confused, and diverged from the truth, whereon the slaves interposed, *confuted* his statements (ἤλεγχον, cross-questioned and caught him in falsehood), and told the whole history of the crime" (i., 115). The messenger in the "Antigone" of Sophocles, describing the consternation of the watchmen at finding Polynices' body buried, says: "Evil words were bandied among them, guard *accusing* (ἐλέγχων) guard" (260). Of arguments, *to bring to the proof; prove; prove by a chain of reasoning.* It occurs in Pindar in the general sense of *to conquer* or *surpass.* "Having descended into the naked race they surpassed (ἤλεγξαν) the Grecian band in speed ("Pythia," xi., 75).

In the New Testament it is found in the sense of *reprove* (Luke iii. 19; 1 Tim. v. 20, etc.). *Convince* of crime or fault (1 Cor. xiv. 24; Jas. ii. 9). *To bring to light or expose* by conviction (Jas. iii. 20; Eph. v. 11, 13; John viii. 46; see on that passage). So of the exposure of false teachers, and their refutation (Tit. i. 9, 13; ii. 15). *To test* and *expose with a view to correction*, and so, nearly equivalent to *chasten* (Heb. xii. 5). The different meanings unite in the word *convict.* Conviction is the result of *examination, testing, argument.* The test *exposes* and *demonstrates* the error, and *refutes* it, thus *convincing, convicting,* and *rebuking* the subject of it. This conviction issues in *chastening*, by which the error is corrected and the erring one purified. If the conviction is rejected, it carries with it condemnation and punishment. The man is thus convicted of *sin*, of *right*, and of *judgment* (John xvi. 8). In this passage the evil-doer is represented as avoiding the light which tests, that light which is the offspring of love (Apoc. iii. 19), and the consequent exposure of his error. Compare Eph. v. 13; John i. 9–11. This idea of loving darkness rather than

light is graphically treated in Job xxiv. and runs through vv. 13–17.

21. **Doeth the truth** (ποιῶν τὴν ἀλήθειαν). The phrase occurs only here and in 1 John i. 6. Note the contrasted phrase, *doeth evil* (ver. 20). There the plural is used: *doeth evil things;* evil being represented by a number of bad works. Here the singular, *the truth*, or *truth;* truth being regarded as one, and "including in a supreme unity all right deeds." There is also to be noted the different words for *doing* in these two verses: *doeth* evil (πράσσων); *doeth* truth (ποιῶν). The latter verb contemplates the *object and end* of action; the former the *means*, with the idea of continuity and repetition. Πράσσων is the *practice*, while ποιῶν may be the *doing once for all.* Thus ποιεῖν εἰρήνην is *to conclude a peace:* πράσσειν εἰρήνην, *to negotiate* a peace. So Demosthenes: "He will *do* (πράξει) these things, and will *accomplish* them (ποιήσει)." In the New Testament a tendency is observable to use ποιεῖν in a good sense, and πράσσειν in an evil sense. Compare the kindred word πρᾶξις, *deed* or *work*, which occurs six times, and in four out of the six of evil doing (Matt. xvi. 27; Luke xxiii. 51; Acts xix. 18; Rom. viii. 13; xii. 14; Col. iii. 9). With this passage compare especially v. 29, where the two verbs are used with the two nouns as here. Also, Rom. vii. 15, 19. Bengel says: "Evil is restless: it is busier than truth." In Rom. i. 32; ii. 3, both verbs are used of doing evil, but still with a distinction in that πράσσω is the more comprehensive term, designating the *pursuit* of evil as the aim of the activity.

21. **Cometh to.** In contrast with *hateth* (ver. 20). His *love* of the light is shown by his *seeking* it.

In God. The element of holy action. Notice the perfect tense, *have been wrought* (as Rev.) and abide.

22. **The land of Judæa** (τὴν Ἰουδαίαν γῆν). Lit., *the Judæan land.* The phrase occurs only here in the New Testament.

Tarried (διέτριβεν). The verb originally means *to rub*, hence *to wear away, consume;* and so of spending or passing time.

Baptized (ἐβάπτιζεν). The imperfect tense agrees with the idea of *tarrying*. He *continued* baptizing during His stay.

23. **Was baptizing** (ἦν βαπτίζων). The substantive verb with the participle also indicating continuous or habitual action; *was engaged* in baptizing.

Ænon, near to Salim. The situation is a matter of conjecture. The word *Ænon* is probably akin to the Hebrew *áyin, an eye, a spring*. See on Jas. iii. 11.

Much water (ὕδατα πολλὰ). Lit., *many waters*. Probably referring to a number of pools or springs.

Came—were baptized. Imperfects. They *kept* coming.

24. **Prison** (τὴν φυλακὴν). See on Acts v. 18, 21.

25. **Then** (οὖν). Not a particle of time but of consequence; *therefore*, because of both Jesus and John baptizing.

Question (ζήτησις). Rev., more correctly, *questioning*. *Question* would be ζήτημα, always in the sense of a question in debate. The word here represents the *process* of inquiry.

Between (ἐκ). Rev., correctly, *on the part of*. Lit., *proceeding from*. The rendering of the A. V. does not show with which party the discussion originated. The Greek distinctly states that the question was raised by the disciples of the Baptist.

The Jews. The best texts read Ἰουδαίου, with *a Jew*. Possibly one who asserted that John's baptism might now be dispensed with.

Purifying. Probably not about the familiar ceremonial purifications, but as to whether the baptism of Jesus or of John had the greater purifying power.

26. **Behold** (ἴδε). Used by both Matthew and Mark, not by Luke, but very frequently by John.

Baptizeth—come. The present would be better rendered by *is baptizing, are coming.*

27. **Receive.** Answering to *given.*

Be given (ᾖ δεδομένον). Rev., more correctly, *have been given.*

From heaven. Lit., *out of* heaven (ἐκ).

29. **The bride.** A common figure in the Old Testament prophecies, of the relation between Jehovah and His people (Ezek. xvi.; Hos. ii. 19; Mal. ii. 11). See also on Matt. i. 21, concerning Hosea.

Friend of the bridegroom. Or groomsman. The term is appropriate to Judæa, the groomsmen not being customary in Galilee. See Matt. ix. 15, where the phrase *children of the bridechamber* is used. (See on Mark ii. 19). In Judæa there were two groomsmen, one for the bridegroom, the other for his bride. Before marriage they acted as intermediaries between the couple; at the wedding they offered gifts, waited upon the the bride and bridegroom, and attended them to the bridal chamber. It was the duty of the friend of the bridegroom to present him to his bride, after marriage to maintain proper terms between the parties, and especially to defend the bride's good fame. The Rabbinical writings speak of Moses as the friend of the bridegroom who leads out the bride to meet Jehovah at Sinai (Ex. xix. 17); and describe Michael and Gabriel as acting as the friends of the bridegroom to our first parents, when the Almighty himself took the cup of blessing

and spoke the benediction. The Baptist represents himself as standing in the same relation to Jesus.

Rejoiceth greatly (*χαρᾷ χαίρει*). Lit., rejoiceth with joy. A Hebrew idiom. See on Luke xxii. 15, and compare Acts xxiii. 14; Jas. v. 17. Only here in John's writings.

This my joy (*αὕτη ἡ χαρὰ ἡ ἐμὴ*). A very emphatic expression: *this, the joy which is mine.* The change of style in the following verses seems to indicate that the words of the Baptist break off at this point, and are taken up and commented upon by the Evangelist.

31. **He that cometh** (*ὁ ἐρχόμενος*). The present participle. The coming regarded as still in process of manifestation. Compare vi. 33.

From above (*ἄνωθεν*). See on iii. 2.

Above (*ἐπάνω*). Supreme.

Of the earth (*ἐκ τῆς γῆς*). Lit., *out of* the earth; of earthly origin.

Is earthly. The same phrase, *out of the earth*, is repeated, signifying *of earthly nature.* On the characteristic phrase *εἶναι ἐκ, to be of*, see on i. 46.

Speaketh of the earth. *Out of* the earth. His words have an earthly source. On *λαλεῖ, speaketh*, see on Matt. xxviii. 18.

32. **Receiveth** (*λαμβάνει*). Once only John uses *δέχομαι* for *receive*, of the Galilæans receiving Christ (iv. 45). The distinction between the two is not sharply maintained, but *δέχομαι* commonly adds to the idea of *taking*, that of *welcoming.* Thus Demosthenes says that the Theban elders did not *receive* (*ἐδέξαντο*) i.e., with a welcome pleasure, the money which was offered them, nor did they *take* it (*ἔλαβον*). *Λαμβάνει* also includes the *retaining* of what is taken. Hence of

receiving Christ (i. 12; v. 43; xiii. 20). The phrase *receive the witness* is peculiar to John (ver. 11; v. 34; 1 John v. 9).

33. **Hath set to his seal** (ἐσφράγισεν). To *set to*, is to *affix*. To *set to* a seal is therefore to attest a document. The expression is retained from Coverdale's version (1535). So, "They must *set to* their hands, and shall *set to* their hands." Compare also the old legal formula: "In wittenesse qwherof I haue *set to* myn seele." Rev., better, *hath set his seal to this*. The meaning here is, *has solemnly attested and confirmed* the statement "God is true." Only here in this sense. Elsewhere of closing up for security; hiding; marking a person or thing. See on Apoc. xxii. 10. The aorist tense here denotes an accomplished act.

34. **The words** (τὰ ῥήματα). Not *words*, nor *individual* words, but *the* words—the complete message of God. See on Luke i. 37.

God giveth. The best texts omit *God*. Rev., *He giveth*. Rev. also, rightly, omits the italicized *to Him*. The personal object of the verb *giveth* is indefinite. Render, *He giveth not the Spirit by measure*.

In order to convey the full force of the terms *giveth* and *by measure*, it will be necessary to attempt an explanation of the general scope and meaning of this very difficult and much disputed passage. The starting-point of the exposition must be ver. 30, the Baptist's noble resignation of his own position and claims to Jesus: *He must increase, but I must decrease*. At this point the Evangelist, as we have seen, takes up the discourse. The Baptist's declaration that Jesus "must increase" —that He is a messenger of a transcendently higher character, and with a far larger and more significant message than his own—furnishes the Evangelist with a text. He will show why Jesus "must increase." He must increase because *He comes from above, and is therefore supreme over all* (ver. 31). This statement he repeats; defining *from above* (ἄνωθεν) by *out of heaven* (ἐκ τοῦ οὐρανοῦ), and emphasizing it by contrast with a

mere *earthly* witness (ὁ ἐκ τῆς γῆς) whose words bear the stamp of his earthly origin (ἐκ τῆς γῆς λαλεῖ). Being from heaven, He testifies of heavenly things, as an eye- and ear-witness. "What He hath *seen* and *heard*, of *that* he beareth witness." It is indeed true that men reject this testimony. "No man receiveth His witness" (ver. 32). None the less it is worthy of implicit credence as the testimony of God himself. He that has received that testimony has solemnly attested it as God's own witness; "hath set his seal to this, that God is true." To declare Jesus' testimony untrue is to declare God untrue (ver. 33). For He whom God hath sent utters *the whole divine message* (*the words* of God, ver. 34).

Thus far the reasoning is directed to the conclusion that Jesus *ought* to increase, and that His message ought to be received. He is God's own messenger out of heaven, and speaks God's own words.

The common explanation of the succeeding clause is that God bestows the Spirit upon Jesus in His fulness, "not by measure."

But this is to repeat what has already been more than implied. It would seem to be superfluous to say of one who comes out of heaven, who is supreme over all things, who bears witness of heavenly things which He has seen and heard, and who reveals the whole message of God to men—that God bestows upon Him the Spirit without measure.

Take up, then, the chain of thought from the first clause of ver. 34, and follow it on another line. The Messenger of God speaks the words of God, and thus shows himself worthy of credence, and shows this further, *by dispensing the gift of the Spirit in full measure to His disciples.* "He giveth not the Spirit by measure." This interpretation adds a new link to the chain of thought; a new reason why Jesus should increase, and His testimony be received; the reason, namely, that not only is He himself divinely endowed with the Spirit, but that He proves it by dispensing the Spirit in full measure.

Thus ver. 35 follows in natural sequence. This dispensing power which attests His claims, is His through the gift of the divine Father's love. "The Father loveth the Son, and hath

given all things *into His hand.*" This latter phrase, *into His hand*, signifies not only *possession*, but *the power of disposal.* See Mark ix. 31; xiv. 41; Luke xxiii. 46; Heb. x. 31. God has given the Son all things to administer according to His own pleasure and rule. These two ideas of Christ's *reception* and *bestowment* of divine gifts are combined in Matt. xi. 27. "*All things are delivered unto me of my Father;* and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and He to whomsoever the Son may determine (*βούληται*) to reveal Him."

Therefore John the Baptist must decrease, and Jesus must increase. A measure of the Spirit was given to the Baptist, sufficient for his preparatory work, but the Baptist himself saw the Spirit descending in a bodily form upon the Son of God, and heard the voice from heaven, "This is my beloved Son, in whom I am well pleased." The Spirit is thus Christ's own. He *dispenses, gives* it (*δίδωσιν*), in its fulness. Hence Jesus said, later, of the Spirit of truth, "He shall glorify Me, for He shall *receive of mine*, and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take *of mine* and shall show it unto you" (John xvi. 14, 15).

36. **He that believeth not** (*ὁ ἀπειθῶν*). More correctly, as Rev., *obeyeth not.* Disbelief is regarded in its active manifestation, disobedience. The verb *πείθω* means to *persuade, to cause belief, to induce one to do something by persuading*, and so runs into the meaning of *to obey*, properly as the result of persuasion. See on Acts v. 29. Compare 1 Pet. iv. 17; Rom. ii. 8; xi. 30, 31. Obedience, however, includes faith. Compare Rom. i. 5, *the obedience of faith.*

Shall not see (*οὐκ ὄψεται*). Compare the future tense with the present "*hath* eternal life," and the simple *life* with the fully developed idea *eternal* life. He who believes is within the circle of the life of God, which is essentially eternal. His life "is hid with Christ in God." Life eternal is to know the only true God, and Jesus Christ whom He hath sent. Hence, to such an one, eternal life is not merely something *future.* It

is *a present possession*. He *hath* it. The unbelieving and disobedient, instead of having *eternal* life, shall not have *life:* shall not even *see* it (compare *see* the kingdom of God, iii. 3). He shall have no perception of *life* simply considered, much less of *eternal* life, the full and complex development of life.

The wrath of God (ὀργὴ τοῦ Θεοῦ). Both ὀργὴ and θυμός are used in the New Testament for *wrath* or *anger*, and without any commonly observed distinction. Ὀργὴ denotes a deeper and more permanent sentiment, a settled habit of mind; while θυμός is a more turbulent, but temporary agitation. Both words are used in the phrase *wrath of God*, which commonly denotes a distinct manifestation of God's judgment (Rom. i. 18; iii. 5; ix. 22; xii. 19). Ὀργὴ (not θυμός) also appears in the phrase *the wrath to come* (Matt. iii. 7; Luke iii. 7; 1 Thess. ii. 16, etc.). Compare *wrath of the Lamb* (Apoc. vi. 16).

Abideth (μένει). The present tense. As the believer *hath* life, so the unbeliever *hath* wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation.

CHAPTER IV.

1. **Therefore.** Pointing back to iii. 22, and the controversy which arose about the two baptisms.

The Lord. See on Matt. xxi. 3.

Knew (ἔγνω), or *perceived*. See on ii. 24.

Pharisees. John never alludes to the Sadducees by name. The Pharisees represented the opposition to Jesus, the most powerful and dangerous of the Jewish sects.

Made and baptized. Both verbs are in the present tense. The narrator puts himself at the scene of the story: *is making and baptizing.*

2. **Though** (*καίτοιγε*). Lit., *and yet.* The report of Jesus' baptizing brought to the Baptist by his disciples is corrected.

Baptized. The imperfect tense: it was not *His practice* to baptize.

3. **He left** (*ἀφῆκε*). The verb means literally *to send away, dismiss.* It is used of *forgiving offences* (Matt. vi. 43; Jas. v. 15); of *yielding up* (Matt. xxvii. 50); of *letting alone* (Matt. xix. 14); of *allowing* or *permitting* (Luke vi. 12). See on these passages. Its employment here is peculiar. Compare xvi. 28, of Christ's leaving the world.

Again. See i. 44.

4. **Must needs.** Because this was the natural route from Jerusalem to Galilee. Possibly with a suggestion of the necessity arising from the Father's will. John does not put this as a mission undertaken to the Samaritans. Jesus observed the law which He imposed on His disciples (Matt. x. 5).

5. **Then** (*οὖν*). Not a particle of time, but of logical connection. *Therefore*, going by this route, *He must needs*, etc.

City. Not implying a place of great size or importance. Compare xi. 54; Matt. ii. 23.

Sychar. Commonly identified with *Schechem*, the modern *Nablous*, and regarded as a corruption of *Sichem.* Some modern authorities, however, argue that a place so famous as Schechem would not be referred to under another name, and identify the site with *Askar*, about two miles east of Nablous. The name *Sychar* means *drunken-town* or *lying-town.*

Parcel of ground (*χωρίου*). A diminutive from *χώρα a region.*

6. **Well** (*πηγὴ*). Strictly, *spring.* The word for *cistern* or *well* is *φρέαρ,* which John uses at vv. 11, 12. Elsewhere in the New Testament always of a *pit.* See Luke xiv. 5; Apoc. ix. 1, 2. There is no mention of Jacob's Well in the Old Testament. The traditional well still remains. "At the mouth of the valley of Schechem two slight breaks are visible in the midst of the vast plain of corn—one a white Mussulman chapel; the other a few fragments of stone. The first of these covers the alleged tomb of Joseph, . . . the second marks the undisputed site of the well, now neglected and choked up by the ruins which have fallen into it; but still with every claim to be considered the original well" (Stanley, "Sinai and Palestine"). Dr. Thomson says: "I could see nothing like a well—nothing but a low, modern wall, much broken down, and never, apparently, more than ten feet high. The area enclosed by it is fifty-six paces from east to west, and sixty-five from north to south. The surface is covered by a confused mass of shapeless rubbish, overgrown with weeds and nettles. . . . The well is near the southeastern corner of the area, and, to reach the mouth of it, one must let himself down, with some risk, about ten feet into a low vault" ("Land and Book"). Dr. Thomson also remarks upon the great discrepancy in the measurements of the well by different tourists, owing to the accumulations of stones and débris from the ruins of the buildings which formerly covered it. "All confirm the saying of the Samaritan woman that 'the well is deep.'" Maundrell, in 1697, makes the depth one hundred and five feet, with fifteen feet of water. Mr. Calhoun, in 1838, found nearly the same depth of water. Dr. Wilson, in 1841, found the depth only seventy-five feet, which is confirmed by the later measurements of Captain Anderson in 1866, and of Lieutenant Conder in 1875.

Wearied (*κεκοπιακὼς*). See on Luke v. 5.

Thus. Just as He was; or, as some explain, being thus wearied.

Sat. The imperfect tense; *was sitting*, when the woman came.

Sixth Hour. According to the Jewish reckoning, mid-day. According to the Roman mode, between 5 and 6 P.M. See on i. 39. Evening was the usual time for drawing water.

7. **A woman.** Held in low esteem by the popular teachers; a Samaritan, and therefore despised by the Jews; poor, for drawing water was not, as in earlier times, performed by women of station (Gen xxiv. 15; xxix. 9).

Of Samaria. Lit., *out of* Samaria (ἐκ). Not of the *city* of Samaria, which was some six miles distant, but the country. A Samaritan by race and religion.

To draw. See on ii. 8.

9. **The woman of Samaria** (ἡ γυνὴ ἡ Σαμαρεῖτις). Differently expressed from the same phrase in the preceding verse. Lit., *the woman the Samaritan*. Here the distinctive character of the woman, as indicated by the race, is emphasized.

Askest (αἰτεῖς). See on Matt. xv. 23.

Have no dealings (οὐ συγχρῶνται). Have no familiar or friendly intercourse with. That they had dealings of some kind is shown by the disciples going into the city to buy provisions. Some authorities omit *for the Jews have no dealings with the Samaritans*. The Jews treated the Samaritans with every mark of contempt, and accused them of falsehood, folly, and irreligion. The Samaritans sold Jews into slavery when they had them in their power, lighted spurious signals for the beacon-fires kindled to announce the beginnings of months, and waylaid and killed pilgrims on their road to Jerusalem.

10. **If thou knewest,** etc. Answering rather something latent in the question than the question itself, as in Jesus' first answer to Nicodemus.

The gift (δωρεὰν). Only here in the Gospels, though Luke uses it in Acts four times, and the kindred adverb, δωρεὰν, *freely*, is found once in Matthew. The word carries the sense of a *bountiful, free, honorable* gift. Compare δῶρημα, *gift*, and see on James i. 17.

Asked (ᾔτησας). Jesus uses the same word for *ask* which the woman had employed of his asking her, the word expressing the asking of the inferior from the superior. Here it is the appropriate word.

Living water (ὕδωρ ζῶν). Fresh, perennial. A familiar figure to the Jews. See Jer. ii. 13; xvii. 13; Zech. xiv. 8. Not necessarily the same as *water of life* (ὕδωρ ζωῆς, Apoc. xxi. 6; xxii. 1, 17).

11. **To draw with** (ἄντλημα). The noun means *what is drawn, the act of drawing*, and *the thing to draw with.* Here the *bucket*, of skin, with three cross sticks at the mouth to keep it open, and let down by a goat's-hair rope. Not to be confounded with the *water-pot* (ὑδρία) of ver. 28. The word is found only here in the New Testament.

Well (φρέαρ). See on ver. 6. It may have been fed by living *springs* (πηγαὶ).

That living water (τὸ ὕδωρ τὸ ζῶν). Lit., *the water the living.*

12. **Art thou greater** (μὴ σὺ μείζων). The interrogative particle indicates that a negative answer is expected: *Surely thou art not.* The σὺ, *thou*, first in the sentence, is emphatic, and possibly with a shade of contempt.

Our father Jacob. The Samaritans claimed descent from Joseph, as representing the tribes of Ephraim and Manasseh.

Children (*υἱοὶ*). Rev., correctly, *sons*.

Cattle (*θρέμματα*). Only here in the New Testament. From (*τρέφω*) to *nourish*. A general term for whatever is *fed* or *nursed*. When used of animals—mostly of *tame* ones—*cattle*, *sheep*, etc. It is applied to children, fowls, insects, and fish, also to domestic slaves, which, according to some, is the meaning here; but, as Meyer justly remarks, "there was no need specially to name the servants; the mention of the *herds* completes the picture of their *nomadic* progenitor."

13. **Whosoever drinketh** (*πᾶς ὁ πίνων*). Lit., *every one that drinketh*. So Rev.

14. **Whosoever drinketh** (*ὃς δ' ἂν πίῃ*). So Rev. The A. V. renders the two expressions in the same way, but there is a difference in the pronouns, indicated, though very vaguely, by *every one that* and *whosoever*, besides a more striking difference in the verb *drinketh*. In the former case, the article with the participle indicates something *habitual;* every one that drinks *repeatedly*, as men ordinarily do on the recurrence of their thirst. In ver. 14 the definite aorist tense expresses a *single act*—something done once for all. Lit., *he who may have drunk*.

Shall never thirst (*οὐ μὴ διψήσει εἰς τὸν αἰῶνα*). The double negative, *οὐ μὴ*, is a very strong mode of statement, equivalent to *by no means*, or *in nowise*. It must not be understood, however, that the reception of the divine life by a believer does away with all further desire. On the contrary, it generates new desires. The drinking of the living water is put as a single act, in order to indicate the divine principle of life as containing *in itself alone* the satisfaction of all holy desires as they successively arise; in contrast with human sources, which are soon exhausted, and drive one to other fountains. Holy desire, no matter how large or how varied it may become, will always seek and find its satisfaction in Christ, and in Christ only. *Thirst* is to be taken in the same sense in both clauses, as refer-

ring to that natural craving which the world cannot satisfy, and which is therefore ever restless. Drusius, a Flemish critic, cited by Trench ("Studies in the Gospels"), says: "He who drinks the water of wisdom thirsts and does not thirst. He thirsts, that is, he more and more desires that which he drinks. He does not thirst, because he is so filled that he desires no other drink." The strong contrast of this declaration of our Lord with pagan sentiment, is illustrated by the following passage from Plato:

"*Socrates:* Let me request you to consider how far you would accept this as an account of the two lives of the temperate and intemperate: There are two men, both of whom have a number of casks; the one man has his casks sound and full, one of wine, another of honey, and a third of milk, besides others filled with other liquids, and the streams which fill them are few and scanty, and he can only obtain them with a great deal of toil and difficulty; but when his casks are once filled he has no need to feed them any more, and has no further trouble with them, or care about them. The other, in like manner, can procure streams, though not without difficulty, but his vessels are leaky and unsound, and night and day he is compelled to be filling them, and if he pauses for a moment he is in an agony of pain. Such are their respective lives: And now would you say that the life of the intemperate is happier than that of the temperate? Do I not convince you that the opposite is the truth?

"*Callicles:* You do not convince me, Socrates, for the one who has filled himself has no longer any pleasure left; and this, as I was just now saying, is the life of a stone; he has neither joy nor sorrow after he is once filled; but the life of pleasure is the pouring in of the stream.

"*Socrates:* And if the stream is always pouring in, must there not be a stream always running out, and holes large enough to admit of the discharge?

"*Callicles:* Certainly.

"*Socrates:* The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?

"*Callicles:* Yes.

"*Socrates:* And he is to be thirsting and drinking?

"*Callicles:* Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them" ("Gorgias," 494). Compare Apoc. vii. 16, 17.

Shall be (*γενήσεται*). Rev., better, *shall become*, expressing the ever-developing richness and fresh energy of the divine principle of life.

In Him. A supply having its fountain-head in the man's own being, and not in something outside himself.

A well (*πηγή*). The Rev. retains *well*, where *spring* would have been more correct.

Springing up (*ἁλλομένου*). *Leaping;* thus agreeing with *shall become.* "The imperial philosopher of Rome uttered a great truth, but an imperfect one; saw much, but did not see all; did not see that this spring of water must be fed, and fed evermore, from the 'upper springs,' if it is not presently to fail, when he wrote: 'Look within; within is the fountain of good, and ever able to gush forth if you are ever digging'" (Plutarch, "On Virtue and Vice").

Unto everlasting life. Christ in a believer is *life.* This life ever tends toward its divine source, and issues in eternal life.

Come hither (*ἔρχωμαι ἐνθάδε*). The best texts read *διέρχωμαι*, the preposition *διά* having the force of *through* the intervening plain.

16. **Husband** (*ἄνδρα*). See on i. 30.

17. **Well** (*καλῶς*). *Aptly, truly.* Compare viii. 48; Matt. xv. 7; Luke xx. 39.

19. **I perceive** (θεωρῶ). See on i. 18. Not immediate perception, but rather, *I perceive as I observe thee longer and more carefully.*

A prophet. See on Luke vii. 26. The Greek order is *a prophet art thou;* the emphasis being on *prophet.*

20. **Our fathers.** Probably meaning the ancestors of the Samaritans, as far back as the building of the temple on Mount Gerizim in the time of Nehemiah. This temple had been destroyed by John Hyrcanus, 129 B.C., but the place remained holy, and to this day the Samaritans yearly celebrate there the feast of the Passover. See the graphic description of Dean Stanley, who was present at the celebration ("Jewish Church," vol. i., Appendix III.).

This mountain. Gerizim, at the foot of which lies the well. Here, according to the Samaritan tradition, Abraham sacrificed Isaac, and met Melchisedek. By some convulsion of nature, the central range of mountains running north and south, was cleft open to its base at right angles to its own line of extension, and the deep fissure thus made is the vale of Nâblus, as it appears to one coming up the plain of El Mŭkhna from Jerusalem. The valley is at least eighteen hundred feet above the level of the sea, and the mountains on either hand tower to an elevation of about one thousand feet more. Mount Ebal is on the north, Gerizim on the south, and the city between. Near the eastern end the vale is not more than sixty rods wide; and there, I suppose, the tribes assembled to hear the "blessings and cursings" read by the Levites (Deut. xxvii., xxviii.). The panorama seen from the top of Gerizim is about the most extensive and imposing in all Palestine. The summit is a small level plateau. In the midst of the southern end is a sloping rock, said by the Samaritans to be the site of the altar of their temple, and on approaching which they remove their shoes. At the eastern edge of the plateau, a small cavity in the rock is shown as the place on which Abraham offered up Isaac. Ebal is three thousand and seventy-nine feet above the sea-level,

and more than two hundred and thirty feet higher than Gerizim.*

Ought to worship (δεῖ). Better, *must* worship. She puts it as a divine obligation. It is the *only* true holy place. Compare ver. 24.

21. **The hour cometh** (ἔρχεται ὥρα). Rather *an* hour. There is no article. *Is coming;* is even now on its way.

Shall ye worship (προσκυνήσετε). See on Acts x. 25. The word was used indefinitely in ver. 20. Here with *the Father*, thus defining true worship.

The Father. This absolute use of the title *the Father* is characteristic of John. He speaks of God as *the Father*, and *my Father*, more commonly the former. On the distinction between the two Canon Westcott observes: "Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the Incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter those which spring from what is made known to us, through revelation, of the connection of the Incarnate Son with God and with man." See vi. 45; x. 30: xx. 21; viii. 18, 19; xiv. 6–10; xv. 8. John never uses *our Father;* only once *your Father* (xx. 17), and never *Father* without the article, except in address.

22. **Ye know not what** (ὁ οὐκ οἴδατε). Lit., *what ye know not.* Rev., rightly, *that which ye know not.* Compare Acts xvii. 23, where the correct reading is ὃ, *what*, instead of ὃν, *whom:* "*what* therefore ye worship in ignorance." This wor-

* Condensed from Dr. Thomson's "Central Palestine and Phœnicia," in "The Land and the Book." An interesting description of the excavations made on the summit of Gerizim, by Lieutenant Anderson, will be found in the same volume, pp. 126–128.

ship of the unknown is common to vulgar ignorance and to philosophic culture; to the Samaritan woman, and to the Athenian philosophers. Compare John vii. 28; viii. 19, 27. The neuter expresses the unreal and impersonal character of the Samaritan worship. As the Samaritans received the Pentateuch only, they were ignorant of the later and larger revelation of God, as contained especially in the prophetic writings, and of the Messianic hope, as developed among the Jews. They had preserved only the abstract notion of God.

We. Jesus here identifies Himself with the Jewish people. The essence of the true Jewish worship is represented by Him.

Know what we worship (*προσκυνοῦμεν ὃ οἴδαμεν*). Lit., and as Rev., *we worship that which we know.* On *know*, see on ii. 24. The neuter *that which*, is used of the *true* as of the unreal object of worship, perhaps for the sake of correspondence with the preceding clause, or because the object of worship is conceived abstractly and not personally. Compare xiv. 9.

Salvation (*ἡ σωτηρία*). The word has the article: *the* salvation, promised and to be revealed in Christ.

Is of the Jews. Rev., rightly, *from* the Jews (*ἐκ*). Not therefore *belongs to*, but *proceeds from.* See Gen. xii.; Isa. ii. 3; Mic. iv. 2. Even the Old Testament idea of salvation is bound up with Christ. See Rom. ix. 4, 5. The salvation is from *the Jews*, even from that people which has rejected it. See on i. 19. On the characteristic *is from*, see on i. 46. The passage illustrates John's habit of confirming the divine authority of the Old Testament revelation, and of showing its fulfilment in Christ.

23. **And now is.** This could not be added in ver. 21, because local worship was not yet abolished; but it was true as regarded the true worship of the Father by His true worshippers, for Jesus was already surrounded by a little band of such, and more were soon to be added (vv. 39–42). Bengel says

that the words *and now is* are added lest the woman should think that she must seek a dwelling in Judæa.

True (ἀληθινοὶ). *Real, genuine.* See on i. 9.

Worshippers (προσκυνηταὶ). Only here in the New Testament.

In spirit and in truth (ἐν πνεύματι καὶ ἀληθείᾳ). *Spirit* (πνεῦμα) is the highest, deepest, noblest part of our humanity, the point of contact between God and man (Rom. i. 9); while *soul* (ψυχή) is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity as well as with the spiritual element, and being thus the mediating element between the spirit and the body. The phrase *in spirit and in truth* describes the two essential characteristics of true worship: *in spirit*, as distinguished from place or form or other sensual limitations (ver. 21); *in truth*, as distinguished from the false conceptions resulting from imperfect knowledge (ver. 22). True worship includes a spiritual sense of the object worshipped, and a spiritual communion with it; the manifestation of the moral consciousness in feelings, motions of the will, "moods of elevation, excitements," etc. It includes also a truthful *conception* of the object. In Jesus the Father is seen (xiv. 9) and known (Luke x. 22). Thus the truthful conception is gained. He is *the Truth* (xiv. 6). Likewise through Him we come to the Father, and spiritually commune with Him. No man can come in any other way (xiv. 6). To worship *in truth* is not merely to worship in *sincerity*, but with a worship corresponding to the nature of its object.

For the father (καὶ γὰρ ὁ πατὴρ). The A. V. fails to render καὶ *also*, and Rev. places it in the margin. It emphasizes the conclusiveness of the reason assigned: "for the Father *also, on His part*, seeketh," etc. For a similar use of καὶ, see on Matt. viii. 9; also Matt. xxvi. 73; Acts xix. 40.

Seeketh such to worship Him (*τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν*). A rather peculiar construction. Lit., *seeketh such as those worshipping him:* as His worshippers. *Such:* i.e., those who worship in spirit and in truth, and are therefore *real* (*ἀληθινοὶ*) worshippers of the *real God* (*ἀληθινὸν Θεὸν*, xvii. 3).

24. **God is a Spirit** (*πνεῦμα ὁ Θεός*). Or, as Rev., in marg., *God is Spirit. Spirit* is the emphatic word; *Spirit* is God. The phrase describes the *nature*, not the *personality* of God. Compare the expressions, *God is light; God is love* (1 John i. 5; iv. 8).

25. **Messiah cometh.** The woman uses the Jewish name, which was known in Samaria. The Samaritans also expected the Messiah, basing their hopes on such Scriptures as Gen. iii. 15; xlix. 10; Num. xxiv. 17; Deut. xviii. 15. They looked for Him to restore the kingdom of Israel and to re-establish the worship on Gerizim, where they supposed that the tabernacle was hidden. They called Him *Hushab* or *Hathab*, meaning *the Converter*, or, according to some, *the Returning One.* The Samaritan idea was less worldly and political than the Jewish.

Which is called Christ. Added by the Evangelist. Compare i. 41.

He is come (*ἐκεῖνος*). Emphatic; pointing to Messiah as contrasted with all other teachers.

He will tell (*ἀναγγελεῖ*). Lit., *proclaim* or *announce.* The compounded preposition *ἀνά*, the radical meaning of which is *up*, signifies *throughout, from bottom to top.* The verb is used in xvi. 13, of the revelations of the Comforter.

26. **I—am He** (*εἰμι*). Lit., *I am.* The less political conception of the Samaritan Messiah made it possible for Jesus to announce Himself to the woman without fear of being misunderstood as He was by the Jews. Compare Matt. viii. 4; xvi. 20.

This incident furnishes a notable illustration of our Lord's love for human souls, and of His skill, tact, and firmness in dealing with moral degradation and ignorant bigotry. He conciliates the woman by asking a favor. Her hesitation arises less from prejudice of race than from surprise at being asked for drink by a Jew (compare the story of Zacchæus). He seizes upon a near and familiar object as the key-note of His great lesson. He does not overwhelm her with new knowledge, but stimulates question and thought. He treats her sin frankly, but not harshly. He is content with letting her see that He is aware of it, knowing that through Him, as the *Discerner*, she will by and by reach Him as the *Forgiver*. Even from her ignorance and coarse superstition He does not withhold the sublimest truth. He knows her imperfect understanding, but He assumes the germinative power of the truth itself. He is not deterred from the effort to plant His truth and to rescue a soul, either by His own weariness or by the conventional sentiment which frowned upon His conversation with a woman in a public place. Godet contrasts Jesus' method in this case with that employed in the interview with Nicodemus. "With Nicodemus He started from the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom the most rigorous practical consequences. He knew that He had to do with a man accustomed to the discipline of the law. Then He unveiled to him the most elevated truths of the kingdom of heaven, by connecting them with a striking Old Testament type, and contrasting them with the corresponding features of the Pharisaic programme. Here, on the contrary, with a woman destitute of all scriptural training, He takes His point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it, by a bold antithesis, to the idea of that eternal life which quenches forever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which He attaches His new revelations, and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponded to the inmost thoughts of Nicodemus. Before the latter He un-

veils Himself as the only-begotten Son, but this while avoiding the title of "Christ." With the woman He boldly uses this term; but he does not dream of initiating into the mysteries of incarnation and redemption a soul which is yet only at the first elements of religious life and knowledge" ("Commentary on the Gospel of John").

27. **Came—marvelled** (ἦλθαν—ἐθαύμαζον). The tense of each verb is different: the aorist, *came*, marking as in a single point of time the disciples' arrival, and the imperfect, *they were wondering*, marking something continued: they stood and contemplated him talking with the woman, and all the while *were wondering* at it.

He talked (ἐλάλει). The imperfect tense, *he was speaking*. So Rev.

The woman. Rev., correctly, *a woman*. They were surprised, not at his talking with *that* woman, but that their teacher should converse with *any* woman in public. The Rabbinical writings taught that it was beneath a man's dignity to converse with women. It was one of the six things which a Rabbi might not do. "Let no one," it is written, "converse with a woman in the street, not even with his own wife." It was also held in these writings that a woman was incapable of profound religious instruction. "Rather burn the sayings of the law than teach them to women."

28. **Water-pot.** See on ii. 6.

29. **All things.** Jesus' insight in the one case convinced her that He knew everything, and to her awakened conscience it seemed as though He had *told* everything.

Is not this the Christ (μήτι ἐστιν)? Rather, as Rev., *can this be*. The particle suggests a negative answer. *Surely this cannot be*, yet with some hope.

30. **Then.** Omit.

Went out—came unto Him (ἐξῆλθον—ἤρχοντο πρὸς αὐτόν). *Went out* is the aorist tense, denoting the coming forth from the city as a single act at a point of time. *Came* is the imperfect, denoting action in progress. The observance of the distinction makes the narrative more graphic. *They were coming. Unto* should be *toward* (πρὸς). The imperfect also is required by the following words: "In the mean while" (while the woman was still absent and the Samaritans *were coming toward* Him) "the disciples *were praying*" Him to eat. This last imperfect is overlooked by the Rev.

32. **Meat** (βρῶσιν). Originally *the act of eating* (Col. ii. 16), but often of that which is eaten. A parallel is found in the vulgar phrase, a thing is good or poor *eating*. The word is always used by Paul in its original sense.

Know not of (οὐκ οἴδατε). Incorrect. Rev., rightly, *ye know not;* i.e., you do not know its virtue.

33. **Said** (ἔλεγον). Imperfect tense: *began to say*, or *were saying*. The question was discussed among them.

One to another. Fearing to ask Jesus.

34. **Meat** (βρῶμα). A different word from that in ver. 32, signifying *what is eaten*.

To do (ἵνα ποιῶ). Lit., *in order that I do*. Emphasizing the *end* and not the *process*. Frequently so used in John. See on iii. 19.

Finish (τελειώσω). Better, as Rev., *accomplish*. Not merely bring to an end, but *perfect*. From τέλειος, *perfect*. The verb is characteristic of John, and of the Epistle to the Hebrews. See v. 36; xvii. 4; xix. 28; 1 John ii. 5; iv. 12; Heb. ii. 10; v. 9, etc.

35. **Say not ye.** In what follows, Jesus is contrasting the natural harvest-time with the spiritual, which was immediately to take place in the ingathering of the Samaritans. *Ye* is em-

phatic, marking what the disciples expect according to the order of nature. As you look on these green fields between Ebal and Gerizim, *ye* say, it is yet four months to harvest.

There are four months (τετράμηνον ἐστιν). Properly, *it is a space of four months.* Only here in the New Testament.

Harvest (θερισμὸς). See on Luke x. 2.

White (λευκαί). See on Luke ix. 29.

Already unto harvest. Spiritual harvest. The crowd of Samaritans now pouring out toward the well was to Jesus as a ripe harvest-field, prefiguring the larger harvest of mankind which would be reaped by His disciples. By the best texts the *already* is joined with the next verse, and the καὶ, *and*, at the beginning of that verse is omitted: *Already he that reapeth receiveth*, etc.

Wages (μισθὸν). See on 2 Pet. ii. 13.

Unto life eternal. This is explained either, *which shall not perish but endure unto eternal life*, or *into* life eternal, as into a granary. Compare ver. 14.

Together (ὁμοῦ). The construction is peculiar: *that both the sower may rejoice together and the reaper. Together* signifies not *in common*, but *simultaneously.* So quickly does the harvest follow the gospel-seed sown among the Samaritans, that the sower and the reaper rejoice together.

37. **Herein** (ἐν τούτῳ). Lit., *in this.* In *this* relation between sower and reaper.

Is that saying true (ὁ λόγος ἐστὶν ὁ ἀληθινὸς). Rev., properly, *the* saying; the common proverb. *True:* not only *says the truth*, but the saying is completely fulfilled according to the ideal in the sowing and reaping of which Jesus speaks. The literal rendering of the Greek, as given above, is, "the saying is

the true (saying);" but several high authorities omit the article before *true*.

38. **I sent** (ἐγὼ ἀπέστειλα). The *I* is emphatic. The aorist tense points back to the mission of the disciples as involved in their original call.

Other men. Jesus himself and all who had prepared the way for Him, such as John the Baptist.

Labored (κεκοπιάκασι). The perfect tense. Rev., rightly, *have labored*, their labor showing its effects in the present case. On the word *labor*, see on Luke v. 5. Compare Josh. xxiv. 13.

39. **The saying** (τὸν λόγον). Rev., better, *the word*. It does not refer merely to the woman's statement, *He told me*, etc., but to her whole *testimony* (μαρτυρούσης) concerning Christ.

40. **To tarry** (μεῖναι). Better, as Rev., *to abide*.

41. **Many more** (πολλῷ πλείους). Lit., *more by much;* i.e., *far* more, with reference to the simple πολλοί, *many*, in ver. 39.

42. **Said** (ἔλεγον). The imperfect tense: said to the woman as they successively met her.

Saying (λαλιὰν). Another word is designedly substituted for λόγον, *word* (vv. 39, 41). In ver. 39 λόγος, *word*, is used of the woman, from the Evangelist's standpoint, as being a testimony to Christ. Here the Samaritans distinguish between the more authoritative and dignified *word* of Jesus, and the *talk* of the woman. Rev., *speaking*. Compare the kindred verb λαλέω, in vv. 26, 27; also viii. 43; Matt. xxvi. 73.

The Christ. The best texts omit.

The Saviour (ὁ σωτὴρ). John uses the word only here and 1 John iv. 14. See on *Jesus*, Matt. i. 21. It is significant that this conception of Christ should have been first expressed by a Samaritan.

44. **For—in His own country** (γὰρ—ἐν τῇ ἰδίᾳ πατρίδι). *For* assigns the reason why Jesus went into Galilee. By *His own country*, Judæa seems to be meant, though almost the same phrase, *His country*,* is used by the three Synoptists of *Nazareth* in Galilee. John's Gospel, however, deals with the Judæan rather than with the Galilean ministry of Jesus, and the phrase, *His own country*, is appropriate to Judæa as "the true home and fatherland of the prophets, the land which contained the city of Messiah's birth, the city associated with Him alike in ancient prophecy and in popular expectation." Hence, at Jerusalem, the people said, "Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was" (vii. 42)? In vv. 1–3 it is stated that Jesus left Judæa because of a controversy excited by the Pharisees, whom John always marks as the leaders of the opposition to Jesus. Further, we are told that at Jerusalem, though many believed on His name, yet Jesus did not trust them (ii. 23, 24). According to this explanation, γὰρ, *for*, is used in its natural and most obvious sense as assigning the reason for Christ's departure into Galilee. The proverb is naturally suggested by the reference to Galilee, where Jesus had used it at Nazareth (see Matt. xiii. 57). The ὅτε οὖν, *when then* (*then* indicating logical sequence and not time) of ver. 45 follows naturally upon the citation of the proverb, signifying a correspondence between the character of His reception in Galilee and the motive of His going thither. Finally, if we understand by *His own country*, Nazareth, we are compelled to explain γὰρ, *for*, from ver. 46; Jesus went to Cana (north of Nazareth) without passing through His native place, for the reason mentioned. This seems forced and arbitrary.†

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*In Matt. xiii. 57, Tischendorf reads as here, ἐν τῇ ἰδίᾳ πατρίδι, *in his own country*. Westcott and Hort, ἐν τῇ πατρίδι αὐτοῦ.

†I have given what seems, on the whole, the most simple and natural explanation, though against a host of high authorities. The various interpretations form a bewildering jungle. All of them are open to objection. One of the most clear and simple discussions of the passage may be found in Schaff's Popular Commentary on the Gospel of John, edited by Professors Milligan and Moulton, where this explanation is adopted, though Professor

45. **Received** (ἐδέξαντο). See on iii. 32.

46. **Jesus.** The best texts omit.

Cana (τὴν Κανᾶ). Note the article *the* Cana, and see on ii. 1. The article defines the Cana previously referred to.

Nobleman (βασιλικὸς). Properly an adjective, meaning *royal*, from βασιλεὺς, *king*. It occurs in John only, here and ver. 49; and in all other passages is used as an adjective (Acts xii. 20, 21; Jas. ii. 8). Literally here, *a king's officer*. Wyc., *little King*.

Was sick (ἠσθένει). See on *infirmities*, Luke v. 15.

47. **He went** (ἀπῆλθεν). Lit., went *away* (ἀπό). Leaving his son for the time.

Heal (ἰάσηται). See on Matt. viii. 7, and Luke vi. 19.

At the point of death (ἤμελλεν ἀποθνήσκειν). Lit., *was about to die*. Compare Mark's uncouth phrase, ἐσχάτως ἔχει, *lieth at the point of death*, v. 23, on which see note. Compare also John xii. 33.

48. **Said unto him, Except ye see.** Addressing the nobleman (*him*), but having in mind the Galilean population which he represents (*ye*).

Signs and wonders (σημεῖα καὶ τέρατα). See on Matt. xxiv. 24. Σημεῖα, *signs*, and ἔργα, *works*, are John's characteristic words for miracles. See v. 20; vii. 21; xiv. 10; ii. 23; vi. 2, etc.

Ye will **not** (οὐ μὴ). The double negative is correctly given by Rev., "ye will *in nowise*."

Schaff in Lange calls it "far-fetched." This is also the view of Canon Westcott. Other explanations are: Galilee generally; Nazareth; Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum.

49. **Child** (*παιδίον*). Diminutive. Lit., *my little one;* a touch of tenderness.

50. **Went his way** (*ἐπορεύετο*). But thus the force of the imperfect is lost, which harmonizes with the succeeding sentence: he *was proceeding* on his way, and as *he was now going down*, etc.

51. **Servants** (*δοῦλοι*). Properly, *bond-servants.* See on Matt. xx. 26; Mark ix. 35.

Thy son liveth (*ὁ υἱός σοῦ ζῇ*). The best texts, however, read *αὐτοῦ, his.* So Rev., *that his son lived.* Christ uses *υἱός, son*, instead of *παιδίον, little one*, expressing the worth of the child as representing the family. See on i. 12.

52. **Then** (*οὖν*). Not a particle of time, but of sequence. Rev., *so* he inquired.

Began to amend (*κομψότερον ἔσχεν*). A peculiar phrase, occurring only here in the New Testament. Lit., *had himself better. Κομψότερον* is from *κομψός, well-dressed, well-cared-for, elegant;* and this from *κομέω, to take care of.* The idea of the phrase is conveyed in the familiar English expression: *He is doing well*, or *nicely*, or *bravely.* A parallel is cited by the commentators from Arrian: "When the doctor comes in, you must not be afraid as to what he will say; nor if he says, 'You are doing bravely' (*κόμψως ἔχεις*), must you give way to excessive joy."

At the seventh hour (*ὥραν ἑβδόμην*). The accusative case denotes not a *point* of time, but *duration: during* the seventh hour.

Fever (*πυρετός*). From *πῦρ, fire.* So the Latin *febris*, which is for *ferbris*, from *ferveo*, to *glow with heat.*

Left (*ἀφῆκεν*). Lit., *sent him away.* See on ver. 3.

54. **This is again the second miracle,** etc. Lit., *this did*

Jesus again as a second sign. The pleonasm in *again*, the *second*, is only apparent. Other miracles had indeed been wrought between these two; but John emphasizes these two as marking Jesus' coming from Judæa to Galilee. The healing of the nobleman's child was the *second* miracle, only in respect of its taking place upon Jesus' withdrawal from Judæa into Galilee. Hence the *again*. He wrought a miracle *again*, when He *again* came into Galilee, and this miracle was the second, as marking His second coming.

CHAPTER V.

1. A feast (ἑορτὴ). Or *festival.* What festival is uncertain. It has been identified with the Passover, Pentecost, and the Feast of Tabernacles; also with the Day of Atonement, the Feast of Dedication, and the Feast of Purim.

2. Sheep-market (τῇ προβατικῇ). The word is an adjective *pertaining to sheep*, which requires to be completed with another word, not with ἀγορᾷ, *market*, but with πύλῃ, *gate.* This gate was near the temple on the east of the city. See Neh. iii. 1, 32; xii. 39. Some editors join the adjective with the following κολυμβήθρα, *pool*, making the latter word κολυμβήθρᾳ (the dative case), and reading *the sheep-pool.* Wyc., *a standing water of beasts.*

Pool (κολυμβήθρα). In the New Testament only in this chapter and ix. 7, 11. Properly, a pool *for swimming*, from κολυμβάω, *to dive.* In Eccl. ii. 6 (Sept.) it is used of a reservoir in a garden. The Hebrew word is from the verb *to kneel down*, and means, therefore, a *kneeling*-place for cattle or men when drinking. In ecclesiastical language, *the baptismal font*, and the *baptistery* itself.

Called (ἐπιλεγομένη). Strictly, *surnamed*, the name having perhaps supplanted some earlier name.

Bethesda (*Βηθεσδὰ*). Commonly interpreted *House of Mercy;* others *House of the Portico.* The readings also vary. Tischendorf and Westcott and Hort give *Βηθζαθά, Bethzatha, House of the Olive.* The site cannot be identified with any certainty. Dr. Robinson thinks it may be the Fountain of the Virgin, the upper fountain of Siloam. See Thomson's "Land and Book," "Southern Palestine and Jerusalem," pp. 458–461.

Porches (*στοὰς*). Cloisters, covered porticoes.

3. **Great multitude.** The best texts omit *great.*

Impotent (*ἀσθενούντων*). Rev., *sick.* Yet the A. V. gives the literal meaning, *people without strength.* Wyc., *languishing.*

Withered (*ξηρῶν*). Lit., *dry.* So Wyc.

The following words, to the end of ver. 4, are omitted by the best texts.

5. **Had an infirmity thirty and eight years.** Lit., *having thirty and eight years in his infirmity.*

6. **Had been now a long time** (*πολὺν ἤδη χρόνον ἔχει*). Lit., *he hath already much time.*

Wilt thou (*θέλεις*). Not merely, *do you wish,* but *are you in earnest?* See on Matt. 1. 19. Jesus appeals to the energy of his will. Not improbably he had fallen into apathy through his long sickness. Compare Acts iii. 4; John vii. 17.

Whole (*ὑγιὴς*). Sound.

7. **Put** (*βάλῃ*). Lit., *cast;* indicating the hasty movement required to bring him to the water before its agitation should have ceased. See on Mark vii. 30; Luke xvi. 20.

8. **Bed** (*κράββατον*). Used by both Mark and Luke. See on Mark ii. 4, and compare Acts v. 15; ix. 33.

10. **Cured** (τεθεραπευμένῳ). See on Matt. viii. 7; Luke v. 15; Acts xvii. 25.

To carry (ἆραι). Rev., more correctly, *to take up*. It is Jesus' own word in ver. 8.

11. **He that made—the same** (ὁ ποιήσας—ἐκεῖνος). The demonstrative pronoun points with emphasis to the subject of the preceding clause. A characteristic usage of John. See i. 18, 33; ix. 37; x. 1; xii. 48, etc.

12. **Then.** Omit.

What man is he, etc. "See the cunning of malice. They do not say, 'Who is he that healed thee?' but, 'Who bade thee take up thy bed?'" (Grotius, in Trench, "Miracles.")

Take up thy bed. Omit *bed*. Lit., *take up and walk*.

13. **He that was healed** (ἰαθείς). Compare ver. 10, and note the different word for healing. See references there.

Who it was (τίς ἐστιν). The present tense, *who it is*.

Had conveyed Himself away (ἐξένευσεν). The verb means, literally, to *turn the head aside*, in order to avoid something. Hence, generally, to *retire* or *withdraw*. Only here in the New Testament.

14. **Findeth—said.** Note the lively interchange of the tenses, as in ver. 13.

Sin no more (μηκέτι ἁμάρτανε). No longer continue to sin. See on Matt. i. 21. Jesus thus shows His knowledge that the sickness was the result of sin.

A worse thing. Than even those thirty-eight years of suffering.

Come unto thee (σοί γένηται). Rev., better, *befall thee*. Lit., *come to pass*.

15. **Told** (*ἀνήγγειλεν*). See on iv. 25. The best texts, however, read *εἶπεν, said.*

16. **Did the Jews persecute.** The imperfect tense (*ἐδίωκον*) might be rendered *began to persecute*, as this is an opening of hostilities against Jesus, or, more probably, corresponds with the same tense in *ἐποίει, he did*, or better, *was wont to do. Διώκω, to persecute*, is originally *to run after, to pursue with hostile purpose*, and thence to *harass.*

And sought to kill Him. The best texts omit.

He did. See above. Godet observes: "the imperfect malignantly expresses the idea that the violation of the Sabbath has become with Him a sort of maxim."

17. **Worketh.** The discussion turned on work on the Sabbath. The Father's work in maintaining and redeeming the world has continued from the creation until the present moment (*ἕως ἄρτι*): *until now*, not interrupted by the Sabbath.

And I work (*κἀγὼ ἐργάζομαι*). Or, *I also work.* The two clauses are co-ordinated. The relation, as Meyer observes, is not that of *imitation*, or *example*, but *of equality of will and procedure.* Jesus does not violate the divine ideal of the Sabbath by His holy activity on that day. "Man's true rest is not a rest *from* human, earthly labor, but a rest *for* divine, heavenly labor. Thus the merely negative, traditional observance of the Sabbath is placed in sharp contrast with the positive, final fulfilment of spiritual service, for which it was a preparation" (Westcott).

18. **Had broken** (*ἔλυε*). Lit., *was loosing:* the imperfect tense. See on *He did*, ver. 16. Not, broke the Sabbath in any particular case, but was annulling the law and duty of Sabbath observance.

His Father (*πατέρα ἴδιον*). Properly, His *own* Father. So Rev.

19. **Verily, verily.** See on i. 51.

But what He seeth. Referring to *can do nothing*, not to *of himself*. Jesus, being one with God, can do nothing apart from Him.

The Father do (*τὸν πατέρα ποιοῦντα*). Rev., rightly, *doing*. The participle brings out more sharply the *coincidence* of action between the Father and the Son: "the inner and immediate intuition which the Son perpetually has of the Father's work" (Meyer).

Likewise (*ὁμοίως*). Better, as Rev., *in like manner*. *Likewise* is popularly understood as equivalent to *also*; but the word indicates identity of *action* based upon identity of nature.

20. **Loveth** (*φιλεῖ*). *To love* is expressed by two words in the New Testament, *φιλέω* and *ἀγαπάω*. *Ἀγαπάω* indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. *Φιλέω* represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence *ἀγαπάω* is represented by the Latin *diligo*, the fundamental idea of which is *selection*, the deliberate choice of one out of a number, on sufficient grounds, as an object of regard. Thus *φιλέω* emphasizes the *affectional* element of love, and *ἀγαπάω* the *intelligent* element. Socrates, in Xenophon's "Memorabilia," advises his friend Aristarchus to alleviate the necessities of his dependents by furnishing means to set them at work. Aristarchus having acted upon his advice, Xenophon says that the women in his employ *loved* (*ἐφίλουν*) him as their protector, while he in turn *loved* (*ἠγάπα*) them because they were of use to him ("Memorabilia," ii., 7, § 12). Jesus' sentiment toward Martha and Mary is described by *ἠγάπα*, John xi. 5. Men are bidden to love (*ἀγαπᾶν*) God (Matt. xxii. 37; 1 Cor. viii. 3); never *φιλεῖν*, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. Both elements are combined

in the Father's love for the Son (Matt. iii. 17; John iii. 35; v. 20). *Ἀγάπη* is used throughout the panegyric of love in 1 Cor. xiii., and an examination of that chapter will show how large a part the discriminating element plays in the Apostle's conception of love. The noun *ἀγάπη* nowhere appears in classical writings. As Trench remarks, it "is a word born within the bosom of revealed religion." *Ἐράω*, in which the idea of sensual passion predominates, is nowhere used in the New Testament. Trench has some interesting remarks on its tendency toward a higher set of associations in the Platonic writings ("Synonyms," p. 42).

Greater works will He show Him. As Jesus does whatever He sees the Father do (ver. 19), the showing of greater works will be the signal for Jesus to do them. On *works*, as a characteristic word in John, see on iv. 47.

Ye may marvel. The *ye* is emphatic (*ὑμεῖς*) and is addressed to those who questioned His authority, whose wonder would therefore be that of astonishment rather than of admiring faith, but might lead to faith. Plato says, "Wonder is the feeling of a philosopher, and philosophy begins in wonder" ("Theætetus," 155); and Clement of Alexandria, cited by Westcott, "He that wonders shall reign, and he that reigns shall rest." Compare Acts iv. 13.

21. **Raiseth—quickeneth.** Physically and spiritually.

The Son quickeneth. Not *raiseth* and quickeneth. The *quickening*, however (*ζωοποιεῖ*, *maketh alive*), includes the *raising*, so that the two clauses are coextensive. In popular conception the raising precedes the quickening; but, in fact, the *making alive* is the controlling fact of the raising. *Ἐγείρει*, *raiseth*, means primarily *awaketh*.

22. **For the Father** (*οὐδὲ γὰρ ὁ πατὴρ*). The A. V. misses the climax in *οὐδὲ*; *not even* the Father, who might be expected to be judge.

Hath committed (δέδωκεν). Rev., *given*. The habitual word for the bestowment of the privileges and functions of the Son. See ver. 36; iii. 35; vi. 37, 39; x. 29, etc.

All judgment (*τὴν κρίσιν πᾶσαν*). Lit., *the judgment wholly*.

23. **Which sent Him.** A phrase peculiar to John, and used only by the Lord, of the Father. See iv. 34; vi. 38, 39; vii. 16, 28, 33, etc.

24. **Heareth.** Closely connected with *believeth*.

Hath eternal life. See on iii. 36.

Shall not come into condemnation (*εἰς κρίσιν οὐκ ἔρχεται*). The present tense, *cometh not*. So Rev. Not *condemnation*, but *judgment*, as Rev. See on iii. 17. Wyc., *cometh not into doom*. The present, *cometh*, states the *general principle* or *order*.

From death (*ἐκ θανάτου*). Rev., correctly, *out of* death, pointing to the previous condition *in* which he was.

Life (*τὴν ζωήν*). *The* life; the ideal of perfect life.

25. **The dead.** Spiritually.

26. **As—so** (*ὥσπερ—οὕτως*). The correspondence is that of *fact*, not of *degree*.

Hath he given (*ἔδωκεν*). Rev., more strictly, *gave*, the aorist tense pointing back to the eternal past.

27. **Authority.** See on i. 12.

Also. Omit.

The Son of man. Better, *a* son of man. The article is wanting. The authority is assigned to Him as being *very man*.

John uses the article everywhere with this phrase, except here and Apoc. i. 13; xiv. 14. See on Luke vi. 22.

28. **The graves** (*τοῖς μνημείοις*). Rev., better; *tombs*. Two words are used in the New Testament for the place of burial, *τάφος*, and *μνημεῖον* or *μνῆμα*. The former emphasizes the idea of *burial* (*θάπτω, to bury*); the latter of *preserving the memory* of the dead; from *μιμνήσκω*, to *remind*.

29. **Have done good—have done evil.** Note again the use of the different verbs for *doing* with *good* and *evil*. See on iii. 21. On the word for *evil* (*φαῦλα*), see on iii. 20.

Resurrection of life (*ἀνάστασιν ζωῆς*). The phrase occurs only here in the New Testament: so *resurrection of judgment* (*ἀνάστασιν κρίσεως*).

30. **Of the Father.** Omit. Rev., *of Him that sent*.

31. **If I** (*ἐὰν ἐγὼ*). The *I* expressed for emphasis: *I alone*.

True (*ἀληθής*). As distinguished from *false*. See on i. 9.

33. **Ye sent.** Rev., rightly, *have sent*. The perfect tense, with allusion to something abiding in its results. Similarly, *bare witness* should be *hath borne*. Note the expressed *ye* (*ὑμεῖς*), emphatically marking the contrast between the *human* testimony which the Jews demanded, and the *divine* testimony on which Jesus relies (ver. 34).

34. **But I** (*ἐγὼ δὲ*). Emphatic, in contrast with *ye* (ver. 33).

Receive (*λαμβάνω*). See on iii. 32.

Testimony (*τὴν μαρτυρίαν*). Rev., properly *the* witness. The restoration of the article is important. It has the force of *my*, marking the witness as characteristic of Christ's work. The only testimony which I accept as proof.

From man. Or from *a man*, with a primary reference to

the Baptist. Rev. renders, *the witness which I receive is not from man.*

These things. With reference to the Baptist.

Ye may be saved. The *ye* (ὑμεῖς), marking them as those who might be influenced by the inferior, human testimony, though they did not apprehend the divine testimony.

35. **A burning and shining light** (ὁ λύχνος ὁ καιόμενος καὶ φαίνων). Rev., correctly, *the lamp that burneth and shineth.* Λύχνος, *lamp*, as contrasted with the *light* (φῶς). See i. 5, 7, 8, 9; and compare viii. 12; ix. 5; xii. 46. Wyc., *lantern.* The Baptist did not, like Jesus, shine by his own light. The definite article with *lamp*, points to it as a familiar household object. *Burning* hints at the fact that the lamp gives but a transitory light. In burning the oil is consumed.

Ye were willing. Again the emphatic ὑμεῖς, *ye.*

To rejoice (ἀγαλλιασθῆναι). The word signifies *exultant, lively* joy. See Matt. v. 12; Luke i. 47; x. 21; 1 Pet. i. 6. The interest in the Baptist was a frivolous, superficial, and short-lived excitement. Bengel says, "they were attracted by his *brightness*, not by his *warmth*."

36. **Greater witness** (τὴν μαρτυρίαν μείζω). The article, omitted in A. V., has the force of *my*, as in ver. 34. Rev., *the witness which I have is greater.*

Hath given. See on ver. 22.

To finish (ἵνα τελειώσω). Lit., *in order that I should accomplish.* Rev., *accomplish.* See on iv. 34.

The same works (αὐτὰ τὰ ἔργα). Rev., more correctly, the *very* works.

37. **Himself** (αὐτὸς). The best texts substitute ἐκεῖνος, *he*; reading, "the Father which sent me, *He* hath borne witness." So Rev.

Voice—shape. Not referring to the descent of the dove and the voice from heaven at Jesus' baptism, but generally and figuratively to God's witness in the Old Testament Scriptures. This is in harmony with the succeeding reference to the word.

38. **His word.** Emphatic, commencing the sentence. Compare xvii. 6 sqq.; 1 John i. 10; ii. 14.

39. **Search** (*ἐρευνᾶτε*). Rev., rightly, *ye search.* Jesus is appealing to a familiar practice of which *for in them ye think* is explanatory. See 1 Pet. i. 11; Rom. viii. 27; 1 Cor. ii. 10; Apoc. ii. 23.

The scriptures (*τὰς γραφὰς*). Lit., *the writings;* possibly with a hint at the contrast with the *word* (ver. 38).

They (*ἐκεῖναι*). Those very scriptures.

40. **And.** More than a simple copula. Rather *and yet.* See on Luke xviii. 7.

Ye will not (*οὐ θέλετε*). Indicating stubborn determination. See on Matt. i. 19.

41. **I receive not honor from men.** The Greek order is: *glory from men I receive not.* Compare ver. 34. His glory consists in his loving fellowship with God. Men who do not love God are not in sympathy with Him.

42. **I know** (*ἔγνωκα*). See on ii. 24.

The love of God. Love toward God. This was the summary of their own law. The phrase occurs elsewhere in the Gospels only in Luke xi. 42.

In you (*ἐν ἑαυτοῖς*). Rev., rightly, *in yourselves.* Compare vi. 53; 1 John v. 10; Mark iv. 17.

44. **Ye believe.** Again the emphatic *ye*, the reason for the emphasis being given in the succeeding clause.

Which receive (λαμβάνοντες). Lit., *receiving* (as ye do): seeing that ye receive.

Seek not the honor that cometh from God only (καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε). The Rev. gives it capitally, following the Greek order: *and the glory that cometh from the only God ye seek not.* Not *God only*, which entirely overlooks the force of the definite article; but *the only God.* Compare 1 Tim. vi. 15, 16; John xvii. 3; Rom. xvi. 27.

45. **I will accuse** (κατηγορήσω). From κατά, *against*, and ἀγορεύω, *to speak in the assembly* (ἀγορά). Hence, properly, *to bring an accusation in court.* John uses no other verb for *accuse*, and this only here, viii. 6, and Apoc. xii. 10. Once in the New Testament διαβάλλω occurs (Luke xvi. 1, on which see note), signifying *malicious* accusation, and *secret*, as distinguished from *public*, accusation (κατηγορία). Αἰτιάομαι occurs once in the compound προητιασάμεθα, *we before laid to the charge* (Rom. iii. 9). This has reference especially to the *ground* of accusation (αἰτία). Ἐγκαλέω occurs only in Acts, with the exception of Rom. viii. 33. It means *to accuse publicly*, but not necessarily *before a tribunal.* See Acts xxiii. 28, 29; xxvi. 2, 7.

In whom ye trust (εἰς ὃν ὑμεῖς ἠλπίκατε). A strong expression. Lit., *into whom ye have hoped.* Rev., admirably, *on whom ye have set your hope.*

47. **Writings** (γράμμασιν). It is important to understand the precise sense of this word, because it goes to determine whether Jesus intended an antithesis between Moses' *writings* and His own *words*, or simply between Moses (ἐκείνου) and Himself (ἐμοῖς).

Γράμμα primarily means *what is written.* Hence it may describe either a single *character* or a *document.* From this general notion several forms develop themselves in the New Testament. The word occurs in its narrower sense of *characters*, at Luke xxiii. 38; 2 Cor. iii. 7; Gal. vi. 11. In Acts xxviii. 21, it means *official communications.* Paul, with a sin-

gle exception (2 Cor. iii. 7), uses it of the *letter* of scripture as contrasted with its spirit (Rom. ii. 27, 29; vii. 6; 2 Cor. iii. 6). In Luke xvi. 6, 7, it denotes a *debtor's bond* (A. V., *bill*). In John vii. 15, Acts xxvi. 24, it is used in the plural as a general term for *scriptural and Rabbinical learning*. Compare Sept. Isa. xxix. 11, 12, where a *learned* man is described as *ἐπιστάμενος γράμματα, acquainted with letters*. Once it is used collectively of the *sacred writings—the scriptures* (2 Tim. iii. 15), though some give it a wider reference to Rabbinical exegesis, as well as to scripture itself. Among the Alexandrian Greeks the term is not confined to elementary instruction, but includes *exposition*, based, however, on critical study of the text. The tendency of such exegesis was often toward mystical and allegorical interpretation, degenerating into a petty ingenuity in fixing new and recondite meanings upon the old and familiar forms. This was illustrated by the Neo-Platonists' expositions of Homer, and by the Rabbinical exegesis. Men unacquainted with such studies, especially if they appeared as public teachers, would be regarded as ignorant by the Jews of the times of Christ and the Apostles. Hence the question respecting our Lord Himself: How knoweth this man *letters* (*γράμματα*, John vii. 15)? Also the comment upon Peter and John (Acts iv. 13) that they were *unlearned* (*ἀγράμματοι*). Thus, too, those who discovered in the Old Testament scriptures references to Christ, would be stigmatized by Pagans, as following the ingenious and fanciful method of the Jewish interpreters, which they held in contempt. Some such feeling may have provoked the words of Festus to Paul: *Much learning* (*πολλὰ γράμματα*) *doth make thee mad* (Acts xxvi. 24). It is well known with what minute care the literal transcription of the sacred writings was guarded. The Scribes (*γραμματεῖς*) were charged with producing copies *according to the letter* (*κατὰ τὸ γράμμα*).

The one passage in second Timothy cannot be urged in favor of the general use of the term for *the scriptures*, especially since the best texts reject the article before *ἱερὰ γράμματα*, so that the meaning is apparently more general: "thou hast known *sacred writings*." The familiar formula for *the scriptures* was *αἱ γραφαὶ ἁγίαι*. A *single book* of the collection of writings

was known as *βιβλίον* (Luke iv. 17), or *βίβλος* (Luke xx. 42); never *γραφή*, which was the term for a particular *passage*. See on Mark xii. 10.*

It seems to me, therefore, that the antithesis between the *writings* of Moses, superstitiously reverenced in the letter, and minutely and critically searched and expounded by the Jews, and the living *words* (*ῥήμασιν*, see on Luke i. 37), is to be recognized. This, however, need not exclude the other antithesis between *Moses* and *Jesus* personally.

CHAPTER VI.

1–14. Compare Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.

1. The sea. See on Matt. iv. 18.

2. Multitude (*ὄχλος*). See on i. 19.

Followed (*ἠκολούθει*). Imperfect tense, denoting not merely the following on this occasion, but generally.

Saw (*ἑώρων*). Rev., *beheld*. See on i. 18.

His miracles. Omit *his*. Render, as Rev., *the signs*.

He did (*ἐποίει*). Imperfect, *was doing*, from time to time.

3. A mountain (*τὸ ὄρος*). Strictly, *the* mountain. The writer speaks as one familiar with the district.

He sat (*ἐκάθητο*). Imperfect: *was sitting*, when he saw the multitude approaching (ver. 5).

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* Bishop Lightfoot (Commentary on Galatians iii. 22) urges with much force that this is *invariably* its meaning. The passages cited in opposition to this view by Professor Thayer (Lexicon of the New Testament), John vii. 38; x. 35; Rom. iv. 3; Gal. iii. 22; iv. 30; Jas. ii. 8; 1 Pet. ii. 6; 2 Pet. i. 20, do not appear to me to be conclusive; on the contrary, several of them seem to make rather for Bishop Lightfoot's view.

4. **A feast** (ἡ ἑορτὴ). With the definite article, *the* feast; pointing to something well known.

5. **Come** (ἔρχεται). Better, *is coming*. *Unto* Him (πρός) is rather *toward*.

Bread (ἄρτους). Properly, *loaves*. See on Matt. iv. 1.

6. **To prove** (πειράζων). Lit., *proving*. See on Matt. vi. 13. Wyc., *tempting*.

7. **Pennyworth** (δηναρίων). See on Matt. xx. 2. Two hundred pennyworth would represent between thirty and thirty-five dollars.

That every one may take a little. Peculiar to John.

9. **A lad** (παιδάριον). Diminutive. Only here in the New Testament.* Only John mentions the lad.

Barley (κριθίνους). A detail peculiar to John. The word occurs in the New Testament only here and ver. 13. An inferior sort of bread is indicated by the term. Pliny and some of the Jewish writers describe barley as food fit for beasts. Suetonius speaks of a turgid rhetorician as a *barley orator*, inflated like barley in moisture: and Livy relates how cohorts which had lost their standards were ordered barley for food.

Fishes (ὀψάρια). The word occurs only here and at xxi. 9. The Synoptists use ἰχθύες. The A. V., *small fishes*, is intended to render the diminutive.† The word means anything that is eaten with bread, and may apply to meat generally, or to what is eaten with bread as a relish. Homer speaks of an onion as a *relish* (ὄψον) for drink ("Iliad," xi., 630). The term was applied

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* The correct reading in Matt. xi. 16 is παιδίοις.

† Edersheim ("Life of Jesus") says that the Talmud names certain kinds of fish, specially designated as *small fishes*, which might be eaten without cooking: that small fishes were recommended for health, and that the lake of Galilee was particularly rich in these, the salting and pickling of which was a special industry among the fishermen.

to fish *par excellence*. Fish became among the Greeks a chief dainty to gourmands, so that Demosthenes describes a glutton and spendthrift as one who is extravagant in fish.

But what are they among so many? Peculiar to John, though the idea is implied in Luke ix. 13.

10. **Sit down** (*ἀναπεσεῖν*). Lit., recline.

Grass (*χόρτος*). Originally *an enclosure*. Thus Homer speaks of Peleus offering a sacrifice, *αὐλῆς ἐν χόρτῳ, in the enclosure of the court* ("Iliad," xi., 774). Hence *a feeding-place*, and so *grass, provender*. The sense is merely that of our abstract *pasture*. Matthew and Mark mention the grass, Mark with the epithet *green*. Wyc., *hay*.

11. **Given thanks.** All the Synoptists relate his *looking up to heaven and blessing*. Perhaps he used the familiar formula, "Blessed art thou Jehovah our God, King of the world, who causes to come forth bread from the earth."

To the disciples, and the disciples. The best texts omit. Render, as Rev., *He distributed to them that were set down*.

Likewise of the fishes. So also Mark.

As much as they would. Peculiar to John.

12. **Fragments** (*κλάσματα*). From *κλάω, to break*. Rev., *broken pieces*.

That remain (*περισσεύσαντα*). Rev., *remain over*. Lit., *exceed* the necessary supply. Only John gives the Lord's command to collect the fragments, and the reason for it, *that nothing be lost*.

13. **Baskets** (*κοφίνους*). See on Matt. xiv. 20. Wyc., *coffins*.

With the fragments, etc. John goes into fuller detail than the Synoptists. Mark alone notes the gathering of the remains

of the fishes. John also uses *ἐγέμισαν, filled*, for they *took up*, or *were taken up*, of the Synoptists.

Five barley loaves. A detail peculiar to John, emphasizing the identity of the fragments with the original loaves.

Unto them that had eaten (*βεβρωκόσιν*). Only here in the New Testament.

14. **That should come** (*ὁ ἐρχόμενος*). Lit., *the one coming.* Rev., *that cometh.*

Vv. 15–21. Compare Matt. xiv. 22–36; Mark vi. 45–52.

15. **Would come** (*μέλλουσιν ἔρχεσθαι*). Lit., *are about to come.*

Take by force (*ἁρπάζειν*). See on Matt. xi. 12.

A king. Better, as Rev., *king;* over themselves.

Himself alone (*αὐτὸς μόνος*). Matthew has *κατ' ἰδίαν, privately*, and both Matthew and Mark add, *to pray.*

16. **Even** (*ὀψία*). An adjective; *ὄψιος, late*, with *ὥρα, hour*, understood.

17. **Ship** (*πλοῖον*). Rev., *boat.* See on Luke v. 2. The best texts omit the article.

Went (*ἤρχοντο*). The imperfect, *were going.* So Rev.

Capernaum. Mark has *Bethsaida.*

It was now dark (*σκοτία ἤδη ἐγεγόνει*). Lit., *darkness had already come on.* On *darkness*, see on i. 5.

18. **Arose** (*διηγείρετο*). It is lamentable how the A. V. misses the graphic force of these imperfects. Rev., rightly, *was rising.* Lit., *was being awakened.* The imperfects convey the sense of *gathering* danger, and throw into stronger relief the

fact of Jesus' appearance. They *were going;* the darkness had already fallen, the sea *was rising*, and Jesus had not yet come.

That blew (*πνέοντος*). Lit., *blowing. That was blowing* would be better. John's narrative at this point is more detailed and graphic than the others.

19. **Had rowed** (*ἐληλακότες*). Lit., had *driven* or *propelled* (the boat).

Five and twenty, etc. The lake being about *forty* furlongs, six miles, at its broadest, they had gone only a little more than half-way.

They see (*θεωροῦσι*). Rev., *behold;* with an intent gaze. See on i. 18. Both Luke and John use this word frequently.

Drawing nigh. Lit., *becoming nigh.* Wyc., *to be made next to the boat.* Mark adds, *He would have passed by them*, and Luke that they thought Him a phantom.

21. **They willingly received** (*ἤθελον λαβεῖν*). Wrong. Rev., correctly, *they were willing to receive;* after being reassured by His voice. The imperfect denotes a continuous state of feeling, not a mere impulsive and temporary wish.

Immediately (*εὐθέως*). Whether Jesus actually entered the boat or not, John does not say. The more natural inference is that he did. Both Matthew and Mark say so. Their immediate and miraculous arrival at the shore was simultaneous either with their entertaining the wish to receive Him, or with His actually coming on board. Only John mentions this incident. Matthew and Mark say that *the wind ceased.*

They went (*ὑπῆγον*). Imperfect: *were going.* Lit., *were going away.* The verb has the sense of *retiring* from something. Compare ver. 67; vii. 33, on which see note; xii. 11; xviii. 8.

22. **Which stood** (*ὁ ἑστηκὼς*). Having remained during the night near the scene of the miracle, and being there still.

Boat (*πλοιάριον*). Diminutive: *little boat.*

That—whereinto His disciples were entered. Omit, and read as Rev., *save one.*

23. **Howbeit there came other boats** (*ἄλλα δὲ ἦλθεν πλοιάρια*). Some editors omit *δὲ, howbeit,* change *ἄλλα, other,* into *ἀλλὰ, but,* and read, *but there came boats.*

26. **The miracles** (*σημεῖα*). Both the insertion of the definite article and the translation *miracles* in the A. V. tend to obscure the true sense of the passage. Jesus says: You do not seek me because you saw *signs.* What you saw in my works was only *marvels.* You did not see in them *tokens* of my divine power and mission.

Were filled (*ἐχορτάσθητε*). See on Matt. v. 6; Luke xv. 16.

27. **Meat** (*βρῶσιν*). See on iv. 32. In Matt. vi. 19, 20, and there only, it is used in the sense of *rust,* that which *eats* or *corrodes.* Similarly, *corrode* is from *rodo, to gnaw.*

Him hath God the Father sealed. The Rev. makes the sentence culminate properly in *God:* "for Him the Father, even *God,* hath sealed." According to the strict Greek order it is: *for Him the Father sealed, even God.* On *sealed* (*ἐσφράγισεν*) see on iii. 33. Wyc., *betokened Him.*

28. **What shall we do?** (*τί ποιοῦμεν*). Lit., *what do we do?* The best texts read *ποιῶμεν, what are we to do?*

Works. The question is from the legal stand-point, works being regarded as the condition of obtaining the living bread.

29. **Believe.** Faith is put as a *moral act* or *work.* The *work* of God is to *believe.* Faith includes all the works which

God requires. The Jews' question contemplates *numerous* works. Jesus' answer directs them to *one* work. Canon Westcott justly observes that "this simple formula contains the complete solution of the relation of faith and works."

30. **Therefore.** Since He had claimed to be the One *sent* of God.

31. **Manna.** Properly, *the* manna, referring to the familiar historic fact. A passage is cited from a Hebrew commentary on Ecclesiastes, as follows: "As the first Redeemer made the manna to descend, as it is written, 'Behold I will rain bread from heaven for you'; so the later Redeemer also shall make the manna to descend, as it is written, 'May there be abundance of corn in the earth.'"

32. **Moses gave you not** (*οὐ Μωσῆς δέδωκεν ὑμῖν*). The antithesis is between *Moses* and *my Father*. So Rev., rightly, "it was not *Moses* that gave you," etc.—"but *my Father* giveth," etc. Some editors change the perfect tense, *δέδωκεν*, *hath given*, to the aorist, *ἔδωκεν*, *gave*.

The true bread from heaven (*τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν*). The translation would gain by following the Greek order, "the bread out of heaven, *the real bread*."

33. **He which cometh down** (*ὁ καταβαίνων*). So it may be rendered; but also *that which*, referring to *ἄρτος*, *bread:* and so, better, as Rev., since Jesus does not identify Himself with the bread until ver. 35.

35. **I am the bread of life.** A form of expression peculiar to John. See vv. 41, 48, 51; viii. 12; x. 7, 9, 11, 14; xi. 25; xiv. 6; xv. 1, 5.

Cometh—believeth. Faith in its *active* aspect and in its *resting* aspect.

Never (*οὐ μή*). Rather, *in nowise*, or *by no means*. Rev., shall *not*.

36. **But.** Though you have seen as you asked, I repeat what I said to you that you have seen and do not believe.

37. **All that** (*πᾶν ὃ*). The neuter singular of the adjective and pronoun. All believers are regarded as one complete whole. Compare xvii. 24, according to the correct reading, "*that which* Thou hast given me."

Shall come (*ἥξει*). Emphasizing the idea of *reaching* or *arriving*.

Cometh (*ἐρχόμενον*). A different verb, emphasizing the *process* of coming.

38. **From heaven** (*ἐκ τοῦ οὐρανοῦ*). But the best texts read *ἀπό, from*, instead of *ἐκ, out of*, the idea being rather that of *departure* (*I came down*) than of *origin*. *I came down* should be as Rev. (*I am come down*). The tense is the perfect.

39. **The Father's will.** Omit *the Father's*. Render, *the will of Him*, etc.

That of all which He hath given me (*ἵνα πᾶν ὃ δέδωκέ μοι*). The construction is a peculiar and broken one. *All which He hath given*, stands alone as an absolute nominative; a very emphatic and impressive mode of statement. Literally it reads, *that all which He hath given me I should lose nothing out of it*.

At the last day (*ἐν τῇ ἐσχάτῃ ἡμέρᾳ*). The phrase occurs only in John.

40. **And this** (*δέ*). The best texts read *γάρ, for*. There is a *logical* connection between the last sentence and the following. The Father's will in preserving and raising up that which he has given to the Son, includes in its fulfilment the believing contemplation of the Son and its issue in eternal life.

Of Him that sent me. The best texts substitute *πατρός μου, of my Father*.

Seeth (*θεωρῶν*). The word is designedly used. The saving vision of Christ is not mere *seeing*, but earnest *contemplation*. Rev., *beholdeth*. See on i. 18. Compare *ye have seen me, and believe not* (ver. 36).

41. **Then** (*οὖν*). Rev., rightly, *therefore:* because of His words.

Murmured (*ἐγγόγυζον*). See on Jude 16, and compare 1 Cor. x. 10; Philip. ii. 14. The word is constantly used in the Septuagint of the murmuring of Israel in the wilderness. Wyc., *grudged of Him*. So Chaucer, "Judas *gruccheth* agens the Maudeleyn whan sche anoynted the hed of oure Lord" ("Parson's Tale"); and Shakespeare,

> "Served
> Without or *grudge* or grumbling."
> "Tempest," 1, 2, 249.

At Him (*περὶ αὐτοῦ*). Implying that they addressed their remonstrances *to* Him. But *περί* means *about* or *concerning*. So Rev., properly, *concerning*.

42. **We know.** Not implying necessarily that Joseph was still alive, but merely the fact that Joseph was recognized as the father of Jesus.

44. **Draw** (*ἑλκύσῃ*). Two words for *drawing* are found in the New Testament, *σύρω* and *ἑλκύω*. The distinction is not habitually observed, and the meanings often overlap. *Σύρω* is originally to *drag* or *trail* along, as a garment or torn slippers. Both words are used of haling to justice. (See Acts viii. 3; xvii. 6; xvi. 19.) In Acts xiv. 19, *σύρω*, of dragging Paul's senseless body out of the city at Lystra. In John xxi. 6, 8, 11, both words of drawing the net. In John xviii. 10, *ἑλκύω*, of drawing Peter's sword. One distinction, however, is observed: *σύρω* is never used of Christ's attraction of men. See vi. 44; xii. 32. *Ἑλκύω* occurs only once outside of John's writings (Acts xvi. 19). Luther says on this passage: "The drawing is not like that of the executioner, who draws the thief up the

ladder to the gallows; but it is a gracious allurement, such as that of the man whom everybody loves, and to whom everybody willingly goes."

45. **Taught of God** (*διδακτοὶ τοῦ Θεοῦ*). The idea is thrown into a compound adjective, *θεοδίδακτοι*, in 1 Thess. iv. 9.

46. **Hath seen.** As contrasted with hearing and learning. (ver. 45). The Father is not *seen* immediately, but through the Son. Compare i. 18; xiv. 9; 1 John iii. 2; Matt. xi. 27.

Of God (*παρὰ τοῦ Θεοῦ*). More correctly, as Rev., *from*, with an idea of association with: *from with* God. *Παρά* is used of procession from a *personal* object, indicating it generally as the starting-point.

49. **Are dead** (*ἀπέθανον*). The aorist points, not to their present condition but to the historical fact; *they died.* So Rev.

51. **The living bread** (*ὁ ἄρτος ὁ ζῶν*). Lit., *the bread the living* (*bread*). Wyc., *quick bread.*

I will give. The *ἐγὼ*, *I*, is emphatic, in contrast with Moses (ver. 32).

Flesh. See on i. 14.

Which I will give. The best texts omit. Read, as Rev., *my flesh for the life of the world.*

52. **Strove** (*ἐμάχοντο*). The *murmuring* (ver. 41) now breaks out into open contention among the Jews themselves.

53. **Eat the flesh.** Appropriate the life. Compare Gal. ii. 20; Eph. iii. 17.

Drink His blood. Appropriate the saving merit of His death. The passover was approaching, and the reference may well have been to the flesh and blood of the paschal lamb.

Have no life in you (*οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς*). Not according to the Greek. Rightly, as Rev., *ye have not life in yourselves.* All true life must be in Christ. Compare Col. iii. 3.

54. **Eateth** (*τρώγων*). Another verb for *eating* is used. With the exception of Matt. xxiv. 38, it is found only in John, and always in connection with Christ. No special significance can be fairly attached to its use here. It seems to be taken as a current word, and *ἔφαγον* is resumed in ver. 58.

55. **Indeed** (*ἀληθῶς*). Lit., *truly.* The best texts read *ἀληθής, true: true meat, true drink.*

56. **Dwelleth** (*μένει*). Render, as Rev., *abideth.* The word is a favorite one with John, occurring more frequently than in all the rest of the New Testament.

57. **The living Father** (*ὁ ζῶν πατὴρ*). A phrase found nowhere else in the New Testament. On *living* and *live*, see i. 4.

By the Father (*διὰ τὸν πατέρα*). Wrong. Render, *because of*, as Rev. Because the Father is the living One. So, *because* of me, instead of *by* me.

59. **In the synagogue** (*ἐν συναγωγῇ*). But the definite article is wanting; so that we must either understand *in a synagogue*, or in *an assembly*. See on Jas. ii. 2. Among the ruins at *Tell Hûm*, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone, perhaps the lintel, carved with the pot of manna, and with a pattern of vine leaves and clusters of grapes. See a full account of these ruins in Thomson's "Land and Book, Central Palestine and Phœnicia," pp. 417–419.

60. **Hard** (*σκληρός*). See on Matt. xxv. 24; Jude 14. According to the Greek order, *hard is this saying.*

Hear it (*αὐτοῦ ἀκούειν*). *Αὐτοῦ* may be rendered *Him*, but this is not probable. *Hear* means a docile hearing, with a view

to receiving what is heard. Compare x. 3, 16, 27; xii. 47; xviii. 37.

61. **Offend** (*σκανδαλίζει*). Rev., *cause to stumble.* See on Matt. v. 29. Wyc., *slandereth you.*

62. **What and if ye shall see** (*ἐὰν οὖν θεωρῆτε*). The question is marked by an *aposiopesis*, i.e., a breaking off of the sentence and leaving the hearer to complete it for himself. Lit., *if then ye should behold*, etc.—the completion would be, *would not this still more cause you to stumble?*

Ascend (*ἀναβαίνοντα*). Rev., properly, renders the participle, *ascending.*

I speak (*λαλῶ*). But the correct reading is *λελάληκα*, the perfect tense, *I have spoken*, or I have *just* spoken, referring to the preceding discourse.

64. **Should betray** (*παραδώσων*). See on Matt. iv. 12; Mark iv. 29. Judas is once in the New Testament designated by the noun *προδότης*, *traitor*, Luke vi. 16.

66. **From that time** (*ἐκ τούτου*). Render, as Rev., *upon this.* As a result proceeding *out of* (*ἐκ*) this. Compare xix. 12.

Went back (*ἀπῆλθον εἰς τὰ ὀπίσω*). The Greek expresses more than the English. They went *away* (*ἀπό*) from Christ, lit., *to the things behind*, to what they had left in order to follow the Lord.

Walked (*περιεπάτουν*). Lit., walked *about*, with Jesus in His wanderings here and there.

67. **The twelve.** John assumes that the number is known. It is implied in the twelve baskets of fragments. As in so many other instances in this Gospel, facts of the synoptic narrative are taken for granted as familiar.

Will ye also go away? (*μὴ καὶ ὑμεῖς θέλετε ὑπάγειν*). The interrogative particle *μή* shows that a negative answer is expected. *Surely ye will not. Will ye go* is not the future tense of the verb *to go*, but is expressed by two words, *do ye will* (*θέλετε*), *to go away* (*ὑπάγειν*). Rev., *would ye*. On the verb *to go away*, see on *they went* (ver. 21).

68. **Simon Peter.** Assailants of the authenticity of John's Gospel have asserted that it reveals an effort on the part of the writer to claim for the disciple whom Jesus loved a pre-eminence above Peter. The assertion is effectually contradicted by the narrative itself. See i. 42; vi. 68; xiii. 6; xviii. 10, 16; xx. 2, 7; xxi. 3, 7, 11, and notes on those passages. Peter's replying for the twelve, in this passage, is a case in point.

The words of eternal life (*ῥήματα ζωῆς αἰωνίου*). There is no article. Thou hast *words*. Words of life are words which carry life with them. Compare the phrases *bread of life, light of life, water of life, tree of life*.

69. **Are sure** (*ἐγνώκαμεν*). Lit., *have come to know*. The order of the words *believe* and *know* is reversed in xvii. 8; 1 John iv. 16. In the case of the first disciples, *faith*, produced by the overpowering impression of Jesus' works and person, preceded intellectual conviction.

That Christ, the Son of the living God. The best texts substitute *ὁ ἅγιος τοῦ Θεοῦ, the holy one of God*. The other reading has resulted from the attempt to bring Peter's confession here into accord with that in Matt. xvi. 16. The two confessions differ in that "here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic person of the Lord" (Westcott).

70. **A devil** (*διάβολος*). See on Matt. iv. 1. The word is an adjective, meaning *slanderous*, but is almost invariably used in the New Testament as a noun, and with the definite article. The article is wanting only in 1 Pet. v. 8; Acts xiii. 10; Apoc.

xii. 9; and perhaps Apoc. xx. 2. It is of the very essence of the devilish nature to oppose Christ. Compare Matt. xvi. 23.

71. **Judas Iscariot the son of Simon** (*Ἰούδαν Σίμωνος Ἰσκαριώτην*). The correct reading is *Ἰσκαριώτου*, *Iscariot*, agreeing in the genitive case with *Σίμωνος*, *of Simon*. Render, as Rev., *Judas, the son of Simon Iscariot*. Iscariot denotes the name of Simon's town: *a man of Kerioth*. See on Matt. x. 5.

CHAPTER VII.

1. **The Jews' feast of tabernacles.** The Rev. brings out the defining force of the two articles: *the* feast of the Jews, *the* feast of tabernacles. This feast occurred in the early autumn (September or early October), and lasted for seven days. Its observance is commanded in Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 39, 42, 43; Deut. xvi. 13. Its significance was twofold. It was a harvest-home festival, and hence was called *the Feast of Ingathering*, and it commemorated the dwelling of Israel in tents or booths in the wilderness. Hence the name *Feast of Booths* or *Tabernacles*. The association of the latter event with harvest was designed to remind the people in their prosperity of the days of their homeless wandering, that their hearts might not be lifted up and forget God, who delivered them from bondage (Deut. viii. 12–17). Therefore they were commanded to quit their permanent homes and to dwell in booths at the time of harvest. The festival was also known as *the Feast of Jehovah*, or simply *the Festival* (Lev. xxiii. 39; 1 Kings viii. 2), because of its importance, and of being the most joyful of all festivals. At the celebration of the feast at Jerusalem booths were erected in the streets and squares and on the housetops.* The Greek word for this feast, *σκηνοπηγία*, *construction of tabernacles*, occurs only here in the New Testament.

* For a full description see the article "Feast of Tabernacles," in McClintock and Crooks' Cyclopædia, vol. x., and Edersheim, "The Temple," ch. xiv.

3. **Thy disciples.** Both those who had been gained by former teaching in Judæa and Jerusalem, and others from other parts.

4. **Openly** (*ἐν παῤῥησίᾳ*). Lit., *in boldness.* The reasoning is: no man can assert the *position* which Christ claims, and at the same time keep secret the *works* which go to vindicate it.

5. **Neither** (*οὐδὲ*). Better, as Rev., *not even.*

Did believe (*ἐπίστευον*). The imperfect, *were believing;* referring not to a single act of faith, but to faith as *habitual* and *controlling.*

6. **Time** (*καιρὸς*). See on Matt. xii. 1; Luke i. 20; Acts xii. 1. The appropriate season or juncture.

Alway ready. The disciples might at any time associate with the world, with which they were still in sympathy. Not so Jesus, who was in essential antagonism to the world.

7. **Cannot.** Frequent in John, and expressing an *inherent* impossibility. See iii. 3, 5; v. 19; vi. 44; vii. 34, 36; viii. 21, 43; xii. 39; xiv. 17, etc.

Evil (*πονηρά*). See on Luke iii. 19; vii. 21.

8. **This** feast. For *this*, read *the*, the first time, but not the second.

Full come (*πεπλήρωται*). Lit., *has been fulfilled.* So Rev., *is not yet fulfilled.*

11. **Then** (*οὖν*). Better, *therefore;* because He did not come up with the Galilæans.

Sought (*ἐζήτουν*). The imperfect: *kept seeking; persistently* sought for Him.

He (*ἐκεῖνος*). Emphatic: *that one* of whom we have heard, and whom we once saw.

12. **Murmuring.** See on vi. 41.

The people (τοῖς ὄχλοις). See on i. 19.

Said (ἔλεγον). Imperfect: *were saying.*

Deceiveth (πλανᾷ). Rev., better, *leadeth astray.* See on Mark xii. 24; Jude 13.

13. **Openly** (παῤῥησίᾳ). The word may mean either *without reserve* (x. 24; xi. 14), or *without fear* (xi. 54).

14. **About the midst of the feast** (τῆς ἑορτῆς μεσούσης). A peculiar form of expression found only here. *The midst* is expressed by a participle from the verb μεσόω, *to be in the middle.* Lit., *the feast being midway.*

Taught (ἐδίδασκεν). Or *began* to teach. Imperfect tense.

15. **Letters** (γράμματα). See on v. 47.

16. **Doctrine** (διδαχὴ). Better, *teaching*, as Rev. *Doctrine* has acquired a conventional sense which might mislead.

17. **Will do his will** (θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν). This is a notable illustration of the frequent blunder of the A. V. in rendering θέλειν, *to will* or *determine*, as a mere auxiliary verb. By overlooking the distinct meaning of the verb *to will*, and resolving *willeth to do* into *will do*, it sacrifices the real force of the passage. Jesus says, *if it be one's will to do;* if his moral purpose is in sympathy with the divine will.

He shall know. Sympathy with the will of God is a condition of understanding it.

Of God (ἐκ τοῦ Θεοῦ). Better, *from; proceeding out of.*

Of myself (ἀπ' ἐμαυτοῦ). *Of* myself is misleading, being commonly understood to mean *concerning* myself. Rev., correctly, *from* myself; without union with the Father. Compare v. 30.

18. **His own glory** (*τὴν δόξαν τὴν ἰδίαν*). Lit., *the glory which is His own;* the second article throwing *His own* into sharp contrast with *His that sent Him.* On *His own*, see on Acts i. 7; Matt. xxii. 5; xxv. 15.

The same (*οὗτος*). Notice the characteristic use of the pronoun taking up and emphasizing the principal subject of the sentence.

Unrighteousness (*ἀδικία*). See on 2 Pet. ii. 13.

19. **Did—give** (*δέδωκεν*). Some texts read the aorist tense *ἔδωκεν*, in which case this rendering is correct. If with others we read the perfect, we should render *hath not Moses given* you the law, which you still profess to observe.

Keepeth (*ποιεῖ*). Rev., rightly, *doeth.* Compare *do* in ver. 17.

Go ye about (*ζητεῖτε*). Properly, *seek ye.* So Rev.

20. **A devil** (*δαιμόνιον*). Or more correctly, *a demon.* See on Mark i. 34. The name was applied to Jesus by *the multitude* (*ὄχλος*) and not by those whom He was addressing in ver. 19, because of the gloomy suspicions which they thought He entertained, and in entire ignorance of the design of the Jews which Jesus had penetrated. The same term was applied to John the Baptist, the ascetic, as one who withdrew from social intercourse (Matt. xi. 18).

21. **One work** (*ἓν ἔργον*). The healing on the Sabbath (v. 1–8).

23. **Are ye angry** (*χολᾶτε*). Only here in the New Testament. From *χολή, gall.* Strictly, the verb means *to be full of bile*, hence to be *melancholy mad.*

Every whit whole (*ὅλον ὑγιῆ*). Strictly, *I made a whole man sound*, in contrast with the rite of circumcision which af-

fects only a single member, but which, nevertheless, they practise on the Sabbath.

24. **Appearance** (ὄψιν). Primarily, *seeing* or *sight*. In xi. 44; Apoc. i. 16, *face*, and hence *external appearance*. The word occurs only in the three passages cited.

Righteous judgment (τὴν δικαίαν κρίσιν). Properly, *the* righteous judgment; that which is appropriate to the case in hand.

25. **Them of Jerusalem** (Ἱεροσολυμιτῶν). Lit., *of the Jerusalemites*, who knew better than the multitude the designs of the priesthood. The word occurs only here and Mark i. 5.

26. **Do the rulers know indeed?** The interrogative particle μήποτε may be rendered by the familiar expression *they do not, do they?* Rev., *can it be that the rulers*, etc. *Indeed* (ἀληθῶς); lit., *truly*.

The very (ἀληθῶς). Omit.

27. **Howbeit** (ἀλλὰ). *But*, it cannot be that the rulers have made such a discovery, for we know whence this man is.

We know (οἴδαμεν). The knowing of the rulers is expressed by ἔγνωσαν; *have they ascertained by searching and watching*. The people's knowledge, οἴδαμεν, is that of settled *conviction*.

Whence (πόθεν). Referring to His parentage and family.

No one knoweth whence He is. Opinions differ as to the precise reference of these words. Some explain by a popular idea that the Messiah would not be known until anointed by Elias, when he would suddenly appear. Others refer to Isa. liii. 8; or to Dan. vii. 13. Meyer says that while the popular belief that the immediate ancestry of the Messiah would be unknown when He came cannot further be historically proved, it is credible, partly from the belief in His divine origin, and

partly from the obscurity into which the Davidic family had sunk.

28. **Then** (*οὖν*). Rev., rightly, *therefore*, giving the reason for the succeeding words in Jesus' emotion awakened by the misconceptions of the people.

Cried (*ἔκραξεν*). See on Mark v. 5; ix. 24.

As He taught (*διδάσκων*). Better, Rev., *teaching*. The expression *cried teaching* implies speaking in a peculiarly solemn manner and with an elevation of voice.

Me—whence I am. Conceding the truth of the people's statement in ver. 27, *we know this man whence he is*, so far as His outward person and His earthly origin were concerned. He goes on to show that they are ignorant of His divine relationship.

True (*ἀληθινὸς*). True to the ideal of a sender: a *genuine* sender in the highest sense of the term. See on i. 9.

29. **From him** (*παρ' αὐτοῦ*). See on vi. 46.

30. **Then.** Another of the frequent instances in which the A. V. of this Gospel renders the *logical* particle as a particle of *time*. Translate as Rev., *therefore;* because of His claim to be sent from God.

To take (*πιάσαι*). See on Acts iii. 7.

31. **Will he do** (*μήτι ποιήσει*). Lit., *surely he will not at all do.*

32. **Officers** (*ὑπηρέτας*). See on Matt. v. 25; Luke i. 2.

33. **Unto them.** Omit.

I go (*ὑπάγω*). I withdraw. See on vi. 21.

34. **Ye shall seek me.** Not as now, for disputation or violence, but for help.

Where I am. In absolute, eternal being and fellowship with the Father. *I am* (ἐγὼ εἰμι) is the formula of the divine existence (viii. 58). The phrase carries a hint of the essential nature of Jesus, and thus prepares the way for *ye cannot come* (see on ver. 7). The difference in character will make it essentially impossible.

35. **Will He go** (οὗτος μέλλει πορεύεσθαι). Lit., *whither does this man intend to go*, or whither is He *thinking of going?* The A. V. misses the contemptuous insinuation in *this man* (Rev.).

We shall not find him (ἡμεῖς). The pronoun is emphatic; *we*, the religious leaders, the wise men, who scrutinize the claims of all professed teachers and keep a watchful eye on all impostors.

The dispersed among the Gentiles (τὴν διασπορὰν τῶν Ἑλλήνων). Lit., *the dispersion of the Greeks.* The Jews who remained in foreign lands after the return from the Captivity were called by two names: 1. *The Captivity*, which was expressed in Greek by three words, viz., ἀποικία, *a settlement far from home*, which does not occur in the New Testament; μετοικεσία, *change of abode*, which is found in Matt. i. 11, 12, 17, and always of the carrying into Babylon; αἰχμαλωσία, *a taking at the point of the spear;* Eph. iv. 8; Apoc. xiii. 10. 2. *The Dispersion* (διασπορά). See on 1 Pet. i. 1; Jas. i. 1. The first name marks their relation to their own land; the second to the strange lands.

The Gentiles (Ἕλληνας). Lit., *the Greeks.* So Rev. See on Acts vi. 1.

36. **What manner of saying is this** (τίς ἐστιν οὗτος ὁ λόγος)? Rev., more simply and literally, *what is this word?*

37. **The last day.** The eighth, the close of the whole festival, and kept as a Sabbath (Lev. xxiii. 36). It was called *the Day of the Great Hosanna*, because a circuit was made seven times round the altar with "Hosanna;" also *the Day of Willows*, and *the Day of Beating the Branches*, because all the leaves were shaken off the willow-boughs, and the palm-branches beaten in pieces by the side of the altar. Every morning, after the sacrifice, the people, led by a priest, repaired to the Fountain of Siloam, where the priest filled a golden pitcher, and brought it back to the temple amid music and joyful shouts. Advancing to the altar of burnt-offering, at the cry of the people, "Lift up thy hand!" he emptied the pitcher toward the west, and toward the east a cup of wine, while the people chanted, "With joy shall ye draw water out of the wells of salvation." It is not certain that this libation was made on the eighth day, but there can be no doubt that the following words of the Lord had reference to that ceremony.

Stood (*εἱστήκει*). The imperfect, *was standing;* watching the ceremonies. Both A. V. and Rev. miss this graphic touch.

38. **The scripture hath said.** There is no exactly corresponding passage, but the quotation harmonizes with the general tenor of several passages, as Isa. lv. 1; lviii. 11; Zech. xiii. 1; xiv. 8; Ezek. xlvii. 1; Joel iii. 18.

Belly (*κοιλίας*). The word is often used in the Old Testament for *the innermost part of a man, the soul* or *heart.* See Job xv. 35; xxxii. 19; Prov. xviii. 8; xx. 27, 30. The rite of drawing and pouring out the water pointed back to the smitten rock in the desert. In Exod. xvii. 6, "there shall come water *out of it*," is literally, "there shall come water *from within him.*" The word *belly* here means the inmost heart of the believer, which pours forth spiritual refreshment. Compare 1 Cor. x. 4; John iv. 14.

Shall flow (*ῥεύσουσιν*). The word occurs only here in the New Testament.

Rivers. A type of abundance. Compare Num. xx. 11.

Living water. Compare iv. 10.

39. **The Spirit.** The Holy Spirit, personally.

The Holy Ghost (*πνεῦμα ἅγιον*). The best texts omit *ἅγιον, holy*, and the definite article is not in the text, so that the strict rendering is simply *spirit*. Lit., *spirit was not yet*. *Given*, in A. V. and Rev., is added to guard against a possible misconception, which, as Alford observes, "no intelligent reader could fall into." The word *spirit*, standing thus alone, marks, not the *personal Spirit*, but His *operation* or *gift* or *manifestation*. Canon Westcott aptly says: "It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St. John himself on the 'unction' of believers (1 John ii. 20 sqq.), which forms a commentary, gained by later experience, upon the words of the Lord."

Was glorified (*ἐδοξάσθη*). We have here one of John's characteristic terms, even as the idea is central to his Gospel—to show forth Jesus as the manifested glory of God (i. 14). The beginning of our Lord's miracles was a manifestation of His glory (ii. 11). His glory was the expression of the Father's will (viii. 54). By His work He glorified the Father upon earth (xii. 28; xvii. 4), and in this was Himself glorified (xvii. 10). The sickness and resurrection of Lazarus were for the glory of God (xi. 4). The consummation of His work was marked by the words, "Now was the Son of man glorified, and God was glorified in Him" (xiii. 31). His glory He had with the Father before the world was (xvii. 5). It is consummated at His ascension (vii. 39; xii. 16). The passion is the way to glory (xii. 23, 24; xiii. 31). The fruitfulness of believers in Him is for the glory of God (xv. 8), and the office of the Spirit is to glorify Christ (xvi. 14).

40. **Many.** The best texts omit. Read as Rev., *some*.

This saying (*τὸν λόγον*). The best texts substitute *τῶν λόγων τούτων, these words*. So Rev.

The prophet. See on i. 21.

41. **Shall Christ,** etc. (*μὴ γὰρ ὁ Χριστός*). The Rev. gives better the force of the interrogative particle with *γὰρ*, *for: What, doth the Christ come*, etc. The idea in full is, "you *cannot* (*μὴ*) say that, *for* (*γὰρ*) doth the Christ, etc."

Shall—come (*ἔρχεται*). The present tense. Rev., rightly, *doth*—come.

43. **There was a division** (*σχίσμα ἐγένετο*). More correctly, as Rev., "there *arose* a division." See on i. 3.

44. **Would have taken** (*ἤθελον πιάσαι*). See on vii. 17. Rather, *were disposed* or *wished* to take him.

46. **Like this man.** Some of the best texts omit.

Deceived (*πεπλάνησθε*). Rev., *led astray*. See on ver. 12.

48. **Of the rulers or of the Pharisees.** The Greek order, as followed by Rev., is more suggestive: *Hath any of the rulers believed on Him, or* (to appeal to a larger circle) *of the Pharisees?*

49. **This people** (*ὁ ὄχλος οὗτος*). Better, *multitude*, as contrasted with the orthodox Jews. See on i. 19.

Cursed. As specimens of Rabbinical utterances concerning this class may be cited the expressions *vermin*, *people of the earth*, and the saying, "the ignorant is impious; only the learned shall have part in the resurrection." Even more abusive and abominable is this: "He shall not take a daughter of the people of the earth, because they are an abomination, and their wives are an abomination, and concerning their daughters it is said, Deut. xxvii. 21"——!

50. **He that came to Him by night** (*ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν*). The texts vary, either substituting *πρότερον*, *before*,

for *νυκτὸς, by night*, or omitting the whole clause, and reading, *Nicodemus saith unto them, being one of them.*

51. **Any man** (*τὸν ἄνθρωπον*). Lit., *the* man, whoever he may be, that comes before them.

Before it hear him (*ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ*). Rev., more correctly, *except it first hear. Hear him* is an inadequate rendering of *παρ' αὐτοῦ*, which is, as Rev., *from himself; παρά*, implying from *beside*, i.e., from *his side* of the case.

52. **Search.** Compare v. 39.

Look (*ἴδε*). Some render *see*, and translate the following *ὅτι, that*, instead of *for*. So Rev. The difference is unimportant.

53. This verse, and the portion of Chapter VIII., as far as ver. 12, are generally pronounced by the best critical authorities not to belong to John's Gospel.

CHAPTER VIII.

12. **The light of the world** (*τὸ φῶς τοῦ κόσμου*). Not *λύχνος, a lamp*, as John the Baptist (v. 35). *Light* is another of John's characteristic terms and ideas, playing a most important part in his writings, as related to the manifestation of Jesus and His work upon men. He comes from God, who is light (1 John i. 5). "In Him was life, and the life was the *light* of men" (i. 4). The Word was among men as light before the incarnation (i. 9; ix. 5), and light came with the incarnation (iii. 19–21; viii. 12; xii. 46). Christ is light through the illuminating energy of the Spirit (xiv. 21, 26; xvi. 13; 1 John ii. 20, 27), which is received through love (xiv. 22, 23). The object of Christ's work is to make men sons of light (xii. 36, 46), and to endow them with the light of life (viii. 12).

In ver. 20, we are told that Jesus spake these words *in the Treasury*. This was in the Court of the Women, the most

public part of the temple. Four golden candelabra stood there, each with four golden bowls, each one filled from a pitcher of oil by a youth of priestly descent. These were lighted on the first night of the Feast of Tabernacles. It is not unlikely that they may have suggested our Lord's figure, but the figure itself was familiar both from prophecy and from tradition. According to tradition, Light was one of the names of the Messiah. See Isa. ix. 1; xlii. 6; xlix. 6; lx. 1–3; Mal. iv. 2; Luke ii. 32.

Walk in darkness (*περιπατήσει ἐν τῇ σκοτίᾳ*). This phrase is peculiar to the Gospel and First Epistle.

Shall have (*ἕξει*). Not only shall *see* it, but shall possess it. Hence Christ's disciples are *the light of the world* (Matt. v. 14). Compare *lights*, or, properly, *luminaries* (*φωστῆρες*), a name, applied to believers in Philip. ii. 15.

13. **Thou barest record of thyself.** Rev., *witness*. A technical objection, evading the real purport of Jesus' declaration. The Rabbinical writings declared that no man could give witness for himself.

14. **Though** (*κἂν*). Lit., *even if*.

I know (*οἶδα*). With a clear inward consciousness. See on ii. 24.

Whence I came and whither I go. Two essential facts of testimony, viz., origin and destiny. "The question was one about His own personal consciousness, of which only Himself could bear witness" (Lange). "If the sun or the day could speak, and should say: 'I am the sun!' and it were replied, 'No, thou mayest be the night, for thou bearest witness of thyself!' how would that sound? Argue it away if thou canst" ("Berlenburg Bible," cited by Stier, "Words of the Lord Jesus").

And whither I go. The best texts read, *ἤ, or*.

16. **True** (*ἀληθής*). The best texts, however, read *ἀληθινή*, true to the perfect ideal of judgment.

17. **In your law** (*ἐν τῷ νόμῳ τῷ ὑμετέρῳ*). Lit., *in the law, that which is yours. Yours* has an emphatic force: of which you claim a monopoly. See vii. 49.

It is written (*γέγραπται*). The perfect tense: *it has been* written, and *stands* written. The common form of citation elsewhere, but used by John of the Old Testament scriptures only here. His usual form is *γεγραμμένον ἐστίν*, the participle with the finite verb, lit., *it is having been written.*

The witness of two men. See Deut. xix. 15.

The Father—beareth witness of me. Thus there are two witnesses, and the letter of the law is fulfilled.

19. **Where.** The testimony of an unseen and unheard witness would not satisfy them.

20. **The Treasury** (*γαζοφυλακίῳ*). From *γάζα, treasure*, a Persian word, occurring only once in the New Testament (Acts viii. 27), and *φυλακή, guard.* Used by John only here. The Treasury was in the Court of the Women, so called, not because it was appropriated to the worship of women exclusively, but because they were not allowed to proceed further, except for sacrificial purposes. The court covered a space upwards of two hundred feet square, and was surrounded by a colonnade, within which, and against the wall, were the thirteen trumpet-shaped chests, called "trumpets" from their shape, for charitable contributions. This court was the most public part of the temple.

And no man laid hands on Him (*καὶ οὐδεὶς ἐπίασεν αὐτὸν*). Notice the connection with the previous sentence by the simple *and*, where another writer would have said *and yet:* the sense being that though Jesus was teaching where He might easily have been apprehended, *yet* no one attempted to arrest Him. See on i. 10. *Laid hands on* is better rendered, as elsewhere,

took (compare vii. 30). The inconsistency of the A. V. in the renderings of the same word, of which this is only one of many instances, is noteworthy here from the fact that in the only two passages in which John uses the phrase *laid hands on* (vii. 30; vii. 44), he employs the common formula, *ἐπιβάλλειν τὰς χεῖρας*, or *τὴν χεῖρα*, and in both these passages the word *πιάσαι* is rendered *take*. The use of this latter word is confined almost exclusively to John, as it is found only three times elsewhere (Acts iii. 7; xii. 4; 2 Cor. xi. 32).

21. **Then** (*οὖν*). Properly, *therefore*, connecting the fact of Jesus' continuing to speak with His freedom from arrest.

Said Jesus. Omit *Jesus*, and read, *He said therefore.*

Go away (*ὑπάγω*). *Withdraw myself* from you; this sense being emphasized by the succeeding words, *ye shall seek me.* In expressing one's departure from men or from surrounding objects, we may emphasize merely the *fact of removal*, in which case *ἀπέρχομαι, to go away*, would be appropriate; or we may emphasize the removal as affecting some relation of the person to that from which he removes, as in vi. 67, where Jesus says to the disciples, "*will ye also go away*, or *withdraw* from me," in which case *ὑπάγω* is the proper word.*

In your sin (*ἐν τῇ ἁμαρτίᾳ ὑμῶν*). See on Matt. i. 21. Note the singular, *sin*, not *sins*. It is used collectively to express the whole condition of estrangement from God.

22. **Will He kill Himself** (*μήτι ἀποκτενεῖ ἑαυτὸν*)? The mockery in these words is alike subtle and bitter. The interrogative particle, *μήτι*, signifies *surely He will not by any chance* kill Himself; and the sense of the whole clause is, He will not surely go where *we* cannot reach Him, unless perchance He should kill Himself; and as that would insure His going to

* I am inclined, however, to think that the distinction between these two, and also between these and *πορεύομαι*, which Canon Westcott claims is observed by John, will not bear too strict pressing. See his commentary on John vii. 33.

Gehenna, of course *we* could not go to Him there. The remark displays alike the scorn and the self-righteousness of the speakers.

23. **Ye are from beneath** (ἐκ τῶν κάτω ἐστὲ). A phrase peculiar to John and to his Gospel. Jesus states the radical antagonism between His opposers and Himself, as based upon difference of *origin* and *nature*. They spring from the lower, sensual, earthly economy; He from the heavenly. Compare Jas. iii. 15 sqq.

From above (ἐκ τῶν ἄνω). Also peculiar to John's Gospel. Compare Col. iii. 1. On the phrase *to be of* (εἶναι ἐκ) see on i. 46.

Ye are of this world (ἐκ τοῦ κόσμου τούτου ἐστὲ). Peculiar to John, and occurring in the First Epistle. On κόσμου, *world*, see on i. 9. Ye are of this earthly *order* or *economy*.

24. **I am he** (ἐγώ εἰμι). *He* is inserted in the versions and is not in the text. By retaining it, we read, *I am the Messiah*. But the words are rather the solemn expression of His absolute divine being, as in ver. 58: "If ye believe not that *I am*." See Deut. xxxii. 39; Isa. xliii. 10; and compare vv. 28, 58 of this chapter, and xiii. 19.

25. **Even the same that I said unto you from the beginning** (τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν). A very difficult passage, on which the commentators are almost hopelessly divided. There are two main classes of interpretations, according to one of which it is to be read *interrogatively*, and according to the other, *affirmatively*. The two principal representatives of the former class are Meyer, who renders "Do you ask that which *all along* (τὴν ἀρχὴν) I am even saying to you?" and Westcott, "How is it that I even speak to you *at all* (τὴν ἀρχὴν)"? So also Milligan and Moulton. This latter rendering requires the change of ὅ τι, the relative, *that which*, into the conjunction ὅτι, *that*.

The second class of interpreters, who construe the passage

affirmatively, vary in their explanations of τὴν ἀρχήν, which they render severally, *altogether*, *essentially*, *first of all*, *in the beginning*. There is also a third class, who take τὴν ἀρχήν as a noun, and explain according to Apoc. xxi. 6, "*I am the beginning, that which I am even saying unto you.*" This view is represented mostly by the older commentators, Augustine, Bede, Lampe, and later by Wordsworth.

I adopt the view of Alford, who renders *essentially*, explaining by *generally*, or *traced up to its principle* (ἀρχή). Shading off from this are Godet, *absolutely;* Winer, *throughout;* Thayer, *wholly* or *precisely*. I render, *I am essentially that which I even speak to you.* If we accept the explanation of *I am*, in ver. 24, as a declaration of Jesus' absolute divine being, that thought prepares the way for this interpretation of His answer to the question, *Who art thou?* His words are the revelation of Himself. "He appeals to His own testimony as the adequate expression of His nature. They have only to fathom the series of statements He has made concerning Himself, and they will find therein a complete analysis of His mission and essence" (Godet).*

26. **I have many things,** etc. The connection of thought seems to be as follows: "I being such as my words show me to be, I must declare the whole message of Him by virtue of my essential union with whom I speak. Many things I have to declare and judge, and you may turn a deaf ear to them;

* I am aware of the objection to this rendering based on the canon that τὴν ἀρχὴν has this meaning only in negative sentences, an objection which is certainly not parried by Godet's attempt to explain this passage as *essentially* negative. But this rule is not absolutely universal (see Thayer's Lexicon, ἀρχή, 1, b.), and this explanation seems to me, on the whole, to fall in better than any other with the general sense of the passage as I understand it. I always differ from Canon Westcott with reluctance; but without going so far as to say, with Alford, that his interpretation is *ungrammatical*, I must confess that it seems to me artificial and forced, as also does Meyer's rendering, which is open besides to serious criticism on grammatical grounds. The student will find the different interpretations well summed up and classified in Schaff's Lange, and also more briefly in Westcott's additional note to ch. viii. See also Meyer.

nevertheless, I must speak the whole truth, the things which I have heard from Him who sent me and who is true."

I speak to the world (λέγω εἰς τὸν κοσμὸν). The best texts read λαλῶ, which emphasizes not *what* Christ says (which would be λέγω), but *the fact that* He speaks. See on Matt. xxviii. 18. The use of the preposition εἰς here is peculiar. Lit., "I speak *into* the world;" so that my words may reach and spread through the world. See for a similar construction 1 Thess. ii. 9; iv. 8; Heb. ii. 3. So Sophocles, where Electra says, κήρυσσέ μ' εἰς ἅπαντας, *proclaim me to all:* so that the report of me may reach all ears ("Electra," 606).

27. **They understood** (ἔγνωσαν). *Perceived*, as Rev.

He spake. Imperfect. *Was speaking* would be much better.

28. **Lifted up.** See on iii. 14.

Ye shall know (γνώσεσθε). Render, *perceive*, here as in ver. 27.

I am He. As in ver. 24, on which see note.

Of myself (ἀπ' ἐμαυτοῦ). Properly, *from* myself, as Rev., at vii. 17, but not here. See on vii. 17.

Hath taught (ἐδίδαξεν). Rev., more correctly, *taught*. The aorist tense, regarding the teaching as a single act. Compare ἤκουσα, *I heard*, iii. 32.

I speak these things (ταῦτα λαλῶ). Not equivalent to *so* I speak (*i.e.*, as the Father taught me), but an absolute declaration with reference to these present revelations.

29. **The Father.** The best texts omit.

Alone. See ver. 16.

Those things that please Him (τὰ ἀρεστὰ αὐτῷ). Lit., as Rev., *the things that are pleasing to Him. Always* (πάντοτε)

closing the sentence, is emphatic. Jesus' holy activity is *habitual* and *continuous*. See iv. 34.

30. **Believed on** (*ἐπίστευσαν εἰς*). See on i. 12, and compare *believed Him*, ver. 31.

31. **Believed on Him** (*πεπιστευκότας αὐτῷ*). Note the different phrase, distinguishing the Jews from the mixed company in ver. 30. Rev., rightly, *believed Him*.

If ye continue (*ἐὰν ὑμεῖς μείνητε*). The emphasis is on the *ye*, addressed to those whose faith was rudimentary; who believed *Him*, but did not yet believe *on Him*. Rev., *abide*.

In my word (*ἐν τῷ λόγῳ τῷ ἐμῷ*). Lit., *in the word which is mine: peculiarly* mine, characteristic of me. The expression is intentionally stronger than *my word*. Compare *my love* (xv. 9).

Indeed (*ἀληθῶς*). Lit., *truly*, as Rev. As those who believe *on* me, not as those who are moved by temporary excitement to admit my claims.

33. **Were never in bondage** (*δεδουλεύκαμεν πώποτε*). Rev., better, *have never yet been in bondage;* thus giving the force of the perfect tense, *never up to this time*, and of the *πώ*, *yet*. In the light of the promises given to Abraham, Gen. xvii. 16; xxii. 17, 18, the Jews claimed not only freedom, but dominion over the nations. In their reply to Jesus they ignore alike the Egyptian, Babylonian, and Syrian bondage, through which the nation had successively passed, as well as their present subjection to Rome, treating these merely as bondage which, though a *fact*, was not bondage *by right*, or bondage to which they had ever willingly submitted, and, therefore, not bondage in any real sense. Beside the fact that their words were the utterance of strong passion, it is to be remembered that the Romans, from motives of policy, had left them the semblance of political independence. As in so many other cases, they overlook the higher significance of Jesus' words, and base their

reply on a technicality. These are the very Jews who *believed Him* (ver. 31). Stier remarks: "These poor believers soon come to the end of their faith." The hint of the possible inconstancy of their faith, conveyed in the Lord's words *if ye abide in my word*, is thus justified.

34. **Whosoever committeth** (πᾶς ὁ ποιῶν). Rev., more correctly, *every one that committeth.*

Sin (τὴν ἁμαρτίαν). The definite article, *the* sin, shows that Jesus does not mean merely a simple act, but *a life of sin.* Compare 1 John iii. 4–8, and *doeth the truth* (John iii. 21); *doeth the righteousness* (1 John ii. 29).

The servant (δοῦλος). Or, *a* servant. Properly, a *bond-servant* or *slave.* See on Matt. xx. 26.

Of sin. A few authorities omit, and read *whosoever committeth sin is a bond-servant.* Compare Rom. vi. 17, 20.

35. **Abideth not in the house forever.** A slave has no permanent place in the house. He may be sold, exchanged, or cast out. Compare Gen. xxi. 10; Gal. iv. 30. *House.* See Heb. iii. 6; John xiv. 2. The elder son in the parable of the prodigal (Luke xv. 29), denies his sonship by the words, "These many years do *I serve thee* (δουλεύω)."

36. **Indeed** (ὄντως). Used by John only here. It means *essentially.*

37. **Hath no place** (οὐ χωρεῖ). Rev., *hath not free course*, or *maketh no way.* This rendering is in harmony with vv. 30, 31, concerning those who *believed*, but did not believe *on* Him, and who showed by their angry answer, in ver. 33, that the word of Jesus had made no advance in them. The rendering of the A. V. is not supported by usage, though Field ("Otium Norvicense") cites an undoubted instance of that sense from the Epistles of Alciphron, a post-Christian writer, who relates the story of a parasite returning gorged from a banquet and

applying to a physician, who administered an emetic. The parasite, describing the effect of the medicine, says that the doctor wondered where such a mess *had place* (ἐχώρησε). For the rendering of the Rev., compare Aristophanes: πῶς οὖν οὐ χωρεῖ τοὔργον; "How is it that the work *makes no progress?*" ("Peace," 472). Plutarch, ἐχώρει διὰ τῆς πόλεως ὁ λόγος, "*the word* (or report) *spread* (or advanced) through the city" ("Cæsar," 712).

38. **Ye have seen.** The best texts read ἠκούσατε, *ye heard.*

39. **Children** (τέκνα). See on i. 12.

40. **A man** (ἄνθρωπον). Used only here by the Lord of Himself. To this corresponds His calling the Devil *a man-slayer* at ver. 44. Perhaps, too, as Westcott remarks, it may suggest the idea of the human sympathy which, as a man, He was entitled to claim from them.

This did not Abraham. In the oriental traditions Abraham is spoken of as "full of loving-kindness."

41. **Ye do.** Or, *are doing.*

Fornication (πορνείας). From πέρνημι, *to sell.*

42. **I proceeded forth—from God** (ἐκ τοῦ Θεοῦ ἐξῆλθον). Rev., *came forth.* The phrase occurs only here and in xvi. 28. Ἐξελθεῖν ἀπό is found in xiii. 3; xvi. 30, and emphasizes the idea of separation; a going *from God* to whom He was to return (*and goeth unto God*). Ἐξελθεῖν παρά (xvi. 27; xvii. 8), is going *from beside*, implying *personal fellowship* with God. Ἐξελθεῖν ἐκ, here, emphasizes the idea of *essential community of being:* "I came forth *out of.*"

And am come (ἥκω). As much as to say, *and here I am.*

Of myself (ἀπ' ἐμαυτοῦ). Of my own self-determination, independently, but my being is divinely derived. See on vii. 17.

43. **Speech—word** (λαλιὰν—λόγον). The former word refers to the *form*, the latter to the *substance* of discourse. So Matt. xxvi. 73, of Peter, "thy *speech* (λαλιά) bewrayeth thee;" thy *mode* of speaking. If they had understood the substance, they would have understood the form.

Cannot. See on vii. 7.

44. **Ye** (ὑμεῖς). Emphatic, in contrast with ἡμεῖς, *we*, of ver. 41.

Of your father (ἐκ). Very suggestive, implying community of nature, as in ver. 42. Compare 1 John iii. 8, 10.

The Devil. See on Matt. iv. 1. John uses *Satan* only once in the Gospel (xiii. 27), frequently in the Apocalypse, and nowhere in the Epistles. A few critics have adopted the very singular rendering, which the Greek will bear, *ye are of the father of the devil.* This is explained by charging John with Gnosticism, and making him refer to the *Demiurge*, a mysterious and inferior being descended from God, by whom God, according to the Gnostics, created the universe, and who had rebelled against God, and was the father of Satan. It is only necessary to remark with Meyer that such a view is both unbiblical and un-Johannine.

Lusts (ἐπιθυμίας). See on Mark iv. 19.

Ye will do (θέλετε ποιεῖν). Wrong. Properly, *ye will to do.* Rev., *it is your will to do.* See on vii. 17.

Murderer (ἀνθρωποκτόνος). Only here and 1 John iii. 15. Lit., *a manslayer;* from ἄνθρωπος, *man*, and κτείνω, *to kill.* The epithet is applied to Satan, not with reference to the murder of Abel, but to the fact of his being the author of death to the race. Compare Rom. vii. 8, 11; Heb. ii. 14.

From the beginning. Of the human race.

Stood not (*οὐκ ἔστηκεν*). This may be explained in two ways. The verb may be taken as the perfect tense of *ἵστημι*, which is the form for the English present tense, *I stand*. In that case it would describe Satan's *present* standing in the element of falsehood: *he standeth not in the truth*. Or it may be taken as the imperfect tense of *στήκω*, *I keep my standing*, or simply, *I stand*, in which case the form will be *ἔστηκεν*, and it will mean that even before his fall he was not true, or that he did not *remain* true to God, but fell. Meyer, who takes it in the former sense, observes: "Truth is the domain in which he has not his footing; to him it is a foreign, heterogeneous sphere of life. . . . The lie is the sphere in which he holds his place." So Mephistopheles in Goethe's "Faust":

> "I am the spirit that denies!
> And justly so; for all things from the void
> Called forth, deserve to be destroyed;
> 'Twere better, then, were naught created.
> Thus, all which you as sin have rated,—
> Destruction,—aught with evil blent,—
> That is my proper element."

When he speaketh a lie (*ὅταν λαλῇ τὸ ψεῦδος*). More strictly, *whenever—the* lie, as opposed to *the* truth, regarded as a whole. Two interpretations are given. According to one, *the Devil* is the subject of *speaketh:* according to the other, the subject is indefinite; "when *one* speaketh;" stating a general proposition.

Of his own (*ἐκ τῶν ἰδίων*). Lit., *out of the things which are his own*. "That which is most peculiarly his ethical nature" (Meyer).

For he is a liar, and the father of it (*ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ*). Three interpretations are given. 1. That of the A. V. and Rev. "He is a liar, and the father *of the lie*." 2. "He is a liar, and the father *of the liar* (since *of it* may also be rendered *of him*)." 3. Making *ὁ πατὴρ αὐτοῦ, his father*, the subject of the sentence, and referring *his* to *one*, the indefinite subject of *speaketh* ("when *one* speaketh a lie").

Thus the rendering will be, *Because his father is a liar.* As to Jesus' course of thought—if we accept either of the first two renderings, it turns on *the character of Satan.* After stating that the Jews are children of the Devil, He goes on to describe the Devil as a murderer and a liar, and enlarges on the latter characteristic by saying that falsehood is his natural and peculiar element. Whenever he lies he speaks out of his own false nature, for he is a liar, and the father of the lie or of the liar. If we accept the third rendering, the thought turns rather on *the character of the Jews* as children of Satan. He utters first, the general charge, *ye are the children of the Devil*, and as such will do his works. Hence you will be both *murderers* and *liars.* He was a murderer, and ye are seeking to kill me. He stood not in the truth, neither do ye; for, when one speaketh a lie, he speaketh out of his own false nature, by a birthright of falsehood, since his father also is a liar.*

45. **And because I** (ἐγὼ δὲ ὅτι). Render *but*, instead of *and.* You would believe *falsehood* if I should speak it, *but* because I tell you *the truth*, you do not believe. The *I* is emphatic. *I*, because I tell you, etc.

46. **Convinceth** (ἐλέγχει). See on iii. 20. Rev., *convicteth.*

Sin (ἁμαρτίας). Not *fault* or *error*, but sin in general, as everywhere in the New Testament.

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* I adopt this rendering, though with some hesitation, as best representing what seems to me the line of thought in the whole passage, and as avoiding most of the grammatical difficulties. 1, though grammatically defensible, necessitates the awkwardness of rendering αὐτοῦ as neuter, by inference or derivation from the masculine ψεύστης. It is much more natural to take it as masculine. Both 1 and 2 require ὁ πατὴρ to be taken as the *predicate*, whereas, having the article, it would naturally be expected to be the subject. The main objection to 3, is the omission of the subject with λαλῇ, which is harsh. Professor Kendrick (American edition of Meyer) cites as a parallel φησί, in 2 Cor. x. 10, and very justly observes that "if any objection may lie against this construction, it does not approach in harshness to that which makes ὁ πατὴρ αὐτοῦ a predicate in the sense ordinarily assigned to it. It is adopted by Westcott, and Milligan and Moulton.

The truth (*ἀλήθειαν*). Without the article, and therefore not *the whole truth*, but *that which is true* as to any part of divine revelation.

47. **He that is of** (*ὁ ὢν ἐκ*). The familiar construction. See on i. 46.

48. **Say we not well.** Indicating a current reproach. *Well* (*καλῶς*) is literally, *finely, beautifully*. Sometimes ironical, as Mark vii. 6.

Thou art a Samaritan (*Σαμαρείτης εἶ σὺ*). Lit., *a Samaritan art thou:* the *σὺ, thou*, terminating the sentence with a bitter emphasis: *thou* who professest such reverence for God and His law, art only a Samaritan, hostile to the true law and kingdom of God.

49. **I have not a devil.** He ignores the charge of being a Samaritan, refusing to recognize the national distinction. For *devil* read *demon*.

50. **There is one that seeketh.** That seeks my honor and judges between me and my opposers.

51. **Keep** (*τηρήσῃ*). See on 1 Pet. i. 4.

Saying (*λόγον*). Better, *word*, as Rev. See on ver. 43.

He shall not see death (*θάνατον οὐ μὴ θεωρήσῃ*). The phrase *θεωρεῖν θάνατον, to see death*, occurs only here in the New Testament. The double negative signifies *in nowise, by no means*. *Θεωρήσῃ, see*, denoting *steady, protracted* vision, is purposely used, because the promise contemplates the entire course of the believer's life in Christ. It is not, *shall not die forever*, but shall *live eternally*. Upon this life, which is essentially the negation and contradiction of death, the believer enters from the moment of his union with Christ, and moves *along its entire course*, in *time* no less than in eternity, seeing only life, and with his back turned on death. The reverse of this truth, in connection with the same verb, is painfully suggestive. The

question is pertinent why the Revisers have retained *see*, and have not substituted *behold*, as in so many instances.

52. **Now.** Looking back to ver. 48. If we were too hasty then in saying that you have a demon, your words *now* fully justify us. They understood Him to be speaking of *natural* death.

Is dead (ἀπέθανε). Better, *died:* referring to the historical fact.

Taste of death. They change the form of Jesus' statement. The Lord himself *tasted* of death. See Heb. ii. 9. The phrase *taste of death* does not occur in the Old Testament, but is common in Rabbinic writings. "The angel of death," say the Rabbis, "holdeth his sword in his hand at the bed's head, having on the end thereof three drops of gall. The sick man, spying this deadly angel, openeth his mouth with fear; and then those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth."

53. **Art thou** (μὴ σὺ). *Thou*, emphatic, and the negative interrogative particle implying a negative answer, *thou art not surely greater.*

Which is dead (ὅστις). The compound pronoun ὅστις, *which*, is used *explicatively*, according to a familiar New Testament usage, instead of the simple relative. The sense is, *seeing that* he is dead. The compound relative properly indicates the *class* or *kind* to which an object belongs. Art thou greater than Abraham, who is himself one of the dead? So Col. iii. 5. "Mortify covetousness, *seeing it is* (ἥτις ἐστὶν) idolatry." See on Matt. xiii. 52; xxi. 41; Mark xii. 18; Luke xii. 1; Acts vii. 53; x. 41; 1 Pet. ii. 11.

55. **Saying** (λόγον). Properly, *word*, as ver. 51. So Rev.

56. **Rejoiced** (ἠγαλλιάσατο). With *exultant* joy. See on 1 Pet. i. 6.

To see (*ἵνα ἴδῃ*). The Greek construction is peculiar. Lit., *that he should see;* i.e., in the knowledge or anticipation that he should see.

My day. The exact meaning of the expression is altogether uncertain.

57. **Thou art not yet fifty years old** (*πεντήκοντα ἔτη οὔπω ἔχεις*). Lit., *thou hast not yet fifty years.* The age of completed manhood.

Hast thou seen. Again misquoting the Lord's words.

58. **Was, I am** (*γενέσθαι, ἐγώ εἰμι*). It is important to observe the distinction between the two verbs. Abraham's life was under the conditions of time, and therefore had a temporal beginning. Hence, Abraham *came into being*, or *was born* (*γενέσθαι*). Jesus' life was from and to eternity. Hence the formula for *absolute, timeless* existence, *I am* (*ἐγώ εἰμι*). See on i. 3; vii. 34.

59. **Going through the midst of them, and so passed by.** The best texts omit.

CHAPTER IX.

1. **From his birth** (*ἐκ γενετῆς*). The word only here in the New Testament.

2. **This man, or his parents.** It was a common Jewish view that the merits or demerits of the parents would appear in the children, and that the thoughts of a mother might affect the moral state of her unborn offspring. The apostasy of one of the greatest Rabbis had, in popular belief, been caused by the sinful delight of his mother in passing through an idol grove.

3. **But that** (ἀλλ' ἵνα). There is an ellipsis: *but* (*he was born blind*) *that.*

4. **I must work** (ἐμὲ δεῖ ἐργάζεσθαι). The best texts read ἡμᾶς, *us*, instead of ἐμὲ, *me*. Lit., *it is necessary for us to work*. The disciples are thus associated by Jesus with Himself. Compare iii. 11.

Sent **me**, not *us*. The Son sends the disciples, as the Father sends the Son.

5. **As long as** (ὅταν). More correctly, *whensoever*. Rev., *when*. Whether in my incarnation, or before my incarnation, or after it. Compare John i. 4, 10.

The light. See on viii. 12. The article is wanting. Westcott says, "Christ is 'light to the world,' as well as 'the one Light of the world.' The character is unchangeable, but the display of the character varies with the occasion."

6. **On the ground** (χαμαὶ). Only here and xviii. 6.

Anointed (ἐπέχρισε). Only here and ver. 11. The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says: "She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with spittle to keep away the evil eye" ("Sat.," ii., 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth ("History," iv., 81). Pliny says: "We are to believe that by continually anointing each morning with fasting saliva (*i.e.*, before eating), inflammations of the eyes are prevented" ("Natural History," xxviii., 7). Some editors read here ἐπέθηκεν, *put upon*, for ἐπέχρισεν, *anointed*.

Of the blind man. Omit, and read as Rev., *his eyes*.

7. **Wash** (*νίψαι*). Wash *the eyes.* See on Acts xvi. 33.

Siloam. By Rabbinical writers, *Shiloach:* Septuagint, *Σιλωάμ*: Vulgate and Latin fathers, *Siloe.* Josephus, generally, *Siloa.* In scripture always called a *pool* or *tank*, *built*, and not *natural.* The site is clearly identified in a recess at the south-eastern termination of Zion, near the junction of the valley of Tyropœon with that of the Kidron. According to Dr. Thomson, it is a parallelogram about fifty-three feet long and eighteen wide, and in its perfect condition must have been nearly twenty feet deep. It is thus the smallest of all the Jerusalem pools. The water flows into it through a subterraneous conduit from the Fountain of the Virgin, and the waters are marked by an ebb and flow. Dr. Robinson witnessed a rise and fall of one foot in ten minutes. The conduit has been traversed by two explorers, Dr. Robinson and Captain Warren. See the account of Warren's exploration in Thomson, "Southern Palestine and Jerusalem," p. 460. On the word *pool*, see on v. 2.

Sent. The Hebrew word means *outflow* (of waters); *missio*, probably with reference to the fact that the temple-mount *sends forth* its spring-waters. Many expositors find a typical significance in the fact of Christ's working through the pool of this name. Thus Milligan and Moulton, after noting the fact that the water was drawn from this pool for pouring upon the altar during the Feast of Tabernacles; that it was associated with the "wells of salvation" (Isa. xii. 3); and that the pouring out of the water symbolized the effusion of spiritual blessing in the days of the Messiah, go on to say: "With the most natural interest, therefore, the Evangelist observes that its very name corresponds to the Messiah; and by pointing out this fact indicates to us what was the object of Jesus in sending the man to these waters. In this, even more distinctly than in the other particulars that we have noted, Jesus, in sending the man away from Him, is keeping Himself before him in everything connected with his cure. Thus, throughout the whole narrative, all attention is concentrated on Jesus Himself, who is the

Light of the world, who was 'sent of God' to open blind eyes." See also Westcott and Godet.

8. **Blind.** The best texts substitute *προσαίτης, a beggar.*

That sat and begged (*ὁ καθήμενος καὶ προσαιτῶν*). Lit., *the one sitting and begging.* Denoting something customary.

9. **He** said (*ἐκεῖνος*). The strong demonstrative throws the man into strong relief as the central figure.

11. **To the pool of Siloam.** The best texts read simply, *Go to Siloam.*

Received sight (*ἀνέβλεψα*). Originally, *to look up*, as Matt. xiv. 19; Mark xvi. 4, and so some render it here; but better, *I recovered sight.*

14. **It was the Sabbath day when** (*ἦν δὲ σάββατον ὅτε*). The best texts read, instead of *ὅτε when, ἐν ᾗ ἡμέρᾳ on which day.* Lit., *it was a Sabbath on the day on which.*

16. **Keepeth not the Sabbath.** A Rabbinical precept declares, "It is forbidden to apply even fasting-spittle to the eyes on the Sabbath." The words in ver. 14, *made the clay*, also mark a specific point of offence.

18. **The Jews.** Notice the change from *the Pharisees.* The Pharisees had already divided on this miracle (ver. 16). The Jews represent that section which was hostile to Jesus.

Of him that had received his sight (*αὐτοῦ τοῦ ἀναβλέψαντος*). Properly, "*of the very one who had received.*"

22. **Had agreed—that** (*συνετέθειντο—ἵνα*). The sense is, *had formed an agreement in order to bring about this end*, viz., that the confessor of Christ should be excommunicated.

Confess (*ὁμολογήσῃ*). See on Matt. vii. 23; x. 32.

He should be put out of the synagogue (*ἀποσυνάγωγος γένηται*). The literal rendering cannot be neatly given, as there is no English adjective corresponding to *ἀποσυνάγωγος*, which means *excluded from the synagogue:* as nearly as possible—*that he should become banished from the synagogue.* The adjective occurs only in John's Gospel—here, xii. 42; xvi. 2. Three kinds of excommunication were recognized, of which only the third was the real cutting off, the other two being disciplinary. The first, and lightest, was called *rebuke*, and lasted from seven to thirty days. The second was called *thrusting out*, and lasted for thirty days at least, followed by a "second admonition," which lasted for thirty days more. This could only be pronounced in an assembly of ten. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. The excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at the distance of four cubits from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessaries of life, it was forbidden to eat and drink with him. These severer forms appear to have been of later introduction, so that the penalty which the blind man's parents feared was probably separation from all religious fellowship, and from ordinary intercourse of life for perhaps thirty days.

24. **Give God the praise** (*δὸς δόξαν τῷ Θεῷ*). Rev., *give glory to God.* Compare Josh. vii. 19; 1 Sam. vi. 5. This phrase addressed to an offender implies that by some previous act or word he has done dishonor to God, and appeals to him to repair the dishonor by speaking the truth. In this case it is also an appeal to the restored man to ascribe his cure directly to God, and not to Jesus. Palgrave, "Central and Eastern

Arabia," says that the Arabic phrase commonly addressed to one who has said something extremely out of place, is *Istaghfir Allah, Ask pardon of God.*

We know. The *we* is emphatic. *We*, the wise men and guardians of religion.

28. **Reviled** (ἐλοιδόρησαν). The verb means to reproach or scold in a loud and abusive manner. Calvin, on 1 Cor. iv. 12, "being *reviled* we bless," remarks: "Λοιδορία is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence λοιδορεῖν is to wound a man as with an accursed sting."

His disciple (μαθητὴς ἐκείνου). Lit., *that man's disciple.* The pronoun has a contemptuous force which is not given by *his.*

29. **Spake** (λελάληκεν). Perfect tense, *hath spoken*, and the authority of Moses' words therefore continues to the present. So Rev. Λαλέω is to *talk*, familiarly. See Exod. xxxiii. 11.

Whence he is. Compare vii. 27; viii. 14.

30. **A marvellous thing** (θαυμαστόν). The correct reading adds the article, *the* marvel. So Rev.

Ye know not. *Ye* is emphatic: *ye* who might be expected to know about a man who has wrought such a miracle.

And yet (καὶ). See on viii. 20; i. 10.

31. **We know.** Here the pronoun is not expressed, and the *we* is not emphatic, like the pronouns in vv. 24, 29, but expresses the common information of all concerning a familiar fact.

A worshipper of God (θεοσεβὴς). Only here in the New Testament. The kindred word, θεοσέβεια, *godliness*, occurs only at 1 Tim. ii. 10. Compounded with Θεός, *God*, and σέβομαι, *to*

worship, the same verb which appears in *εὐσεβής, devout* (Acts x. 2, 7; xxii. 12), and *εὐσέβεια, godliness* (Acts iii. 12; 1 Tim. ii. 2, etc.). See on 2 Pet. i. 3. These two latter words, while they may mean reverence toward God, may also mean the due fulfilment of human relations; while *θεοσεβής, worshipper of God*, is limited to piety towards God.

32. **Since the world began** (*ἐκ τοῦ αἰῶνος*). The exact phrase only here in the New Testament. *Ἀπ' αἰῶνος* is found in Acts iii. 21; xv. 18; *ἀπὸ τῶν αἰώνων* in Col. i. 26.

34. **Altogether** (*ὅλος*). Lit., *all of thee.*

In sins. Standing first in the Greek order, and emphatic, as is also *σὺ thou*, in both instances. "In sins wast *thou* born, all of thee; and dost *thou* teach us?"

Teach. Emphatic. Dost *thou*, thus born in sins, assume the office of *teacher?*

Cast him out. From the place where they were conversing. Not *excommunicated*, which this miscellaneous gathering could not do.

35. **Said unto him.** Omit *unto him.*

Dost thou believe (*σὺ πιστεύεις*)? The form of the question indicates the confident expectation of an affirmative answer. It is almost an affirmation, *you surely believe; you* (*σὺ*, emphatic) who have borne such bold testimony to me that they have cast you out. Note the phrase, *πιστεύεις εἰς, believe on*, and see on i. 12.

Son of God. Both Tischendorf and Westcott and Hort read *Son of man.*

36. **Who is He?** The best texts insert *καὶ, and; and who is He?* which imparts an air of eagerness to the question.

38. **Worshipped** (*προσεκύνησεν*). See on Acts x. 25.

39. **Judgment** (*κρίμα*). Not the *act* of judgment, but its *result*. His very presence in the world constitutes a *separation*, which is the primitive idea of judgment, between those who believe on Him and those who reject Him. See on iii. 17.

40. **Are we blind also** (*μὴ καὶ ἡμεῖς τυφλοί ἐσμεν*)? The *also* belongs with *we*. The interrogative particle has the force of *we are surely not*, and the *we* is emphatic. *Are we also blind?* So Rev.

41. **Ye should have no sin** (*οὐκ ἂν εἴχετε ἁμαρτίαν*). Or, *ye would have had*. The phrase *ἁμαρτίαν ἔχειν, to have sin*, occurs only in John, in the Gospel and First Epistle.

CHAPTER X.

1. **Verily, verily** (*ἀμὴν, ἀμὴν*). The formula never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people (ix. 24, 29). They have already been described as *blind* and *sinful*.

Sheepfold (*αὐλὴν τῶν προβάτων*). Lit., *fold of the sheep*. So Rev., better, because the two ideas of *the flock* and *the fold* are treated distinctly. Compare ver. 16.

Some other way (*ἀλλαχόθεν*). Lit., *from some other quarter*. The thief does not, like the shepherd, come *from* some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This *from* is significant, because, in the previous discourses, Jesus has laid great stress on the source from which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of *origin*. See viii. 23, 42, 44. In the latter part of this chapter He brings out the same thought (vv. 30, 32, 33, 36).

Thief—robber (*κλέπτης—λῃστής*). For the distinction see on Mark xi. 17. There is a climax in the order of the words; one who will gain his end by *craft*, and, if that will not suffice, by *violence*.

2. **The shepherd** (*ποιμήν*). Better, *a* shepherd. It is the *character* rather than the *person* that is contemplated.

3. **Porter** (*θυρωρὸς*). From *θύρα*, *door*, and *ὥρα*, *care*. An under-shepherd, to whose charge the sheep are committed after they have been folded for the night, and who opens the door on the arrival of the shepherd in the morning.

Calleth (*καλεῖ*). But the best texts read *φωνεῖ*, expressing *personal* address.

4. **Putteth forth** (*ἐκβάλῃ*). Rev., more strictly, *hath put forth*. Instead of *leadeth* out, in ver. 3. It implies a *constraint*; as if some of the sheep were unwilling to leave the fold. Meyer says that *putteth forth* pictures the *manner* of the *leading* out. He lays hold on the sheep and brings them out to the door.

His own sheep (*τὰ ἴδια πρόβατα*). The best texts read *πάντα*, *all*, for *πρόβατα*, *sheep*: *all his own*. So Rev.

Goeth before. As the Eastern shepherd always does. Having pushed them forth, he now leads them.

Follow. "It is necessary that they should be taught to follow, and not stray away into the unfenced fields of wheat which lie so temptingly on either side. The shepherd calls from time to time to remind them of his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often" (Thomson).

6. **Parable** (*παροιμίαν*). The word occurs but once outside of John's writings (2 Pet. ii. 22). The usual word for parable

is παραβολή, which is once rendered *proverb* in the A. V. (Luke iv. 23, changed to *parable* by Rev.), and which occurs nowhere in John. For the distinction see on Matt. xiii. 3.

7. **The door of the sheep.** Meaning the door *for* the sheep; not the door of the fold. "The thought is connected with the life, and not simply with the organization."

10. **The thief** (ὁ κλέπτης). Christ puts Himself in contrast with the meaner criminal.

I am come (ἦλθον). More correctly, *I came*. *I am come* would be the perfect tense.

More abundantly (περισσὸν). Lit., may have *abundance*.

11. **The good shepherd** (ὁ ποιμὴν ὁ καλὸς). Lit., *the shepherd the good* (shepherd). Καλὸς, though not of frequent occurrence in John, is more common than ἀγαθός, *good*, which occurs but four times, and three times out of the four in the neuter gender, *a good thing*, or *that which is good*. Καλὸς in John is applied to *wine* (ii. 10), three times to *the shepherd* in this chapter, and twice to *works* (x. 32, 33). In classical usage, originally as descriptive of *outward form, beautiful;* of *usefulness*, as a *fair haven, a fair wind*. *Auspicious*, as sacrifices. *Morally beautiful, noble;* hence virtue is called τὸ καλὸν. The New Testament usage is similar. *Outwardly fair*, as the stones of the temple (Luke xxi. 5): *well adapted to its purpose*, as salt (Mark ix. 50): *competent for an office*, as *deacons* (1 Tim. iv. 6); *a steward* (1 Pet. iv. 10); *a soldier* (2 Tim. ii. 3): *expedient, wholesome* (Mark ix. 43, 45, 47): *morally good, noble*, as *works* (Matt. v. 16); *conscience* (Heb. xiii. 18). The phrase *it is good*, i.e., a good or proper thing (Rom. xiv. 21). In the Septuagint καλὸς is the most usual word for *good* as opposed to evil (Gen. ii. 17; xxiv. 50; Isa. v. 20). In Luke viii. 15, καλὸς and ἀγαθός are found together as epithets of the heart; *honest* (or virtuous, noble) and *good*. The epithet καλὸς, applied here to the shepherd, points to the essential goodness as nobly realized, and appealing to admiring respect and affection.

As Canon Westcott observes, "in the fulfilment of His work, the Good Shepherd claims the admiration of all that is generous in man."

Giveth his life (*τὴν ψυχὴν αὐτοῦ τίθησιν*). The phrase is peculiar to John, occurring in the Gospel and First Epistle. It is explained in two ways: either (1) as *laying down as a pledge, paying as a price*, according to the classical usage of the word *τίθημι*. So Demosthenes, *to pay* interest or the alien tax. Or (2) according to John xiii. 4, as *laying aside* his life like a garment. The latter seems preferable. *Τίθημι*, in the sense of *to pay down a price*, does not occur in the New Testament, unless this phrase, *to lay down the life*, be so explained.* In John xiii. 4, *layeth aside His garments* (*τίθησι τὰ ἱμάτια*) is followed, in ver. 12, by *had taken His garments* (*ἔλαβε τὰ ἱμάτια*). So, in this chapter, *giveth* (*τίθησιν*) *His life* (ver. 11), and *I lay down* (*τίθημι*) *my life* (vv. 17, 18), are followed by *λαβεῖν* "*to take* it again." The phrases *τὴν ψυχὴν ἔθηκε He laid down His life*, and *τὰς ψυχὰς θεῖναι to lay down our lives*, occur in 1 John iii. 16. The verb is used in the sense of *laying aside* in the classics, as to lay aside *war*, *shields*, etc. Compare **Matt. xx. 28**, *δοῦναι τὴν ψυχὴν, to give His life.*

For the sheep (*ὑπὲρ*). On behalf of.

12. **Hireling** (*μισθωτὸς*). From *μισθός, hire.* See on 2 Pet. ii. 13. Wyc., *merchant.*

Seeth (*θεωρεῖ*). Very graphic. His gaze is *fixed* with the fascination of terror on the approaching wolf. Compare Dante:

> "But not so much, that did not give me fear
> A lion's aspect which appeared to me.
> . . . . . .
> And a she wolf, that with all hungerings
> Seemed to be laden in her meagreness,
> And many folk has caused to live forlorn!
> She brought upon me so much heaviness,
> With the affright that from her aspect came,
> That I the hope relinquished of the height."
>
> "Inferno," i., 44–54.

* Huther on 1 John iii. 16, claims that this sense would be admissible only in the event of the phrase being used invariably with *ὑπέρ τινος, on behalf of one.*

Westcott cites Augustine on this word: *fuga animi timor est, the flight of the mind is cowardice;* with which again compare Dante:

> "So did my soul, that still was fleeing onward,
> Turn itself back," etc.
>
> "Inferno," i., 25.

Leaveth (*ἀφίησι*). See on iv. 3.

Catcheth (*ἁρπάζει*). Better, as Rev., *snatcheth;* though *catch* is doubtless used by the A. V. in its earlier and stronger sense, from the low Latin *caciare, to chase*, corrupted from *captare, to snatch* or *lay hold of.* Compare the Italian *cacciare, to hunt.* The same word is used at ver. 28, of *plucking out* of Christ's hand. See on Matt. xi. 12.

The sheep. The best texts omit. Read, as Rev., *scattereth them.*

13. **The hireling fleeth.** The best texts omit. Read, as Rev., supplying *he fleeth.*

Careth not (*οὐ μέλει αὐτῷ*). Lit., the sheep *are not a care to him.* See on 1 Pet. v. 7. The contrast is suggestive.

14. **Am known of mine** (*γινώσκομαι ὑπὸ τῶν ἐμῶν*). The best texts read, *γινώσκουσί με τὰ ἐμά, mine own know me.* So Rev.

15. **As the Father knoweth me.** Connect these words with the previous sentence: *mine own know me, even as the Father knoweth me,* etc.

16. **Fold** (*αὐλῆς*). From *ἄω, to blow*, hence, strictly, a place open to the air; an *uncovered* space enclosed by a wall. So Homer, of the cave of the Cyclops:

> "But when we came upon that neighboring coast,
> We saw upon its verge beside the sea
> A cave high-vaulted, overbrowed with shrubs

Of laurel. There much cattle lay at rest,
Both sheep and goats. Around it was *a court* (αὐλή),
A high enclosure of hewn stone."

"Odyssey," ix., 181–185.

Dr. Thomson says: "The low building on the hill-side which we have just passed, with arches in front, and its enclosure protected by a rubble wall and thorny hedge, is a sheepfold or *marâh*. . . . The marâhs are generally built in a valley, or on the sunny side of a hill, where they are sheltered from the winter winds. In ordinary weather the sheep and goats are gathered at night into the enclosed yard; but when the nights are cold and stormy the flocks are shut up in the marâh. The sharp thorn-bushes on the top of the wall that surrounds the yard are a defence which the prowling wolf will rarely attempt to scale. The leopard and panther of this country, however, when pressed with hunger, will sometimes overleap this thorny hedge, and with one bound land amongst the frightened fold" ("Central Palestine and Phœnicia," p. 591). Compare Homer:

"As a lion who has leaped
Into a fold—and he who guards the flock
Has wounded but not slain him—feels his rage
Waked by the blow;—the affrighted shepherd then
Ventures not near, but hides within the stalls,
And the forsaken sheep are put to flight,
And huddling, slain in heaps, till o'er the fence
The savage bounds into the fields again."

"Iliad," v., 136–142.

Bring (ἀγαγεῖν). Better, *lead*, as Rev., in margin. Compare ver. 3, *leadeth them out*. The idea is not *bringing them together* (as συναγάγῃ, xi. 52), or *conducting them to one place*, but *assuming the guidance*.

There shall be (γενήσεται). More correctly, *shall come to be*. Some editors read γενήσονται, *they shall become*.

One fold (μία ποίμνη). The A. V. entirely ignores the distinction between αὐλή, *fold*, and ποίμνη, *flock*. The latter word is found Matt. xxvi. 31; Luke ii. 8; 1 Cor. ix. 7, and always

distinctly meaning *a flock*, as does also the diminutive ποίμνιον, *little flock* (Luke xii. 32; 1 Pet. v. 2, etc.). Render, as Rev., *one flock, one shepherd.* So Tynd. Compare Ezek. xxxiv. 23. We are not, however, to say with Trench ("Authorized Version of the New Testament"), that the Jew and the Gentile are the two *folds* which Christ will gather into a single *flock.* The heathen are not conceived as a *fold*, but as a *dispersion.* See vii. 35; xi. 52; and, as Meyer observes, "the thought of a divine leading of the heathen does not correspond at all to the figure of a *fold*, of which the conception of theocratic fellowship constitutes an essential feature." So Bengel. "He says, *other sheep*, not another *fold*, for they were scattered abroad in the world." When Jesus speaks of the other sheep who are not *from this fold*, the emphasis is on *fold*, not on *this.* Compare Rom. xi. 17 sqq. Nor, moreover, does Jesus mean that the Gentiles are to be incorporated into the Jewish fold, but that the unity of the two is to consist in their common relation to Himself. "The unity of the Church does not spring out of the extension of the old kingdom, but is the spiritual antitype of that earthly figure. Nothing is said of one *fold* under the new dispensation" (Westcott). It will readily be seen that the incorrect rendering fostered by the carelessness or the mistake of some of the Western fathers, and by the Vulgate, which renders both words by *ovile, fold*, has been in the interest of Romish claims.

18. **Taketh away** (*αἴρει*). Some texts read ἦρεν, *took away.* According to this reading the word would point back to the work of Jesus as conceived and accomplished in the eternal counsel of God, where His sacrifice of Himself was not *exacted*, but was His own spontaneous offering in harmony with the Father's will.

I lay it down of myself. Wyc., *I put it from myself.*

Power (*ἐξουσίαν*). Rev., in margin, *right.* See on i. 12.

Commandment (*ἐντολὴν*). See on Jas. ii. 8.

19. **There was a division** (*σχίσμα ἐγένετο*). Rev., more correctly, *there arose*. The word *σχίσμα, division*, from *σχίζω, to cleave*, describes a fact which continually recurs in John's narrative. See vi. 52, 60, 66; vii. 12, 25 sqq.; viii. 22; ix. 16, 17; x. 19, 24, 41; xi. 37 sqq.; xii. 19, 29, 42; xvi. 18, 19.

Words (*λόγους*). Or, *discourses*.

21. **That hath a devil** (*δαιμονιζομένου*). Lit., *of one demonized*. Rev., *one possessed with a devil*.

Can a devil (*μὴ δύναται*). *Surely a demon cannot*.

22. **Feast of the dedication** (*ἐγκαίνια*). Only here in the New Testament. The word signifies *renewal*, from *καινός, new, fresh*. Josephus calls it *φῶτα, lights*. It was instituted by Judas Maccabæus (B.C. 164), in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes. The victorious Jews, says Dean Stanley, "entered and found the scene of havoc which the Syrian occupation had left. The corridors of the priests' chambers, which encircled the temple, were torn down; the gates were in ashes, the altar was disfigured, and the whole platform was overgrown as if with a mountain jungle or forest glade. It was a heartrending spectacle. Their first impulse was to cast themselves headlong on the pavement, and blow the loud horns which accompanied all mournful as well as all joyful occasions—the tocsin as well as the chimes of the nation. Then, whilst the foreign garrison was kept at bay, the warriors first began the elaborate process of cleansing the polluted place. . . . For the interior of the temple everything had to be refurnished afresh—vessels, candlesticks and incense-altar, and tables and curtains. At last all was completed, and on the 25th of Chisleu (middle of December), the same day that, three years before, the profanation had occurred, the temple was rededicated. . . . What most lived in the recollection of the time was that the perpetual light blazed again. The golden candlestick was no longer to be had. Its place was taken by an iron chandelier, cased in wood" ("Jewish Church," pt. iii., 345, 346). According to tradition, the oil was found to have been

desecrated, and only one flagon of pure oil, sealed with the High-Priest's signet, was found, sufficient to feed the candlestick for a single day. But by a miracle the flagon was replenished during eight days, until a fresh supply could be procured. The festival lasted for eight days. Lights were kindled, not only in the temple, but in every home. Pious householders lighted a lamp for every inmate of the home, and the most zealous added a light every night for every individual, so that if a house with ten inmates began with ten lights, it would end with eighty. The Jews assembled in the temple, or in the synagogues of the places where they resided, bearing branches of palm, and singing psalms of praise. No fast or mourning, on account of any calamity or bereavement, was permitted to commence during the festival.

23. **Solomon's porch.** A covered colonnade on the eastern side of the outer court of the temple. According to Josephus it was a relic of Solomon's days, which had remained intact in the destruction of the temple by Nebuchadnezzar.

24. **Make us to doubt** (*τὴν ψυχὴν ἡμῶν αἴρεις*). Lit., *lift up our soul.* Excite us and inflame our hopes. Rev., *hold us in suspense.*

Plainly (*παῤῥησίᾳ*). See on vii. 13.

26. **As I said unto you.** The best texts omit.

27. **My sheep** (*τὰ πρόβατα τὰ ἐμὰ*). Lit., *the sheep, those that are mine.* A characteristic form of expression with John. Compare iii. 29; v. 30; xiv. 15, etc.

28. **I give** (*δίδωμι*). Not, *I will give.* The gift is present and continuous. Compare iii. 36.

Shall pluck (*ἁρπάσει*). See on ver. 12. Compare *can pluck*, ver. 29. Here Jesus speaks of *the fact;* there of *the possibility.* Rev., *snatch.* Wyc., *ravish.*

29. **My Father, which gave them me, is greater than all** (*ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστιν*). There is considerable confusion here about the reading. Westcott and Hort and Tischendorf read *ὁ πατήρ μου* (Tischendorf rejects *μου*) *ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν. That which the Father* (or *my Father*) *hath given me is greater than all.* Rev. gives this in the margin. For *gave*, render *hath given.*

30. **One** (*ἕν*). The *neuter*, not the *masculine εἷς, one person.* It implies unity of *essence*, not merely of *will* or of *power.*

31. **Took up—again** (*ἐβάστασαν—πάλιν*). *Again* refers to viii. 59. It seems as though a different verb is purposely chosen here (compare *ἦραν took up*, in viii. 59), since the interview took place in Solomon's porch, where stones would not be at hand. The verb here may mean *to take up.* So Ajax says:

> "Send some one as a messenger to bear
> The evil news to Teucros, that he first
> May *lift* (*βαστάσῃ*) my corpse by this sharp sword transfixed."
> Sophocles, "Ajax," 837.

Its more usual meaning in the New Testament, however, is *to bear* or *carry.* So of the *cross* (John xix. 17; Luke xiv. 27). Here it might very properly be rendered *brought*, perhaps from the works which were then going on at the temple. See further on xii. 6.

32. **Good** works (*καλὰ*). *Beautiful, noble* works, adapted to call forth admiration and respect. Compare Mark xiv. 6, and see on ver. 11.

For which of these works (*διὰ ποῖον αὐτῶν ἔργον*). Lit., *for what kind of a work of these.* This qualitative force of *ποῖον* is not to be lost sight of, though it is impossible to render it accurately without paraphrasing. Jesus does not mean, as the A. V. and Rev. imply, "for which *one* of these works," but "*what is the character* of that particular work among all these for which you stone me?" The *me*, closing the sentence, is emphatic.

33. **Saying.** Omit.

34. **Is it not written** (*οὐκ ἐστιν γεγραμμένον*). More strictly, *does it not stand written.*

Law (*νόμῳ*). The word is sometimes used in the New Testament of other scriptures. See xii. 34; xv. 25; Rom. iii. 19; 1 Cor. xiv. 21.

I said, etc. The reference is to Ps. lxxxii. 6.

35. **The Scripture** (*ἡ γραφή*). The *passage* of scripture. See on ii. 22; v. 47.

Broken (*λυθῆναι*). Lit., *loosened.* Wyc., *undone.* The word is characteristic of John. He uses it of the destruction of the temple (ii. 19); the breaking of the Sabbath (v. 18); the violation of the law (vii. 23); the destruction of Satan's works (1 John iii. 8), besides elsewhere in the physical sense.

36. **Sanctified** (*ἡγίασεν*). Better, as Rev., in margin, *consecrated.* The fundamental idea of the word is *separation* and *consecration* to the service of Deity. See note on Acts xxvi. 10, on the kindred adjective *ἅγιος, holy* or *consecrated.*

The Son of God. There is no article. Its absence directs us to the *character* rather than to the *person* of Jesus. The judges, to whom the quotation in ver. 35 refers, were called *gods*, as being representatives of God. See Exod. xxi. 6; xxii. 8, where the word rendered *judges* is *elohim, gods.* In Exod. xxii. 28, *gods* appears in the A. V.* Jesus' course of reasoning is, if these judges could be called *gods*, how do I blaspheme in calling myself *Son* of God, since the Father has consecrated me and sent me on a special mission to the world?

37. **Believe me** (*πιστεύετέ μοι*). Notice *believe*, with the simple dative; believe *me*, not *on* me. It is a question of faith in His *testimony*, not in His *person.* See on i. 12.

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* Rev. *God*, with *the judges* in margin.

38. **In Him.** The best texts read *ἐν τῷ πατρί, in the Father.*

39. **Again.** Pointing back to vii. 30, 32, 44, where the word *πιάσαι, to seize,* is found.

Escaped out of (*ἐξῆλθεν ἐκ*). Rev., literally, *went forth out of.* The phrase occurs only here.

40. **Beyond Jordan** (*πέραν τοῦ Ἰορδάνου*). Into the region called *Perœa,* from *πέραν, beyond.* It was on the east side of the river, and was the ancient possession of Gad and Reuben. It corresponds, in an enlarged sense, to *the region round about Jordan* (Matt. iii. 5; Luke iii. 3). Compare Matt. xix. 1; Mark x. 1.

CHAPTER XI.

1. **Now** (*δέ*). Marking the interruption to Jesus' retirement (x. 40).

Lazarus. See on Luke xvi. 20.

2. **Anointed** (*ἀλείψασα*). Three words for anointing are found in the New Testament: *ἀλείφω, χρίω,* and its compounds, and *μυρίζω.* The last is used but once, Mark xiv. 8, of anointing the Lord's body for burying. Between the two others the distinction is strictly maintained. *Χρίω,* which occurs five times, is used in every case but one of the anointing of the Son by the Father with the Holy Spirit (Luke iv. 18; Acts iv. 27; x. 38; Heb. i. 9). In the remaining instance (2 Cor. i. 21) of enduing Christians with the gifts of the Holy Spirit. Thus the word is confined to *sacred* anointing.* *Ἀλείφω* is used of all actual anointings. See Matt. vi. 17; Mark vi. 13; Luke vii. 38; Jas. v. 14. The same distinction is gen-

* Trench (Synonyms) appears to overlook the exception in 2 Cor., though he cites the passage. He says that *χρίειν* is *absolutely restricted* to the anointing of the Son by the Father, p. 131.

erally maintained in the Septuagint, though with a few exceptions, as Num. iii. 3.

3. **Thou lovest** (φιλεῖς). See on v. 20. "They do not say, *come*. He who loves needs but know" (Bengel).

4. **Unto death.** Not to have death as its final issue.

For the glory (ὑπὲρ). Here, as elsewhere in John, *in behalf of*. Canon Westcott remarks: "The sickness is regarded in a triple relation; *unto*, in respect of the actual result; *in behalf* of, in respect of the suffering borne; *in order that*, in respect of the divine purpose."

5. **Loved** (ἠγάπα). Notice the verb here: not φιλεῖς, as ver. 3. See on v. 20. Lazarus is not mentioned in Luke x. 38 sqq.

8. **Of late sought** (νῦν ἐζήτουν). Rev., much better, giving the true force of *νῦν, now*, and of the imperfect: *were but now seeking*.

Goest (ὑπάγεις). Dost thou *withdraw* from this safe retreat? See on vi. 21; viii. 21.

9. **Walk** (περιπατῇ). Walk *about*, in the pursuit of his ordinary business. Wyc., *wander*.

11. **Sleepeth** (κεκοίμηται). More correctly, as Rev., *hath fallen asleep*. See on Acts vii. 60; 2 Pet. iii. 4.

Awake him out of sleep (ἐξυπνίσω αὐτόν). Only here in the New Testament.

12. **Shall do well** (σωθήσεται). Lit., *shall be saved*. Rev., *he will recover*. Wyc., *shall be safe*. Tynd., *shall he do well enough*.

13. **Taking rest** (κοιμήσεως). Akin to the verb in ver. 11. Wyc., *the sleeping of sleep*. Tynd., *the natural sleep*.

15. **For your sakes—to the intent ye may believe.** These two clauses, which are separated in the A. V. and Rev., are, in the Greek order, placed together: *for your sakes, to the intent ye may believe;* the latter clause being explanatory of the former.

That I was not there. Bengel's comment is beautiful and characteristic. "It accords beautifully with divine propriety that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, vv. 21, 32, attains loftier meaning; and the Lord's joy at His own absence is explained."

Unto him (*πρὸς αὐτόν*). Most touching. To *him*, as though he were yet living. Death has not broken the personal relation of the Lord with His friend.

16. **Didymus** (*Δίδυμος*). Not a surname of Thomas, but the Greek equivalent of the Aramaic name, *twin*. See on Mark iii. 18. The word occurs only in John's Gospel.

Fellow-disciples (*συμμαθηταῖς*). Only here in the New Testament.

We may die. "He will die for the love which he has, but he will not affect the faith which he has not" (Westcott).

17. **Had lain in the grave four days already** (*τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ*). Lit., found him *having already four days in the tomb.*

18. **Fifteen furlongs.** About two miles.

19. **Many of the Jews came.** Rev., rightly, *had come.* The tense is the pluperfect. Lazarus' friendship with Jesus had not caused him to be regarded as an apostate, at whose burial every indignity would have been shown. People were even to array themselves in white, festive garments in demon-

stration of joy. Here, on the contrary, every token of sympathy and respect seems to have been shown.

To Martha and Mary (*πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν*). Lit., *to those about Martha and Mary;* a Greek idiom for *Martha and Mary and their companions, or attendants.* Compare *οἱ περὶ τὸν Παῦλον, Paul and his companions* (Acts xiii. 13). Somewhat analogous is our familiar idiom when we speak of going to visit a household: *I am going to Smith's or Brown's*, by which we include the head of the household with its members. Westcott and Hort and Tregelles, however, read *πρὸς τὴν Μάρθαν κ. Μ., to Martha and Mary.* So also the Revisers' text.

20. **That Jesus was coming** (*ὅτι ὁ Ἰησοῦς ἔρχεται*). Lit., *is* coming. The exact words of the message: *Jesus is coming.*

Went and met (*ὑπήντησεν*). The verb means *to go to meet.*

22. **Wilt ask of God** (*αἰτήσῃ τὸν Θεόν*). The verb *αἰτέω* is used of the asking of an inferior from a superior. *Ἐρωτάω* is to ask on equal terms, and hence is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence Martha, as Trench observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking (*αἰτεῖσθαι*) to Him which He never ascribes to Himself" ("Synonyms"). Bengel says: "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." See on Matt. xv. 23.

24. **In the resurrection.** Wyc., *the again rising.*

25. **I am the resurrection and the life.** The words *I am* are very significant. Martha had stated the resurrection rather as *a doctrine, a current tenet:* Jesus states it as *a fact*, identified with His own person. He does not say, *I raise the dead;* I *perform* the resurrection, but I *am* the resurrection. In His

own person, representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The life. The life is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, in its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Him. This life is not affected by death. "Every believer is in reality and for ever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is certain never to die" (Godet). On *ζωή*, life, see on i. 4.

He were dead (*ἀποθάνῃ*). The aorist denotes *an event*, not *a condition*. Hence, much better, Rev., *though he die*.

27. **I believe** (*πεπίστευκα*). Lit., *I have believed*. The perfect tense. So Rev. Martha goes back to her previous belief, which consists in the recognition of Christ as her Lord. Whatever faith she has in this new revelation of Christ rests upon the truth that He is the Anointed, the Son of God, even He that cometh into the world.

28. **The Master** (*ὁ διδάσκαλος*). Lit., *the teacher*. Westcott remarks that this title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

Is come (*πάρεστιν*). Lit., *is present*. Rev., *is here*.

29. **Arose and came** (*ἠγέρθη καὶ ἤρχετο*). The aorist, *arose*, marks the single, instantaneous act of rising. The imperfect, *was coming*, the progress towards Jesus.

31. **Saying** (*λέγοντες*). The best texts read *δόξαντες*, *supposing*. So Rev.

She goeth (ὑπάγει). *Withdraweth* from our company. See on vi. 21; viii. 21.

To weep (ἵνα κλαύσῃ). Rev., in margin, *wail*. The word means *loud* weeping. See Matt. ii. 18; Mark v. 38; and on Luke vi. 21; vii. 32.

33. **He groaned in the spirit** (ἐνεβριμήσατο τῷ πνεύματι). See on Mark i. 43. The word for *groaned* occurs three times elsewhere: Matt. ix. 30; Mark i. 43; xiv. 5. In every case it expresses a *charge*, or *remonstrance*, accompanied with a feeling of displeasure. On this passage there are two lines of interpretation, both of them assuming the meaning just stated. (1) Τῷ πνεύματι, *the spirit*, is regarded as the *object* of Jesus' inward charge or remonstrance. This is explained variously: as that Jesus sternly rebuked the natural shrinking of His human spirit, and summoned it to the decisive conflict with death; or that He checked its impulse to put forth His divine energy at once. (2) Takes *in the spirit*, as representing *the sphere of feeling*, as xiii. 21; Mark viii. 12; Luke x. 21. Some explain the feeling as indignation at the hypocritical mourning of the Jews, or at their unbelief and the sisters' misapprehension; others as indignation at the temporary triumph of Satan, who had the power of death.

The interpretation which explains τῷ πνεύματι as the sphere of feeling is to be preferred. Comp. ver. 38, *in himself*. The nature of the particular emotion of Jesus must remain largely a matter of conjecture. Rev. renders, in margin, *was moved with indignation in the spirit*.

Was troubled (ἐτάραξεν ἑαυτὸν). Lit., *troubled Himself*. Probably of the outward manifestation of His strong feeling.

35. **Wept** (ἐδάκρυσεν). A different verb from that in ver. 31. From δάκρυ, *tear*, and meaning *to shed tears, to weep silently*. Only here in the New Testament. Κλαίω, *to weep audibly*, is once used of our Lord in Luke xix. 41. "The very Gospel in which the deity of Jesus is most clearly asserted, is also that

which makes us best acquainted with the profoundly human side of His life" (Godet). How far such a conception of deity is removed from the pagan ideal, may be seen by even a superficial study of the classics. Homer's gods and goddesses weep and bellow when wounded, but are not touched with the feeling of human infirmity* (see on iii. 16). "The gods," says Gladstone, "while they dispense afflictions upon earth, which are neither sweetened by love, nor elevated by a distinct disciplinary purpose, take care to keep themselves beyond all touch of grief or care."

> "The gods ordain
> The lot of man to suffer, while themselves
> Are free from care."
>
> "Iliad," xxiv., 525.

So Diana, when appealed to by the wretched Hippolytus for sympathy, replies:

> "I see thy love, but must not shed a tear."
>
> Euripides, "Hippolytus," 1396.

The Roman satirist unconsciously bears witness to the profound truthfulness and beauty of this picture of the weeping Saviour, in the words: "Nature confesses that she gives the tenderest of hearts to the human race by giving them tears: this is the best part of our sensations" (Juvenal, "Satire" xv., 131–133).

36. **Loved** (ἐφίλει). Not the word in ver. 5. See on v. 20, and compare xx. 2.

37. **Of the blind** (τοῦ τυφλοῦ). Referring to the restoration of the blind man in ch. ix. The A. V. is too indefinite. Rev., rightly, *of him that was blind.*

Have caused, etc. This saying of the Jews may have been uttered ironically, in which case it throws light on the meaning

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* Perhaps the nearest approach to such a sentiment in Homer is the case of Thetis, weeping for and with her son Achilles ("Iliad," i., 360; xviii., 51, 66).

of *groaned in the spirit* (ver. 33) and of *groaning in Himself* in the next verse. But the words may have been spoken sincerely.

38. **Lay upon** (ἐπέκειτο). This would be the meaning if the tomb were a vertical pit; but if hollowed horizontally into the rock, it may mean *lay against*. The traditional tomb of Lazarus is of the former kind, being descended into by a ladder.

Take ye away. The stone was placed over the entrance mainly to guard against wild beasts, and could easily be removed.

The sister of him that was dead. An apparently superfluous detail, but added in order to give point to her remonstrance at the removal of the stone, by emphasizing the natural reluctance of a sister to have the corrupted body of her brother exposed.

Stinketh (ὄζει). Only here in the New Testament. Not indicating *an experience of her sense*, which has been maintained by some expositors, and sometimes expressed in the pictorial treatment of the subject,* but merely her inference from the fact that he had been dead four days.

He hath been dead four days (τεταρταῖος ἐστιν). A peculiar Greek idiom. *He is a fourth-day man.* So Acts xxviii. 13, *after one day:* lit., *being second-day men* The common Jewish idea was that the soul hovered about the body until the third day, when corruption began, and it took its flight.

41. **From the place where the dead was laid.** Omit.

42. **The people** (τὸν ὄχλον). In view of the distinction which John habitually makes between *the Jews* and *the multitude*, the use of the latter term here is noticeable, since *Jews*

*As by Fra Angelico (Florence), Bonifazio (Louvre), and the superb picture by Sebastian del Piombo in the National Gallery, London.

occurs at vv. 19, 31, 36. It would seem to indicate that a miscellaneous crowd had gathered. Rev., *the multitude*. See on i. 19.

43. **Come forth** (δεῦρο ἔξω). Lit., *hither forth*.

44. **Grave-clothes** (κειρίαις). Lit., *swathing-bands*. Only here in the New Testament. In xix. 40; xx. 5, 7, ὀθόνια, *linen bands*, is used.

A napkin (σουδαρίῳ). See on Luke xix. 20.

It is interesting to compare this Gospel picture of sisterly affection under the shadow of death, with the same sentiment as exhibited in Greek tragedy, especially in Sophocles, by whom it is developed with wonderful power, both in the "Antigone" and in the "Electra."

In the former, Antigone, the consummate female figure of the Greek drama, falls a victim to her love for her dead brother. Both here, and in the "Electra," sisterly love is complicated with another and sterner sentiment: in the "Antigone" with indignant defiance of the edict which refuses burial to her brother; in the "Electra" with the long-cherished craving for vengeance. Electra longs for her absent brother Orestes, as the minister of retribution rather than as the solace of loneliness and sorrow. His supposed death is to her, therefore, chiefly the defeat of the passionate, deadly purpose of her whole life. Antigone lives for her kindred, and is sustained under her own sad fate by the hope of rejoining them in the next world. She believes in the permanence of personal existence.

> "And yet I go and feed myself with hopes
> That I shall meet them, by my father loved,
> Dear to my mother, well-beloved of thee,
> Thou darling brother" (897–900).

And again,

> "Loved, I shall be with him whom I have loved,
> Guilty of holiest crime. More time is mine
> In which to share the favor of the dead,
> Than that of those who live; for I shall rest
> Forever there" (73–76).

No such hope illuminates the grief of Electra.

> "Ah, Orestes!
> Dear brother, in thy death thou slayest me;
> For thou art gone, bereaving my poor heart
> Of all the little hope that yet remained
> That thou wouldst come, a living minister
> Of vengeance for thy father and for me" (807–812).

And again,

> "If thou suggestest any hope from those
> So clearly gone to Hades, then on me,
> Wasting with sorrow, thou wilt trample more" (832–834).

When she is asked,

> "What! shall I ever bring the dead to life?"

she replies,

> "I meant not that: I am not quite so mad."

In the household of Bethany, the grief of the two sisters, unlike that of the Greek maidens, is unmixed with any other sentiment, save perhaps a tinge of a feeling bordering on reproach that Jesus had not been there to avert their calamity. Comfort from the hope of reunion with the dead is not expressed by them, and is hardly implied in their assertion of the doctrine of a future resurrection, which to them, is a general matter having little or no bearing on their personal grief. In *this* particular, so far as expression indicates, the advantage is on the side of the Theban maiden. Though her hope is the outgrowth of her affection rather than of her religious training—a thought which is the child of a wish—she never loses her grasp upon the expectation of rejoining her beloved dead.

But the gospel story is thrown into strongest contrast with the classical by the truth of resurrection which dominates it in the person and energy of the Lord of life. Jesus enters at once as the consolation of bereaved love, and the eternal solution of the problem of life and death. The idea which Electra sneered at as madness, is here a realized fact. Beautiful, won-

derful as is the action which the drama evolves out of the conflict of sisterly love with death, the curtain falls on death as victor. Into the gospel story Jesus brings a benefaction, a lesson, and a triumph. His warm sympathy, His comforting words, His tears at His friend's tomb, are in significant contrast with the politic, timid, at times reproachful attitude of the chorus of Theban elders towards Antigone. The consummation of both dramas is unmitigated horror. Suicide solves the problem for Antigone, and Electra receives back her brother as from the dead, only to incite him to murder, and to gloat with him over the victims. It is a beautiful feature of the Gospel narrative that it seems, if we may so speak, to retire with an instinctive delicacy from the joy of that reunited household. It breaks off abruptly with the words, "Loose him, and let him go." The imagination alone follows the sisters with their brother, perchance with Christ, behind the closed door, and hears the sacred interchanges of that wonderful communing. Tennyson, with a deep and truly Christian perception, has struck its key-note.

> "Her eyes are homes of silent prayer,
> Nor other thought her mind admits
> But, he was dead and there he sits!
> And He that brought him back is there.
>
> Then one deep love doth supersede
> All other, when her ardent gaze
> Roves from the living brother's face
> And rests upon the Life indeed."
>
> "In Memoriam."

45. **The things which Jesus did.** The best texts omit *Jesus*. Some read ὃ, *that which* He did; others ἃ, *the things which*.

46. **Some of them.** Not of the Jews who had come to Mary, but some of the Jews, some perhaps who had joined the crowd from curiosity.

47. **The chief priests.** Of the Sadducean party. This should be constantly kept in mind in reading both John's narrative and that of the Synoptists. The Sadducees, represented

by the chief priests, are the leaders in the more decisive measures against Christ. Throughout this Gospel the form of expression is either *the chief priests* alone, or the chief priests *and* the Pharisees. The only mention of the Pharisees in the history of the passion is Matt. xxvii. 62, where also the expression is *the chief priests and Pharisees.* The chief priests are the deadly enemies of Christ (Matt. xxvi. 3, 14). Similarly, in the Acts, the opposition to the Christians is headed by the priests and Sadducees, who represent the same party. In the two instances where the Pharisees appear, they incline to favor the Christians (v. 34; xxiii. 6).

47. **A council** (*συνέδριον*). Correctly, and not *the* council, which would require the article. The meaning is, they called *a sitting* of the Sanhedrim; probably as distinguished from a formal meeting of that body.

What do we? The present tense, indicating an emergency. This man is at work teaching and working miracles, and what are *we* doing?

48. **Place and nation** (*τὸν τόπον καὶ τὸ ἔθνος*). *Place*, the temple and city (Acts vi. 13; xxi. 28; Matt. xxiv. 15). *Nation*, the civil organization. See on 1 Pet. ii. 9; Luke ii. 32. In the Sanhedrim were many devoted adherents of Rome, and the rest were well aware of the weakness of the national power.

49. **Caiaphas.** A Sadducee, who held the office for eighteen years.

That year. This has been cited to show that John is guilty of a historical error, since, according to the Mosaic law, the high priesthood was held for life. The occurrence of the phrase three times (vv. 49, 51) is significant, and, so far from indicating an error, goes to connect the office of Caiaphas with his part in accomplishing the death of Christ. It devolved on the High-Priest to offer every year the great sacrifice of atonement for sin; and in *that year*, that memorable year, it fell to Caiaphas to be the instrument of the sacrifice of Him that taketh away the

sin of the world. Dante places Caiaphas and his father-in-law, Annas, far down in Hell in the Bolgia of the Hypocrites:

> " to mine eyes there rushed
> One crucified with three stakes on the ground.
> When me he saw, he writhed himself all over,
> Blowing into his beard with suspirations;
> And the friar Catalan who noticed this,
> Said to me: 'This transfixed one whom thou seest,
> Counselled the Pharisees that it was meet
> To put one man to torture for the people.
> Crosswise and naked is he on the path,
> As thou perceivest; and he needs must feel,
> Whoever passes, first how much he weighs;
> And in like mode his father-in-law is punished
> Within this moat, and the others of the council,
> Which for the Jews was a malignant seed."
>
> "Inferno," xxiii., 110–123.

Dean Plumptre suggests that the punishment described by the poet seems to reproduce the thought of Isa. li. 23.

50. **People—nation** (*τοῦ λαοῦ—τὸ ἔθνος*). The former *the theocratic nation*, the people of God: the latter, *the body politic*. See on 1 Pet. ii. 9.

52. **Nation** (*ἐθνους*). John does not used the word *λαός*, *people*, which Caiaphas had just employed. The Jews were no longer a *people*, only one of the *nations* of the world. He wishes to set the Gentiles over against the Jews, and this distinction was national. Moreover, John points out in this word the fact that the work of Christ was not to be for any *people* as specially chosen of God, but for all *nations*.

54. **Wilderness.** The wild hill-country, northeast of Jerusalem.

Ephraim. The site is uncertain. Commonly taken as *Ophrah* (1 Sam. xiii. 17), or *Ephraim* (2 Chron. xiii. 19), and identified with *el-Taiyibeh*, sixteen miles from Jerusalem, and situated on a hill which commands the Jordan valley.

55–57. xii. 1–11. Compare Matt. xxvi. 6–13; Mark xiv. 3–9.

CHAPTER XII.

1. **Which had been dead.** (Omit.)

He raised. For *He*, read *Jesus*.

3. **A pound** (*λίτραν*). Only here and xix. 39. Matthew and Mark, *ἀλάβαστρον, a flask.*

Of spikenard (*νάρδου πιστικῆς*). So Mark. See on Mark xiv. 3.

Very precious (*πολυτίμου*). Lit., of *much* value. Matthew has *βαρυτίμου, of weighty value.*

Anointed. See on xi. 2.

Feet. The Synoptists mention only the pouring on the head.

4. **Simon's son.** Omit.

5. **Three hundred pence** (*τριακοσίων δηναρίων*). Or three hundred *denarii*. On the denarius, see on Matt. xx. 2. Mark says *more* than three hundred pence. Three hundred denarii would be about fifty dollars, or twice that amount if we reckon according to the purchasing power.

The poor (*πτωχοῖς*). See on Matt. v. 3. No article: *to poor people.*

6. **And had the bag, and bare what was put therein** (*καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν*). The best texts read *ἔχων, having*, and omit the second *καὶ, and.* The rendering would then be, *and having the bag bare*, etc.

The bag (*γλωσσόκομον*). Only here and xiii. 29. Originally a box for keeping the mouth-pieces of wind instruments.

From *γλῶσσα*, *tongue*, and *κομέω*, *to tend*. The word was also used for a *coffin*. Josephus applies it to the coffer in which the golden mice and emerods were preserved (1 Sam. vi. 11). In the Septuagint, of the chest which Joash had provided for receiving contributions for the repairing of the Lord's house (2 Chron. xxiv. 8). Rev. gives *box*, in margin.

Bare (*ἐβάσταζεν*). *Carried away* or *purloined*. This meaning is rather imparted by the context than residing in the verb itself, *i.e.*, according to New Testament usage (see on x. 21). Unquestionably it has this meaning in later Greek, frequently in Josephus.* Render, therefore, as Rev., *took away*. The rendering of the A. V. is tautological.

7. **Let her alone: against the day of my burying hath she kept this** (*ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό*). This passage presents great difficulty. According to the reading just given, the meaning is that Mary had kept the ointment, perhaps out of the store provided for Lazarus' burial, against the day of Christ's preparation for the tomb. The word *ἐνταφιασμοῦ* is wrongly rendered *burial*. It

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* The meaning to *take* or *bear away* is claimed by some for Matt. viii. 17 and John xx. 25 (so Thayer, N. T. Lexicon). The former I think more than doubtful. Meyer declares it "contrary to the sense;" De Wette and Lange both render *bore*. Canon Cook says: "The words chosen by St. Matthew preclude the supposition that he refers the prophet's words, contrary to the sense of the original, to the mere removal of diseases by healing them." The words in Matthew are a citation from Isa. liii. 4, which Cheyne ("Prophecies of Isaiah") renders, "surely our sicknesses he bore, and our pains he carried them." Septuagint: "This man carries our sins and is pained for us." Symmachus: "Surely he took up our sins and endured our labors." Edersheim remarks that "the words as given by St Matthew are most truly a New Testament targum of the original." Delitzsch, who thinks that the meaning *took away* is included in the sense of the Hebrew *nāsā*, admits that its primary meaning is, *He took up, bore*. The meaning in John xx. 25 may be explained as in John xii. 6, as determined by the context, though it may be rendered *if thou hast taken him up*. Field ("Otium Norvicense") cites a passage from Diogenes Lærtius, iv., 59, where it is said that Lacydes, whenever he took anything out of his store-room, was accustomed, after sealing it up, to throw the seal or ring through the hole, so that it might never be taken from his finger, and any of the stores be *stolen* (*βασταχθείη*).

means the *preparation* for burial, the *laying out*, or *embalmment*. It is explained by xix. 40, as the binding in linen cloths with spices, "as the manner of the Jews is ἐνταφιάζειν *to prepare for burial*," not *to bury*. It is the Latin *pollingere, to wash and prepare a corpse for the funeral pile*. Hence the name of the servant to whom this duty was committed was *pollinctor*. He was a slave of the *libitinarius*, or furnishing undertaker. Mary, then, has kept the ointment in order to embalm Jesus with it on this day, as though He were already dead. This is the sense of the Synoptists. Matthew (xxvi. 12) says, *she did it with reference to my preparation for burial*. Mark, *she anticipated to anoint*.

The reading of the Received Text is, however, disputed. The best textual critics agree that the perfect, τετήρηκεν, *she hath kept*, was substituted for the original reading τηρήσῃ, the aorist, *she may keep*, or *may have kept*, by some one who was trying to bring the text into harmony with Mark xiv. 8; not understanding how she could keep for His burial that which she poured out now. Some, however, urge the exact contrary, namely, that the perfect is the original reading, and that the aorist is a correction by critics who were occupied with the notion that no man is embalmed before his death, or who failed to see how the ointment could have been kept already, as it might naturally be supposed to have been just purchased. (So Godet and Field.)

According to the corrected reading, ἵνα, *in order that*, is inserted after ἄφες αὐτὴν, *let her alone*, or *suffer her*; τετήρηκεν, *hath kept*, is changed to τηρήσῃ, *may keep*, and the whole is rendered, *suffer her to keep it against the day of my burying*. So Rev.

But it is difficult to see why Christ should desire to have kept for His embalmment what had already been poured out upon Him. Some, as Meyer, assume that only a *part* of the ointment was poured out, and refer αὐτό, *it*, to the part remaining. "Let her alone, *that she may* not give away to the poor this ointment, of which she has just used a portion for the anointing of my feet, but *preserve it for the day of my embalmment*." Canon Westcott inclines to this view of the use of only

a part. But the inference from the synoptic narratives can be only that the whole contents of the flask were used, and the mention of the *pound* by John, and the charge of *waste* are to the same effect. There is nothing whatever to warrant a contrary supposition.

Others explain, *suffer her to have kept it*, or *suffer that she may have kept it*. So Westcott, who says: "The idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages."

Others, again, retain the meaning *let her alone*, and render *ἵνα, in order that*, with an ellipsis, thus: "Let her alone: (she hath not sold her treasure) *in order that* she might keep it," etc.

The old rendering, as A. V., is the simplest, and gives a perfectly intelligible and consistent sense. If, however, this must be rejected, it seems, on the whole, best to adopt the marginal reading of the Rev., with the elliptical *ἵνα*: *let her alone: it was that she might keep it*. This preserves the *prohibitory* force of *ἄφες αὐτήν*, which is implied in Matt. xxvi. 10, and is unquestionable in Mark xiv. 6. Compare Matt. xv. 14; xix. 14; xxvii. 49.*

Note that the promise of the future repute of this act (Matt. xxvi. 13; Mark xiv. 9) is omitted by the only Evangelist who records Mary's name in connection with it.

9. **Much people** (*ὄχλος πολύς*). The best texts insert the article, which converts the expression into the current phrase, *the common people*. So Rev.

Knew (*ἔγνω*). Rev., more correctly, *learned*. They *came to know*.

10. **The chief priests.** See on ver. 47.

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* Field ("Otium Norvicense"), who holds by *τετήρηκεν*, observes that "the conjecture that the ointment may have been reserved from that used at the burying of Lazarus, is not fanciful, but an excellent example of undesigned coincidence, since we should never have perceived the propriety of the *might have been sold* of the first two Gospels, if John had not helped us out with his *τετήρηκεν, she hath kept*."

11. **Went away** (*ὑπῆγον*). *Withdrew* from their company.

12–19. Compare Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–44.

12. **A great multitude** (*ὄχλος πολὺς*). Some editors add the article and render, *the common people.*

13. **Branches of palms** (*τὰ βαΐα τῶν φοινίκων*). The A. V. overlooks both the articles, *the* branches of *the* palms. *Baΐa* occurs only here in the New Testament, and means *palm-branches*, or, strictly, *tops* of the palms where the fruit is produced. *Of the palms* may have been added by John for readers unacquainted with the technical term, but the expression *palm-branches of the palms*, is similar to *house-master of the house* (*οἰκοδεσπότης τῆς οἰκίας*, Luke xxii. 11). The articles are commonly explained as marking the trees which were by the wayside on the route of the procession. Some think that they point to the *well-known* palm-branches connected with the Feast of Tabernacles. On the different terms employed by the Evangelists for "branches," see on Mark xi. 8.

To meet (*εἰς ὑπάντησιν*). Very literally, *to a going to meet.*

Cried (*ἔκραζον*). Imperfect, *kept crying* as he advanced.

Hosanna. Meaning *O save!*

Blessed (*εὐλογημένος*). A different word from the *blessed* of Matt. v. 3 (*μακάριος*). This is the perfect participle of the verb *εὐλογέω*, *to speak well of*, *praise*, hence our *eulogy*. Matthew's word applies to *character;* this to *repute*. The ascription of praise here is from Ps. cxviii. 25, 26. This Psalm, according to Perowne, was composed originally for the first celebration of the Feast of Tabernacles after the completion of the sacred temple. The words of the twenty-fifth verse were sung during that feast, when the altar of burnt-offering was solemnly compassed; that is, once on each of the first six days of the feast, and seven times on the seventh day. This seventh day

was called "the Great Hosanna," and not only the prayers for the feast, but even the branches of trees, including the myrtles which were attached to the palm-branch, were called "Hosannas."

The King of Israel. The best texts add *καὶ, even* the king, etc.

14. **A young ass** (*ὀνάριον*). Only here in the New Testament. Matthew mentions an ass and a colt; Mark and Luke a colt only.

18. **Met** (*ὑπήντησεν*). The verb means *to go to meet.* Hence Rev., *went and met.*

19. **Is gone after Him** (*ὀπίσω αὐτοῦ ἀπῆλθεν*). The phrase occurs only here. Lit., is gone *away.*

20. **Greeks** (*Ἕλληνες*). Gentiles, not Hellenists. See on Acts vi. 1. Jesus comes into contact with the Gentile world at His birth (the Magi) and at the close of His ministry.

22. **Philip—Andrew.** They appear together in i. 45; vi. 7, 8. Compare Mark iii. 18.

23. **Answered** (*ἀπεκρίνατο*). The best texts read *ἀποκρίνεται, answereth.*

The hour is come, that (*ἐλήλυθεν ἡ ὥρα ἵνα*). This is not equivalent to "the hour is come *in which.*" *The hour* is used absolutely: the *critical* hour is come *in order that* the Son, etc.

24. **Verily, verily.** See on i. 51; x. i.

A corn (*ὁ κόκκος*). Properly, *the* corn or grain. The article should be inserted in the translation, because Jesus is citing the wheat-grain as a familiar type of that which contains in itself the germ of life. So *wheat* has the article: *the* corn of *the* wheat. The selection of the *corn of wheat* as an illustration

acquires a peculiar interest from the fact of its being addressed to Greeks, familiar with the Eleusinian mysteries celebrated in their own country. These mysteries were based on the legend of Dionysus (Bacchus). According to the legend his original name was Zagreus. He was the son of Zeus (Jupiter) by his own daughter Persephone (Proserpina), and was destined to succeed to supreme dominion and to the wielding of the thunderbolt. The jealousy of Here (Juno), the wife of Zeus, incited the Titans against him, who killed him while he was contemplating his face in a mirror, cut up his body, and boiled it in a caldron, leaving only the heart. Zeus, in his wrath, hurled the Titans to Tartarus, and Apollo collected the remains of Zagreus and buried them. The heart was given to Semele, and Zagreus was born again from her under the form of Dionysus. The mysteries represented the original birth from the serpent, the murder and dismemberment of the child, and the revenge inflicted by Zeus; and the symbols exhibited—the dice, ball, top, mirror, and apple—signified the toys with which the Titans allured the child into their power. Then followed the restoration to life; Demeter (Ceres) the goddess of agriculture, the mother of food, putting the limbs together, and giving her maternal breasts to the child. All this was preparatory to the great Eleusinia, in which the risen Dionysus in the freshness of his second life was conducted from Athens to Eleusis in joyful procession. An ear of corn, plucked in solemn silence, was exhibited to the initiated as the object of mystical contemplation, as the symbol of the god, prematurely killed, but, like the ear enclosing the seed-corn, bearing within himself the germ of a second life.

With this mingled the legend of Persephone, the daughter of Demeter, who was carried off by Pluto to the infernal world. The mother wandered over the earth seeking her daughter, and having found her, applied to Zeus, through whose intervention Persephone, while condemned to Hades for a part of the year, was allowed to remain upon earth during the other part. Thus the story became the symbol of vegetation, which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. These features of the mysteries set

forth, and with the same symbol as that employed by Christ here, the crude pagan conception of life rising out of death.

Alone (*αὐτὸς μόνος*). Lit., *itself alone*. Rev., *by itself alone*.

25. **Life** (*ψυχὴν*). See on Mark xii. 30; Luke i. 46.

Shall lose (*ἀπολέσει*). The best texts read *ἀπολλύει, loseth*. See on Luke ix. 25.

In this world. This earthly economy, regarded as alien and hostile to God. The words are added in order to explain the strong phrase, *hateth his life* or *soul*.

Shall keep (*φυλάξει*). See on 1 Pet. i. 4.

26. **Serve** (*διακονῇ*). See on Matt. xx. 26; Mark ix. 35; 1 Pet. i. 12.

Me (*ἐμοὶ*). Notice the emphatic recurrence of the pronoun in this verse.

My Father. Rev., rightly, *the* Father. "Very much of the exact force of St. John's record of the Lord's words appears to depend upon the different conceptions of the two forms under which the fatherhood of God is described. God is spoken of as '*the* Father' and as '*my* Father.' Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter, those which spring from what is made known to us through revelation of the connection of the incarnate Son with God and with man. 'The Father' corresponds, under this aspect, with the group of ideas gathered up in the Lord's titles, 'the Son,' 'the Son of man;' and 'my Father' with those which

are gathered up in the title 'the Son of God,' 'the Christ'" (Westcott).

27. **My soul.** See reff. on ver. 25. The *soul*, ψυχή, is the seat of the *human* affections; the *spirit* (πνεῦμα) of the *religious* affections.

Is troubled (τετάρακται). The perfect tense; *has been* disturbed and *remains* troubled. The same verb as in xi. 33. Notice that there it is said He groaned *in the spirit* (τῷ πνεύματι). His inward agitation did not arise from personal sorrow or sympathy, but from some shock to His moral and spiritual sense.

What shall I say? A natural expression out of the depths of our Lord's humanity: How shall I express my emotion? Some commentators connect this with the following clause, *shall I say, Father, save me*, etc. But this does not agree with the context, and represents a hesitation in the mind of Jesus which found no place there.*

Save me. The shrinking from suffering belongs to the human personality of our Lord (compare Matt. xxvi. 39); but the prayer, *save me from this hour*, is not for deliverance from suffering, but for victory in the approaching trial. See Heb. v. 7. The expression is very vivid. "Save me *out of* this hour."

For this cause. Explained by *glorify thy name.* For this cause, namely, that the Father's name might be glorified.

28. **Glorify** (δόξασον). (Wyc., *clarify*, as the Vulgate *clarifica.*)

Name. See on Matt. xxviii. 19.

30. **For my sake.** Emphatic in the Greek order. It is not *for my sake* that this voice hath come.

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* Meyer acutely remarks that this rendering "yields the result of an actual prayer interwoven into a reflective monologue, and is therefore less suitable to a frame of mind so deeply moved."

31. **The prince of this world** (*ὁ ἄρχων τοῦ κόσμου τούτου*). The phrase occurs only in the Gospel; here, xiv. 30; xvi. 11.

Shall be cast out (*ἐκβληθήσεται ἔξω*). In every case but one where the word *ἐκβάλλω* occurs in John, it is used of casting out from a holy place or society. See ii. 15; ix. 34, 35; 3 John 10; Apoc. xii. 2. Compare John x. 4.

32. **Be lifted up** (*ὑψωθῶ*). See on iii. 14. The primary reference is to the cross, but there is included a reference to the resurrection and ascension. Bengel says: "In the very cross there was already something tending towards glory." Wyc., *enhanced.*

From the earth (*ἐκ τῆς γῆς*). Lit., *out of* the earth.

Will draw (*ἑλκύσω*). See on vi. 44.

All men (*πάντας*). Some high authorities read *πάντα, all things.*

Unto Me (*πρὸς ἐμαυτόν*). Rev., rightly, *unto Myself:* in contrast with *the prince of this world.*

34. **The law.** See on x. 34.

35. **With you** (*μεθ' ὑμῶν*). The best texts read *ἐν ὑμῖν, among you.*

While ye have (*ἕως*). The best texts read *ὡς, as:* walk *in conformity with the fact that* you have the Light among you.

Lest darkness come upon you (*ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ*). Rev., better, *that darkness overtake you not.* On *overtake* see on *taketh,* Mark ix. 18; and *perceived,* Acts iv. 13.

40. **He hath blinded,** etc. These words of Isaiah are repeated five times in the New Testament as the description of the Jewish people in its latest stage of decay. Matt. xiii. 13; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii..26.

Hardened (*πεπώρωκεν*). See on the kindred noun *πώρωσις*, *hardness*, Mark iii. 5.

Understand (*νοήσωσιν*). Rev., better, *perceive*. Mark has *συνιῶσιν*, *understand*. See on *understanding*, Luke ii. 47.

Be converted (*ἐπιστραφῶσιν*). See on Matt. xiii. 15; Luke xxii. 32. Rev., more accurately, *turn*, with the idea of turning *to* or *toward* something (*ἐπί*).

41. **When** (*ὅτε*). The best texts read *ὅτι*, *because*.

His glory. In the vision in the temple, Isa. vi. 1, 3, 5.

Of Him. Christ.

42. **Among the chief rulers** (*καὶ ἐκ τῶν ἀρχόντων*). Rev., more neatly and accurately, *even of the rulers*.

Believed on Him (*ἐπίστευσαν εἰς αὐτόν*). See on i. 12. It is to be noted that John here uses of this imperfect faith which refused to complete itself in confession, the formula for complete faith. Compare *believed in His name* (ii. 23), and see note there.

Confess Him (*ὡμολόγουν*). The *Him*, or, Rev., *it*, is not in the text. The verb is used absolutely. They did not *make confession*. See on Matt. vii. 23; x. 32; xiv. 7.

Lest they should be put out of the synagogue (*ἵνα μὴ ἀποσυνάγωγοι γένωνται*). Better, *that they should not be*, etc. Compare Rev., ver. 35. On the phrase, *be put out of the synagogue*, see on ix. 22.

43. **Praise** (*δόξαν*). Much better, Rev., *glory*, because suggesting a contrast with the vision of divine glory referred to in ver. 41. Compare v. 44.

Than (*ἤπερ*). The word cannot be rendered by a corresponding word in English. The force is, "more than the glory of God, *though He is so much more glorious*." The word is

found nowhere else in the New Testament. Some authorities read *ὕπερ, above.*

44. **Cried** (*ἔκραξεν*). This is not meant to relate a reappearance of Jesus in public. The close of His public ministry is noted at ver. 36. It is in continuation of the Evangelist's own remarks, and introduces a summary of Jesus' past teaching to the Jews.

Believeth—on Him that sent Me (*πιστεύει—εἰς τὸν πέμψαντά με*). This is the first and almost the only place in the Gospel where the words *believe on* are used with reference to the Father. This rendering in v. 24 is an error. See xiv. 1. The phrase is constantly associated with our Lord. At the same time it is to be noted that it contemplates the Father as the source of the special revelation of Christ, and therefore is not absolutely an exception to the habitual usage. The same is true of xiv. 1.

45. **Seeth** (*θεωρεῖ*). Rev., properly, *beholdeth.* Compare xiv. 9. The word is purposely chosen to mark an *intent, continuous* contemplation of Christ, issuing in ever larger knowledge of the Father.

I am come (*ἐλήλυθα*). The perfect tense, pointing to the abiding result of His manifestation. Compare v. 43; vii. 28; viii. 42; xvi. 28; xviii. 37.

Abide in darkness. The phrase occurs only here. Compare 1 John ii. 9, 11; also viii. 12; xii. 35.

47. **Believe not** (*μὴ πιστεύσῃ*). The best texts read *φυλάξῃ, keep* (them).

Came (*ἦλθον*). The aorist tense, pointing to the *purpose* of the coming, as *I am come* (ver. 46) to the *result.* Compare viii. 14; ix. 39; x. 10; xii. 27, 47; xv. 22. Both tenses are found in viii. 42; xvi. 28.

48. **Rejecteth** (*ἀθετῶν*). See on Luke vii. 30.

The word (ὁ λόγος). Comprehending all the *sayings* (*ῥήματα*).

The same (ἐκεῖνος). *That.* The pronoun of remote reference. Westcott finely remarks: "The resumptive, isolating pronoun places in emphatic prominence the teaching which is regarded as past, and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser."

The last day. Peculiar to John. See vi. 39.

49. **Of myself** (ἐξ ἐμαυτοῦ). *Out of myself.* This formula occurs only here. The usual expression is *ἀπ' ἐμαυτοῦ*. *Ἀπό*, *from*, as distinguished from *ἐκ*, *out of*, marks rather the *point of departure*, while *ἐκ*, including this idea, emphasizes the point of departure as the living and impelling *source* of that which issues forth. In vii. 17, we read, "whether it be *out of God* (*ἐκ τοῦ Θεοῦ*), or whether I speak *from myself* (*ἀπ' ἐμαυτοῦ*)."

Gave (ἔδωκεν). The best texts read *δέδωκεν*, the perfect tense, *hath given*, the result of the gift still abiding. So Rev.

Say—speak (εἶπω—λαλήσω). The former relating to the *substance*, and the latter to the *form* of Jesus' utterances.

CHAPTER XIII.

1. **Before the Feast of the Passover.** This clause is to be construed with *ἠγάπησεν*, *loved*, at the close of this verse. Notice that John, in mentioning the Passover, here drops the explanatory phrase *of the Jews* (xi. 55). It is not the Passover *of the Jews* which Jesus is about to celebrate, which had degenerated into an empty form, but the national ordinance, according to its true spirit, and with a development of its higher meaning.

Knowing (*εἰδὼς*). Or, *since he knew.*

His hour. See on xii. 23, and compare ii. 4.

That (*ἵνα*). *In order that;* marking the departure as a divine decree.

Depart (*μεταβῇ*). The compounded preposition *μετά*, signifies *passing over* from one sphere into another.

His own (*τοὺς ἰδίους*). See on Acts i. 7. Compare xvii. 6 sqq.; Acts iv. 23; xxiv. 23; 1 Tim. v. 8; John i. 11.

He loved (*ἠγάπησεν*). Notice that John uses the word indicating the *discriminating* affection: the love of *choice* and *selection.* See on v. 20.

Unto the end (*εἰς τέλος*). Interpretations differ. The rendering of the A. V. and Rev. is of doubtful authority. The passages cited in support of this, Matt. x. 22; xxiv. 13; Mark xiii. 13, may all be rendered *to the uttermost.* Morever, other formulas are used where the meaning *to the end* is unquestionable. In Apoc. ii. 26, the only other instance in John's writings where *τέλος* is used in an adverbial phrase, the expression is *ἄχρι τέλους, unto the end.* Similarly Heb. vi. 11. In Heb. iii. 6, 14, *μέχρι τέλους, unto the end.* The phrase may mean *at last,* and so is rendered by many here, as Meyer, Lange, Thayer (Lex.). "At last He loved them;" that is, *showed them the last proof of His love.* This is the most probable rendering in Luke xviii. 5, on which see note. It may also mean *to the uttermost, completely.* So Westcott and Godet. But I am inclined, with Meyer, to shrink from the "inappropriate gradation" which is thus implied, as though Jesus' love now reached a higher degree than before (*ἀγαπήσας*). Hence I prefer the rendering *at last,* or *finally He loved them,* taking *ἠγάπησεν,* loved, in the sense of the *manifestation* of His love. This sense frequently attaches to the verb. See, for instance, 1 John iv. 10 ("love viewed in its historic manifestation" Westcott);

and compare John iii. 16; Eph. ii. 4; v. 2, 25; 2 Thess. ii. 16; Apoc. iii. 9.

2. **Supper being ended** (*δείπνου γενομένου*). The most approved reading is *γινομένου*, the present participle, denoting *while a supper was in progress.* Hence Rev., rightly, *during supper.* The A. V. is wrong, even if the reading of the Received Text be retained; for in ver. 12 Jesus reclined again, and in ver. 26, the supper is still in progress. It should be, *supper having begun*, or *having been served.** It is important to note the absence of the definite article: *a* supper, as distinguished from *the* feast, which also is designated by a different word.

Having now put (*ἤδη βεβληκότος*). Rev., better, *already. Put*, is literally, *thrown* or *cast.*

Into the heart of Judas. Meyer, strangely, refers the heart, not to Judas, but to the Devil himself; rendering, *the Devil having already formed the design that Judas should deliver Him up.* Godet does not speak too strongly when he says that "this meaning is insufferable." †

3. **Had given** (*δέδωκεν*). The best texts read *ἔδωκεν*, *gave*, the aorist marking Jesus' commission as given once for all.

Was come (*ἐξῆλθε*). This rendering would require the perfect tense. The aorist points to His coming as a historic fact, not as related to its result. See on xii. 47. Rev., rightly, *came forth.*

Went (*ὑπάγει*). Present tense: *goeth; withdrawing* from the scenes of earth. Note the original order: *that it was from God He came forth, and unto God He is going.*

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* Godet, with his well-known aversion to departures from the Rec., holds by the reading *γενομένου*, and explains *γινομένου* by *when the repast as a repast began;* adding that the correction was made in order to place the foot-washing at the beginning of the repast, the customary time for it. But the performance of the act during the course of the meal, is indicated by the words in ver. 4, *He riseth from* (*ἐκ*) *the supper.*

† I am surprised to find it adopted by Milligan and Moulton.

4. **From** the supper (*ἐκ τοῦ δείπνου*). *Out of* the group gathered at the table.

Laid aside (*τίθησι*). Present tense: *layeth aside.*

Garments (*ἱμάτια*). See on Matt. v. 40. *Upper* garments.

Towel (*λέντιον*). A Latin word, *linteum. A linen cloth.* Only here and ver. 5.

Girded (*διέζωσεν*). Only in this chapter and xxi. 7. The compound verb means *to bind or gird all round.*

5. **A bason** (*νιπτῆρα*). Only here in the New Testament. From *νίπτω, to wash.*

6. **Dost thou wash** (*σύ μου νίπτεις*)? The two pronouns *Thou, my,* stand together at the beginning of the sentence in emphatic contrast. Dost *thou of me* wash the feet?

7. **Knowest—shalt know** (*οἶδας—γνώσῃ*). The A. V. ignores the distinction between the two words. "Thou *knowest* not" (*οὐκ οἶδας*), of *absolute and complete knowledge.* Thou shalt *learn* or *perceive* (*γνώσῃ*), of knowledge gained by experience. See on ii. 24.

Hereafter (*μετὰ ταῦτα*). Lit., *after these things.*

8. **Never** (*οὐ μὴ—εἰς τὸν αἰῶνα*). A very strong expression. Lit., *thou shalt by no means wash my feet as long as the world stands.*

10. **He that is washed—wash** his feet (*ὁ λελουμένος—νίψασθαι*). The A. V. obliterates the distinction between *λούω, to bathe,* to apply water to the whole body, and *νίπτω, to wash* a part of the body. Thus, when Dorcas died (Acts ix. 37) they *bathed* her body (*λούσαντες*). The proverb in 2 Pet. ii. 22, is about the sow that has been *bathed* all over (*λουσαμένη*). On the other hand, he who fasts must *wash* (*νίψαι*) his face (Matt. vi. 17). Both verbs are always used of *living beings* in

the New Testament. The word for washing *things*, as nets, garments, etc., is πλύνω. See Luke v. 2. All three verbs occur in Lev. xv. 11 (Sept.).

11. **Who should betray** (τὸν παραδιδόντα). Lit., *him that is betraying*. So in Matt. xxvi. 2, the present tense is used, *is being betrayed* (παραδίδοται). See on Matt. iv. 12, and compare προδότης, *betrayer*, Luke vi. 16; Acts vii. 52; 2 Tim. iii. 4.

12. **Was set down** (ἀναπεσὼν). Lit., *having reclined*. The guests reclined on couches, lying on the left side and leaning on the left hand. The table was in the hollow square or oblong formed on three sides by the couches, the fourth side being open, and the table extending beyond the ends of the couches.

Know ye (γινώσκετε)? *Perceive* or *understand* ye?

13. **Master** (ὁ διδάσκαλος). Lit., *the Teacher*. Teacher and Lord were used, according to the Jewish titles *Rabbi* and *Mar*, corresponding to which the followers were *disciples* or *servants*.

14. **Your.** Inserted in A. V. Better, *the* Lord and *the* Master as Rev. Both have the article.

Ought (ὀφείλετε). The verb means *to owe*. It occurs several times in John's Epistles (1 John ii. 6; iii. 16; iv. 11; 3 John 8). In the Gospel only here and xix. 7. Compare Luke xvii. 10. In Matthew's version of the Lord's prayer occur the two kindred words ὀφείλημα, *debt*, and ὀφειλέτης, *debtor*. Jesus here puts the obligation to ministry as a *debt* under which His disciples are laid by His ministry to them. The word *ought* is the past tense of *owe*. Δεῖ, *ought* or *must* (see iii. 7, 14, 30, etc.) expresses an obligation *in the nature of things*; ὀφείλειν, *a special, personal* obligation.

15. **Example** (ὑπόδειγμα). On the three words used in the New Testament for *example*, ὑπόδειγμα, τύπος, and δεῖγμα, see on 2 Pet. ii. 6; 1 Pet. v. 3; Jude 7.

16. **Verily, verily.** See on i. 51; x. 1.

The servant. No article. Better *a* servant, as Rev., *a bond-servant.*

He that is sent (*ἀπόστολος*). Lit., *an apostle.* See on Matt. x. 2.

17. **Happy** (*μακάριοι*). Better, as Rev., *blessed.* See on Matt. v. 3.

18. **I have chosen** (*ἐξελεξάμην*). Aorist tense, *I chose.* Not *elected to salvation*, but *chose as an apostle.*

That the scripture, etc. (*ἵνα*). Elliptical. We must supply *this choice was made* in order that, etc.

Eateth (*τρώγων*). With the exception of Matt. xxiv. 38, the word occurs only in John. See on vi. 54. Originally it means *to gnaw* or *crunch; to chew raw vegetables or fruits*, and hence often used of animals feeding, as Homer ("Odyssey," vi., 90), of mules feeding. Of course it has lost its original sense in the New Testament, as it did to some extent in classical Greek, though, as applied to men, it more commonly referred to eating vegetables or fruit, as Aristophanes ("Peace," 1325) *σῦκα τρώγειν, to eat figs.* The entire divorce in the New Testament from its primitive sense is shown in its application to the flesh of Christ (vi. 54). It is used by John only in connection with Christ.

Bread with me (*μετ' ἐμοῦ τὸν ἄρτον*). Some editors read, *μοῦ τὸν ἄρτον, my bread.*

Heel (*πτέρναν*). Only here in the New Testament. The metaphor is of one administering a kick. Thus Plutarch, describing the robber Sciron, who was accustomed "out of insolence and wantonness to stretch forth his feet to strangers, commanding them to wash them, and then, when they did it, with a kick to send them down the rock into the sea" ("Theseus"). Some have explained the metaphor by the tripping up

of one's feet in wrestling; but, as Meyer justly says, "Jesus was not *overreached*." The quotation is from the Hebrew, not the Septuagint of Ps. xli. 9 (Sept. xl.). The Septuagint reads, "For the man of my peace in whom I hoped, who eateth my bread, magnified his cunning (*πτερνισμόν*, lit., *tripping up*) against me."

19. **Now** (*ἀπ' ἄρτι*). Rev., correctly, *from henceforth*. Compare i. 52; xiv. 7; Matt. xxiii. 39.

I am he (*ἐγώ εἰμι*). Or, *I am*. See on viii. 24.

21–35. Compare Matt. xxvi. 21–25; Mark xiv. 18–21; Luke xxii. 21–23.

21. **Was troubled in spirit.** See on xi. 33; xii. 27. The agitation was in the highest region of the spiritual life (*πνεῦμα*).

One of you shall betray me. So Matthew and Mark, with the addition of, *who eateth with me*. Luke, *the hand of him that betrayeth me is with me on the table*.

22. **Looked** (*ἔβλεπον*). The imperfect tense, *kept looking* as they *doubted*.

Doubting (*ἀπορούμενοι*). See on Mark vi. 20.

He spake (*λέγει*). The present tense, *speaketh*, introduced with lively effect.

23. **Was leaning on Jesus' bosom** (*ἦν ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*). The Rev. renders, "there was *at the table* reclining," etc. *At the table* is added because the verb is the general term equivalent to *sitting at table*. "In Jesus' bosom," defines John's position relatively to the other guests. As the guests reclined upon the left arm, the feet being stretched out behind, the head of each would be near the breast of his companion on the left. Supposing that Jesus, Peter, and John were together, Jesus would occupy the central place, the place

of honor, and John, being in front of Him, could readily lean back and speak to Him. Peter would be behind him.

Bosom. See on Luke vi. 38. The Synoptists do not give this incident.

24. **Beckoneth** (*νεύει*). Lit., *noddeth.*

That he should ask who it should be (*πυθέσθαι τίς ἂν εἴη*). The best texts read, *καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν, and saith unto him, Tell us who it is.*

25. **Lying** (*ἐπιπεσὼν*). This word is, literally, *to fall upon*, and is so rendered in almost every instance in the New Testament. In Mark iii. 10, it is applied to the multitudes *pressing* upon Christ. It occurs, however, nowhere else in John, and therefore some of the best authorities read *ἀναπεσὼν, leaning back*, a verb which John uses several times in the Gospel, as in ver. 12.* So Rev. Whichever of the two is read, it points out the distinction, which the A. V. misses by the translation *lying*, between *ἦν ἀνακείμενος* (ver. 23), which describes the reclining position of John throughout the meal, and the sudden change of posture pictured by *ἀναπεσὼν, leaning back.* The distinction is enforced by the different preposition in each case: reclining *in* (*ἐν*) Jesus' bosom, and leaning *back* (*ἀνά*). Again, the words *bosom* and *breast* represent different words in the Greek; *κόλπος* representing more generally the bend formed by the front part of the reclining person, the *lap*, and *στῆθος* the breast proper. The verb *ἀναπίπτω, to lean back*, always in the New Testament describes a change of position. It is used of a rower bending back for a fresh stroke. Plato, in the well-known passage of the "Phædrus," in which the soul is described under the figure of two horses and a charioteer, says that when the charioteer beholds the vision of love he is afraid, and *falls backward* (*ἀνέπεσεν*), so that he brings the steeds upon their haunches.

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* Godet's affection for the "received reading" carries him rather beyond bounds, when it leads him to say that *ἀναπεσὼν* "seems absurd."

As he was (οὕτως). Inserted by the best texts, and not found in the A. V. Reclining *as he was*, he *leaned back*. The general attitude of reclining was maintained. Compare iv. 6: "sat *thus* (οὕτως) on the well." According to the original institution, the Passover was to be eaten *standing* (Exod. xii. 11). After the Captivity the custom was changed, and the guests reclined. The Rabbis insisted that at least a part of the Paschal meal should be eaten in that position, because it was the manner of slaves to eat standing, and the recumbent position showed that they had been delivered from bondage into freedom.

Breast (στῆθος). From ἵστημι, *to cause to stand*. Hence, *that which stands out*. In later writings John was known as ὁ ἐπιστήθιος, *the one on the breast*, or *the bosom friend*.

26. **To whom I shall give a sop when I have dipped it** (ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω). The best texts read ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ, *for whom I shall dip the sop and give it him*.

Sop (ψωμίον). Only in this chapter. Diminutive from ψωμός, *a morsel*, which, in turn, is from ψάω, to *rub*, or *to crumble*. Homer, of the Cyclops:

> "Then from his mouth came *bits* (ψωμοί) of human flesh
> Mingled with wine." "Odyssey," ix., 374.

And Xenophon: "And on one occasion having seen one of his companions at table tasting many dishes with one *bit* (ψωμῷ) of bread" ("Memorabilia," iii., 14, 15). The kindred verb ψωμίζω, rendered *feed*, occurs Rom. xii. 20; 1 Cor. xiii. 3. See also Septuagint, Ps. lxxix. 5; lxxx. 16. According to its etymology, the verb means *to feed with morsels;* and it was used by the Greeks of a nurse chewing the food and administering it to an infant. So Aristophanes: "And one laid the child to rest, and another bathed it, and another *fed* (ἐψώμισεν) it" ("Lysistrate," 19, 20). This sense may possibly color the word as used in Rom. xii. 20: "If thine enemy hunger, *feed* (ψώμιζε)

him;" *with tender care.* In 1 Cor. xiii. 3, the original sense appears to be emphasized: "Though *I bestow* all my goods *to feed the poor* (ψωμίσω)." This idea is that of *doling away in morsels.* Dean Stanley says: "Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half satirical ψωμίσω?"

Dipped the sop. Compare Matt. xxvi. 23; Mark xiv. 20. The regular sop of the Paschal supper consisted of the following things wrapped together: flesh of the Paschal lamb, a piece of unleavened bread, and bitter herbs. The sauce into which it was dipped does not belong to the original institution, but had been introduced before the days of Christ. According to one authority it consisted of only vinegar and water (compare Ruth ii. 14); others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The flour which was used to thicken the sauce on ordinary occasions was forbidden at the Passover by the Rabbins, lest it might occasion a slight fermentation. According to some, the sauce was beaten up to the consistence of mortar, in order to commemorate the toils of the Israelites in laying bricks in Egypt.

To Judas Iscariot the son of Simon (*Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ*). The best texts read *Ἰσκαριώτου.* "Judas the son of *Simon Iscariot.*" So vi. 71. The act was a mark of forbearance and good-will toward the traitor, and a tacit appeal to his conscience against the contemplated treachery.

27. **Then** (*τότε*). With a peculiar emphasis, marking the decisive point at which Judas was finally committed to his dark deed. The token of good-will which Jesus had offered, if it did not soften his heart would harden it; and Judas appears to have so interpreted it as to confirm him in his purpose.

Satan. The only occurrence of the word in this Gospel.

Into him (*εἰς ἐκεῖνον*). The pronoun of remote reference sets Judas apart from the company of the disciples.

Quickly (*τάχιον*). Lit., *more quickly*. The comparative implies a command to *hasten* his work, which was already begun.

29. **The bag.** See on xii. 6.

Buy (*ἀγόρασον*). An incidental argument in favor of this gathering of the disciples having taken place on the evening of the Paschal feast. Had it been on the previous evening, no one would have thought of Judas going out at night to buy provisions *for the feast*, when there was the whole of the next day for it, nor would they have thought of his going out to seek the poor at that hour. The 15th Nisan, the time of the Passover celebration, was indeed invested with the sanctity of a Sabbath; but provision and preparation of the needful food was expressly allowed on that day. The Rabbinical rules even provided for the procuring of the Paschal lamb on the Passover eve when that happened to fall on the Sabbath.

Against the feast (*εἰς τὴν ἑορτήν*). Rev., better, *for* the feast. The Passover feast. The meal of which they had been partaking was the preliminary meal, at the close of which the Passover was celebrated; just as, subsequently, the Eucharist was celebrated at the close of the *Agape*, or love-feast. Notice the different word, *ἑορτή, feast*, instead of *δεῖπνον, supper*, and the article with *feast*.

To the poor. Perhaps to help them procure their Paschal lamb.

30. **He** (*ἐκεῖνος*). See on ver. 27.

31. **Now.** Marking a crisis, at which Jesus is relieved of the presence of the traitor, and accepts the consequences of his treachery.

Is—glorified (ἐδοξάσθη). Lit., *was* glorified. The aorist points to the withdrawal of Judas. Jesus was glorified through death, and His fate was sealed (humanly speaking) by Judas' going out. He speaks of the death and consequent glorification as already accomplished.

32. **If God be glorified in Him.** The most ancient authorities omit.

In Himself (ἐν ἑαυτῷ). His glory will be contained in and identified with the divine glory. Compare "the glory which I had *with thee*," παρὰ σοί (xvii. 5). Ἐν *in*, indicates unity of *being*; παρά *with*, unity of *position*.

33. **Little children** (τεκνία). Diminutive, occurring only here in the Gospel, but repeatedly in the First Epistle. Nowhere else in the New Testament.

Now (ἄρτι). In ver. 31, *now* is νῦν, which marks the point of time absolutely. Ἄρτι marks the point of time as related to the past or to the future. Thus, "from the days of John the Baptist until *now*" (ἄρτι, Matt. xi. 12). "Thinkest thou that I cannot *now* (ἄρτι) pray to my Father?" though succor has been delayed all along till now (Matt. xxvi. 53). Here the word implies that the sorrowful announcement of Jesus' departure from His disciples had been withheld until the present. The time was *now* come.

34. **New** (καινὴν). See on Matt. xxvi. 29.

Commandment (ἐντολὴν). The word for a *single* commandment or *injunction*, but used also for the whole body of the moral precepts of Christianity. See 1 Tim. vi. 14; 2 Pet. ii. 21; iii. 2. See also on Jas. ii. 8. This new commandment embodies the essential principle of the whole law. Compare also 1 John iii. 23. Some interpreters, instead of taking *that ye love one another*, etc., as the definition of the commandment, explain the commandment as referring to the ordinance of the Holy Communion, and render, "*a new commandment* (to ob-

serve this ordinance) I give unto you, in order that ye love one another." It is, however, more than improbable, and contrary to usage, that the Holy Supper should be spoken of as ἐντολὴ *a commandment.*

That (ἵνα). With its usual *telic* * force; indicating the *scope* and not merely the form or nature of the commandment.

As (καθὼς). Rev., better, *even as.* Not a simple comparison (ὥσπερ), but a *conformity;* the love is to be *of the same nature.* There are, however, two ways of rendering the passage. 1. "I give you a new commandment, that ye love one another with the same devotion with which I loved you." 2. "I give you a new commandment, that ye love one another, even as up to this moment I loved you, in order that you may imitate my love one toward another." By the first rendering the *character* of the mutual love of Christians is described; by the second, its *ground.* The Rev. gives the latter in margin.

35. **Shall—know** (γνώσονται). *Perceive,* or *come to know.*

My disciples (ἐμοὶ μαθηταί). See on Matt. xii. 49. Lit., *disciples unto me.* Compare xv. 8.

36–38. Compare Matt. xxvi. 31–35; Mark xiv. 27–31; Luke xxii. 31–38.

37. **Now** (ἄρτι). Without waiting for a future time. See on ver. 33, and compare νῦν *now,* in ver. 36.

I will lay down my life. See on x. 11.

38. **Wilt thou lay down thy life?** For a similar repetition of Peter's own words, see on xxi. 17.

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* Directed to an *end* (τέλος), and therefore marking a *purpose.*

CHAPTER XIV.

1. **Heart** (*καρδία*). Never used in the New Testament, as in the Septuagint, of the mere *physical organ*, though sometimes of the *vigor and sense of physical life* (Acts xiv. 17; Jas. v. 5; Luke xxi. 34). Generally, *the centre of our complex being*—physical, moral, spiritual, and intellectual. See on Mark xii. 30. The immediate organ by which man lives his personal life, and where that entire personal life concentrates itself. It is thus used sometimes as parallel to *ψυχή, the individual life*, and to *πνεῦμα the principle of life*, which manifests itself in the *ψυχή*. Strictly, *καρδία* is the immediate organ of *ψυχή*, occupying a mediating position between it and *πνεῦμα*. In the *heart* (*καρδία*) the *spirit* (*πνεῦμα*), which is the distinctive principle of the *life* or *soul* (*ψυχή*), has the seat of its activity.

Emotions of joy or sorrow are thus ascribed both to the *heart* and to the *soul*. Compare John xiv. 27, "Let not your *heart* (*καρδία*) be troubled;" and John xii. 27, "Now is my *soul* (*ψυχή*) troubled." The *heart* is the focus of the religious life (Matt. xxii. 37; Luke vi. 45; 2 Tim. ii. 22). It is the sphere of the operation of grace (Matt. xiii. 19; Luke viii. 15; xxiv. 32; Acts ii. 37; Rom. x. 9, 10). Also of the opposite principle (John xiii. 2; Acts v. 3). Used also as *the seat of the understanding; the faculty of intelligence* as applied to divine things (Matt. xiii. 15; Rom. i. 21; Mark viii. 17).

Ye believe—believe also (*πιστεύετε καὶ πιστεύετε*). The verbs may be taken either as indicatives or as imperatives. Thus we may render: *ye believe in God, ye believe also in me;* or, *believe in God and ye believe in me;* or, *believe in God and believe in me;* or again, as A. V. The third of these renderings corresponds best with the hortatory character of the discourse.

2. **House** (*οἰκία*). *The dwelling-place.* Used primarily of the *edifice* (Matt. vii. 24; viii. 14; ix. 10; Acts iv. 34). Of

the family or *all the persons* inhabiting the house (Matt. xii. 25; John iv. 53; 1 Cor. xvi. 15; Matt. x. 13). Of *property* (Matt. xxiii. 14; Mark xii. 40). Here meaning *heaven.**

Mansions (*μοναὶ*). Only here and ver. 23. From *μένω to stay* or *abide*. Originally *a staying* or *abiding* or *delay*. Thus Thucydides, of Pausanias: "He settled at Colonæ in Troas, and was reported to the Ephors to be negotiating with the Barbarians, and *to be staying there* (*τὴν μονὴν ποιούμενος*, lit., *making a stay*) for no good purpose" (i., 131). Thence, *a staying* or *abiding-place; an abode*. The word *mansion* has a similar etymology and follows the same course of development, being derived from *manere*, to remain. *Mansio* is thus, first, *a staying*, and then *a dwelling-place*. A later meaning of both *mansio* and *μονή* is *a halting-place* or *station* on a journey. Some expositors, as Trench and Westcott, explain the word here according to this later meaning, as indicating the combination of the contrasted notions of progress and repose in the vision of the future.† This is quite untenable. The word means here *abodes*. Compare Homer's description of Priam's palace:

> "A palace built with graceful porticoes,
> And fifty chambers near each other, walled
> With polished stone, the rooms of Priam's sons
> And of their wives; and opposite to these

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* The explanation given by Milligan and Moulton is, that the Father's house includes earth as well as heaven: that it is, in short, the universe, over which the Father rules, having many apartments, some on this side, others beyond the grave. When, therefore, Jesus goes away, it is only to another chamber of the one house of the Father. The main thought is that wherever Jesus is, wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and, in itself, true; but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it.

† W. Aldis Wright ("Bible Word-Book") is wrong in calling this "the primary meaning" of the word. No authorities for the use of *mansio* in this sense are quoted earlier than Pliny and Suetonius, and none for this use of *μονή* earlier than Pausanias (A.D. 180). Canon Westcott's interpretation is effectively demolished (usually no easy thing to do) by J. Sterling Berry, in *The Expositor*, 2d series, vol. iii., p. 397.

> Twelve chambers for his daughters, also near
> Each other; and, with polished marble walls,
> The sleeping-rooms of Priam's sons-in-law
> And their unblemished consorts."
>
> "Iliad," vi., 242–250.

Godet remarks: "The image is derived from those vast oriental palaces, in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be."

If it were not so, I would have told you (*εἰ δὲ μὴ εἶπον ἂν ὑμῖν*). Wyc., *If anything less, I had said to you.*

I go to prepare, etc. Many earlier interpreters refer *I would have told you* to these words, and render *I would have told you that I go to prepare a place for you.* But this is inadmissible, because Jesus says (ver. 3) that He is actually going to prepare a place. The better rendering regards *if it were not so, I would have told you,* as parenthetical, and connects the following sentence with *are many mansions,* by means of *ὅτι, for* or *because,* which the best texts insert. "In my Father's house are many mansions (if it were not so, I would have told you), *for* I go to prepare a place for you."

I go to prepare. Compare Num. x. 33. Also Heb. vi. 20, "whither *the forerunner* is for us entered, even Jesus."

A place (*τόπον*). See on xi. 48. The heavenly dwelling is thus described by three words: *house, abode, place.*

3. **If I go** (*ἐὰν πορευθῶ*). *Πορεύομαι, go,* of going with a definite object. See on viii. 21.

I will come again (*πάλιν ἔρχομαι*). The present tense; *I come,* so Rev. Not to be limited to the Lord's second and glorious coming at the last day, nor to any *special* coming, such as Pentecost, though these are all included in the expression; rather to be taken of His *continual* coming and presence by the Holy Spirit. "Christ is, in fact, from the moment of His

resurrection, ever coming into the world and to the Church, and to men as the risen Lord" (Westcott).

And receive (*παραλήψομαι*). Here the future tense, *will receive*. Rev., therefore, much better: *I come again and will receive you*. The change of tense is intentional, the future pointing to the future personal reception of the believer through death. Christ is with the disciple alway, continually "coming" to him, unto the end of the world. Then He will receive him into that immediate fellowship, where he "shall see Him as He is." The verb *παραλαμβάνω* is used in the New Testament of taking *along with* (Matt. iv. 5; xvii. 1; Acts xvi. 33, on all which see notes): of *taking to* (Matt. i. 20; John xiv. 3): of *taking from, receiving by transmission;* so mostly in Paul (Gal. i. 12; Col. ii. 6; iv. 17; 1 Thess. ii. 13, etc. See also Matt. xxiv. 40, 41). It is scarcely fanciful to see the first two meanings blended in the use of the verb in this passage. Jesus, by the Spirit, takes His own *along with Him* through life, and then takes them *to His side* at death. He himself conducts them to Himself.

I am. See on vii. 34.

4. **I go** (*ὑπάγω*). *Withdraw* from you. See on viii. 21.

Ye know, and the way ye know (*οἴδατε, καὶ τὴν ὁδὸν οἴδατε*). The best texts omit the second *ye know*, and the *and* before *the way;* reading, *whither I go ye know the way.*

5. **And how can we know** (*καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι*). The best texts substitute *οἴδαμεν, know we*, for *δυνάμεθα, can we;* reading, *how know we the way.* So Rev. Some also omit *and* before *how.*

6. **I am the way.** The disciples are engrossed with the thought of *separation* from Jesus. To Thomas, ignorance of *whither* Jesus is going involves ignorance of *the way.* "Therefore, with loving condescension the figure is taken up, and they are assured that He is Himself, if we may so speak, this dis-

tance to be traversed" (Milligan and Moulton). All along the course to the Father's house they are still with Him.

The truth. As being the perfect revelation of God the Father: combining in Himself and manifesting all divine *reality*, whether in the *being*, the *law*, or the *character* of God. He embodies what men ought to *know* and *believe* of God; what they should *do* as children of God, and what they should *be*.

The life. Not only life in the *future* world. He is "the principle and source of life in its temporal development and future consummation, so that whoever has not received Him into himself by faith, has become a prey to spiritual and eternal death" (Meyer). "He that believeth on the Son *hath* everlasting life." Compare Col. iii. 4; John vi. 50, 51; xi. 25, 26.

"I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe; the life which thou shouldst hope for" (Thomas à Kempis, "Imitation of Christ," iii., 56). On *ζωή, life*, see on i. 4.

Unto the Father. The end of the way.

7. **Had known** (*ἐγνώκειτε*). Rather, *had learned* to know, through my successive revelations of myself.

Ye should have known (*ἐγνώκειτε ἄν*). The same verb as above. Some editors, however, read *ἤδειτε*, the verb signifying *absolute* knowledge, the knowledge of *intuition* and *satisfied conviction*. If this is adopted, it marks a contrast with the *progressive* knowledge indicated by *ἐγνώκειτε*. See on ii. 24.

My Father. Not *the* Father, as ver. 6. It is the knowledge of the Father in His relation to the Son. Through this knowledge the knowledge of God as *the* Father, "in the deepest

verity of His being," is attained. This latter knowledge is better expressed by *οἶδα*. See on iv. 21.

Have seen. See on i. 18.

9. **Have I been** (*εἰμι*). Lit., *am I.*

Known (*ἐγνωκάς*). Come to know.

Sayest **thou** (*σὺ*). Emphatic. *Thou* who didst say, "We have found him of whom Moses in the law and the prophets did write" (i. 46). Omit *and* before *how sayest thou.*

10. **Of myself** (*ἀπ' ἐμαυτοῦ*). Rev., better, *from* myself. See on vii. 17.

The Father that dwelleth in me, He doeth the works (*ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα*). The best texts read, *ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτου; the Father abiding in me doeth His works.* Philip doubts whether Christ is in the Father, and the Father in Him. The answer is twofold, corresponding to the two phases of the doubt. His *words*, spoken not from Himself, are from the Father, and therefore He utters them from within the Father, and is Himself in the Father. His *works* are the works of the Father abiding in Him; therefore the Father is in Him.

11. **Believe me** (*πιστεύετέ μοι*). The plural of the imperative: "believe *ye* me." Compare believest *thou*, ver. 10. These words are addressed to the disciples collectively, whose thought Philip had voiced.

Or else (*εἰ δὲ μὴ*). Lit., *but if not.* If you do not believe on the authority of my personal statement.

For the very works' sake (*διὰ τὰ ἔργα αὐτὰ*). Lit., *on account of the works themselves*, irrespective of my oral testimony.

12. **Greater works.** Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the

dispensation of the Spirit. This work was of a higher nature than mere bodily cures. Godet truthfully says: "That which was done by St. Peter at Pentecost, by St. Paul all over the world, that which is effected by an ordinary preacher, a single believer, by bringing the Spirit into the heart, could not be done by Jesus during His sojourn in this world." Jesus' personal ministry in the flesh must be a *local* ministry. Only under the dispensation of the Spirit could it be *universal.*

13. **In my name.** The first occurrence of the phrase. See on Matt. xxviii. 19. Prayer is made in the name of Jesus, "if this name, Jesus Christ, as the full substance of the saving faith and confession of him who prays, is, in his consciousness, the element in which the prayerful activity moves; so that thus that Name, embracing the whole revelation of redemption, is that which specifically measures and defines the disposition, feeling, object, and contents of prayer. The express *use* of the name of Jesus therein is no specific token; the question is of the *spirit* and *mind* of him who prays" (Meyer). Westcott cites Augustine to the effect that the prayer in Christ's name must be consistent with Christ's character, and that He fulfils it as Saviour, and therefore just so far as it conduces to salvation.

14. **If ye shall ask anything.** Some authorities insert *me.* So Rev. This implies prayer *to* Christ.

15. **Keep** (*τηρήσατε*). The best texts read *τηρήσετε, ye will keep.* Lay up in your hearts and preserve by careful watching. See on *reserved,* 1 Pet. i. 4.

My commandments (*τὰς ἐντολὰς τὰς ἐμὰς*). Lit., *the commandments which are mine.* See on x. 27.

16. **I will pray** (*ἐρωτήσω*). See on xi. 22.

Comforter (*παράκλητον*). Only in John's Gospel and First Epistle (xiv. 16, 26; xv. 26; xvi. 7; 1 Ep. ii. 1). From *παρά, to the side of,* and *καλέω, to summon.* Hence, originally, *one*

who is called to another's side to aid him, as an advocate in a court of justice. The later, Hellenistic use of παρακαλεῖν and παράκλησις, to denote *the act of consoling* and *consolation*, gave rise to the rendering *Comforter*, which is given in every instance in the Gospel, but is changed to *advocate* in 1 John ii. 1, agreeably to its uniform signification in classical Greek. The argument in favor of this rendering *throughout* is conclusive. It is urged that the rendering *Comforter* is justified by the fact that, in its original sense, it means more than a mere *consoler*, being derived from the Latin *confortare*, to *strengthen*, and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Bishop Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact. The Holy Spirit is, therefore, by the word παράκλητος, of which *Paraclete* is a transcription, represented as our *Advocate* or *Counsel*, "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that *Jesus* as well as the *Holy Spirit* is represented as Paraclete. The Holy Spirit is to be *another* Paraclete, and this falls in with the statement in the First Epistle, "we have an *advocate* with God, even *Jesus Christ*." Compare Rom. viii. 26. See on Luke vi. 24. Note also that the word *another* is ἄλλον, and not ἕτερον, which means *different*. The advocate who is to be sent is not *different* from Christ, but *another* similar to Himself. See on Matt. vi. 24.*

With you (μεθ' ὑμῶν). Notice the three prepositions used in this verse to describe the Spirit's relation to the believer. *With* you (μετά), in fellowship; *by* you (παρά), in His personal

*The student will find the whole question discussed by Bishop Lightfoot ("On a Fresh Revision of the New Testament," p. 58 sqq.); Julius Charles Hare ("Mission of the Comforter," p. 348); and Canon Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on 1 John ii. 1, in his Commentary on the Epistles of John.

presence; *in* you (ἐν), as an indwelling personal energy, at the springs of the life.

17. **The Spirit of Truth.** "A most exquisite title," says Bengel. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which ch. i. 17 speaks, *grace and truth*. . . . The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth."

The world. See on i. 9.

Shall be in you. Some editors read, *ἐστίν, is* in you.

18. **Leave** (ἀφήσω). See on iv. 3.

Comfortless (ὀρφανούς). Lit., *bereft* or *orphans*. Only here and Jas. i. 27, where it is rendered *fatherless*. Compare *my little children* (xiii. 33). "He hath not *left us* without *a rule* (xiii. 34); nor without *an example* (xiii. 15); nor without *a motive* (xiv. 15); nor without *a strength* (xv. 5); nor without *a warning* (xv. 2, 6); nor without *a Comforter* (xiv. 18); nor without *a reward* (xiv. 2) (James Ford, "The Gospel of St. John Illustrated").

I will come (ἔρχομαι). Present tense, *I come*. See on ver. 3.

19. **Ye shall live also** (καὶ ὑμεῖς ζήσεσθε). This may also be rendered, *and ye shall live*, explaining the former statement, *ye behold me*. So Rev., in margin. This is better. John is not arguing for the dependence of their life on Christ's, but for fellowship with Christ as the ground of spiritual vision.

21. **Hath.** "Who has in memory and keeps in life" (Augustine).

Will manifest (ἐμφανίσω). Properly, of manifestation to *the sight*, as distinguished from δηλόω, *to make evident to the mind* (1 Cor. iii. 13; Col. i. 8, etc.). A clear, conspicuous manifestation is indicated. Compare *ye see me* (ver. 19). "It conveys more than the disclosing of an undiscovered presence (ἀποκαλύπτω), or the manifesting of a hidden one (φανερόω)" (Westcott).

22. **Judas.** See on *Thaddæus*, Mark iii. 18.

Not Iscariot. The Rev. improves the translation by placing these words immediately after *Judas*. "He distinguishes the godly Judas, not by his own surname, but by the negation of the other's; marking at the same time the traitor as present again after his negotiation with the adversaries, but as having no sympathy with such a question" (Bengel).

How is it (τί γέγονεν). Lit., *what has come to pass*. Implying that Judas thought that some change had taken place in Jesus' plans. He had assumed that Jesus would, as the Messiah, reveal Himself publicly.

23. **My word** (λόγον μου). The entire gospel message, as distinguished from its separate parts or commandments.

We will come. Compare x. 30; Apoc. iii. 20.

Abode (μονὴν). See on ver. 2. Compare 1 John ii. 24; v. 15.

24. **My sayings** (λόγους). Rev., *words*. Compare *word*, ver. 23. The constituent parts of the one *word*.

25. **Being yet present** (μένων). Rev., stronger and more literally, *while yet abiding*.

26. **In my name.** See on ver. 13.

He (ἐκεῖνος). Setting the Advocate distinctly and sharply before the hearers. The pronoun is used in John's First Epis-

tle, distinctively of our Lord. See 1 John ii. 6; iii. 3, 5, 7, 16; iv. 17.

I have said (*εἶπον*). The aorist tense, *I said.*

27. **Peace.** "These are last words, as of one who is about to go away and says 'good-night' or gives his blessing" (Luther). *Peace!* was the ordinary oriental greeting at parting. Compare xx. 21.

My peace I give. Compare 1 John iii. 1. "It is of *his own* that one *gives*" (Godet).

Let it be afraid (*δειλιάτω*). Only here in the New Testament. Properly it signifies *cowardly* fear. Rev., *fearful.* The kindred adjective *δειλός fearful*, is used by Matthew of the disciples in the storm (viii. 26), and in the Apocalypse of those who deny the faith through fear of persecution (xxi. 8). The kindred noun, *δειλία*, occurs only in 2 Tim. i. 7, "God hath not given us the spirit of *fear*," contrasted with the spirit of power, love, and a sound mind.

28. **I said.** Omit, and read, *ye would have rejoiced because I go unto the Father.*

30. **Hereafter I will not talk** (*οὐκ ἔτι λαλήσω*). Rev., more correctly, *I will no more speak.*

The prince of this world. The best texts read, "of *the* world."

Hath nothing in me. No right nor power over Christ which sin in Him could give. The Greek order is, *in me he hath nothing.*

31. **But that the world may know,** etc. The connection in this verse is much disputed. Some explain, *Arise, let us go hence, that the world may know that I love the Father, and that even as the Father commanded me so I do.* Others, *So I do,*

that the world may know—and even as the Father, etc. Others, again, take the opening phrase as elliptical, supplying either, *he cometh*, i.e., Satan, in order that the world may know—and that as the Father, etc.; or, *I surrender myself to suffering and death* that the world may know, etc. In this case, *Arise*, etc., will form, as in A. V. and Rev., an independent sentence. I incline to adopt this. The phrase ἀλλ' ἵνα, *but in order that*, with an ellipsis, is common in John. See i. 8, 31; ix. 3; xiii. 18; xv. 25; 1 John ii. 19.

CHAPTER XV.

Where the following discourses were uttered is a matter of uncertainty. Some suppose that after the words, *Arise, let us go hence*, the disciples still lingered at the table. Others, that the discourses were spoken on the way to the Mount of Olives; and others, again, in the court of the temple. Assuming that the figure of the vine was suggested by some external object, that object is explained according to the different views of the scene of the discourses. Those who think that it was the chamber which the company had not yet left, suggest *the cup of wine* of which they had recently partaken (Meyer); or a vine whose tendrils had crept into the room (Tholuck); or the view of vineyards outside in the light of the moon (Storr). Those who assign the discourses to the walk to the Mount of Olives, down to Kedron through the vineyards, draw the figure from the vineyards, and the fires burning along the sides of the Kedron valley in order to consume the vine-cuttings (Lange, Godet). Those who place the discourses in the court of the temple, find the suggestion in the great golden vine over the temple-gate (Westcott, Lampe). Others, again, think that the similitude was not drawn from any external object, but was suggested by the familiar Old Testament symbolism of the vineyard and the vine, as in Ps. lxxx. 8–19; Isa. v. 1 sqq.; Jer. ii. 21; Ezek. xix. 10 sqq. (So Lücke, Alford, Milligan and Moulton, and Trench).

1. **The true vine** (ἡ ἄμπελος ἡ ἀληθινὴ). Lit., *the vine, the true* (vine). *True, genuine*, answering to the perfect ideal. See on i. 9. The vine was a symbol of the ancient church. See the passages cited above, and Hosea x. 1; Matt. xxi. 33; Luke xiii. 6.

Husbandman (γεωργός). From γῆ, *the earth*, and ἔργω, *to work*. The *vine-dresser* is ἀμπελουργός, occurring only at Luke xiii. 7; but the office of the vine-dresser is a subordinate one, while γεωργός may indicate the *proprietor*. See 2 Chron. xxvi. 10 (Sept.), where the word is applied to King Uzziah. So of Noah, Gen. ix. 20. In Matt. xxi. 33–41, the γεωργοὶ represent the chiefs and leaders of the Jews. Wyc., *an earth-tiller*.

2. **Branch** (κλῆμα). Occurring only in this chapter. Both this and κλάδος, *branch* (see on Matt. xxiv. 32; Mark xi. 8) are derived from κλάω, *to break*. The word emphasizes the ideas of *tenderness* and *flexibility*.

Purgeth (καθαίρει). *Cleanseth*, Rev.

3. **Clean** (καθαροί). Etymologically akin to καθαίρει, *purgeth*. The Rev. indicates this by rendering καθαίρει, *cleanseth*.

4. **Of itself** (ἀφ' ἑαυτοῦ). Properly, *from* itself. See on vii. 17.

No more can ye (οὕτως οὐδὲ ὑμεῖς). Lit., *so neither can ye*. So Rev.

5. **Without me** (χωρὶς ἐμοῦ). Properly, *apart* from me. So Rev. Compare i. 3; Eph. ii. 12.

6. **He is cast forth** (ἐβλήθη ἔξω). The aorist tense. Lit., *was* cast forth. The aorist, denoting a momentary act, indicates that it was cast forth at the moment it ceased to abide in the vine. *Forth* signifies *from the vineyard*; ἔξω, *outside*.

As a branch (ὡς τὸ κλῆμα). Strictly, *the* branch: the unfruitful branch.

Is withered (ἐξηράνθη). The aorist, as in *was cast forth.* Wyc., *shall wax dry.*

Men gather. Or, as Rev., *they gather.* Indefinite. Compare Isa. xxvii. 11; Ezek. xv. 5.

7. **Ye shall ask** (αἰτήσεσθε). The best texts read the imperative, αἰτήσασθε, *ask.**

Shall be done unto you (γενήσεται ὑμῖν). Lit., *it shall come to pass for you.*

8. **Herein** (ἐν τούτῳ). Commonly referred to what follows. My Father is glorified *in this*, namely, that ye bear much fruit. It is better to refer it *back* to ver. 7. In the perfect unity of will between the Son and the disciple, which results in the disciple's obtaining whatever he asks, the Father is glorified. To this effect is xiv. 13, "Whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son.*" The design of this glorification is *that* (ἵνα) you may bear much fruit. This retrospective reference of ἐν τούτῳ, *in this*, or *herein*, occurs in iv. 37; xvi. 30; 1 John iv. 17.

Is glorified (ἐδοξάσθη). The aorist tense; *was glorified.* As in ver. 6, marking the point when the Father's glory was realized in the perfect union of the believer's will with Christ's.

So shall ye be (καὶ γενήσεσθε). Lit., *and ye shall become.* Some editors, however, read γένησθε, and connect, in the same construction with the preceding clause, rendering, "Herein is (was) my Father glorified, that ye might bear much fruit and become my disciples." Note that the word is *become*, not *be.* Christian discipleship implies progress and growth.

9. **In my love** (ἐν τῇ ἀγάπῃ τῇ ἐμῇ). Lit., *in the love, that which is mine.* Not only the love of the disciple for Christ,

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* This does not, as Godet says, turn the promise into "a moral precept." It is a hortatory encouragement. But then the reading occurs in Cod. A.!

nor the love of Christ for the disciple, but the *Christ-principle* of love which includes both. See the same form of expression in *the joy that is mine*, ver. 11; iii. 29; xvii. 13; *the judgment* (v. 30; viii. 16); *the commandments* (xiv. 15); *peace* (xiv. 27).

11. **My joy.** The joy that is mine; characteristic of me. See on ver. 9.

Might remain (*μείνῃ*). The best texts read *ᾖ*, *may be*.

Might be full (*πληρωθῇ*). Rev., more correctly, *may be fulfilled*. The A. V. loses the distinction between the *absolute* joy which is Christ's, and the *progressive*, but finally consummated joy which is the disciple's.

12. **My commandment** (*ἡ ἐντολὴ ἡ ἐμὴ*). The commandment which is mine.

That ye love (*ἵνα*). Indicating not merely the *nature* of the commandment, but its *purport*.

13. Greater love hath no man than this, **that** (*ἵνα*). Some of the more subtile phases of John's thought cannot be apprehended without a careful study of this often-recurring conjunction. It is still claimed by some grammarians that it is used to mark, not only *design* and *end*, but also *result*.* But it may fairly be claimed that its predominant sense is *intent*, *purpose*, *purport*, *or object*. Hence *that*, as representing *ἵνα*, is to be taken in the sense of *to the end* or *intent that; in order that*. Here the use of the word is very subtile and suggestive, as well as beautiful. No man hath greater love than *this* (love), which, in its original conception, was *intended* and *designed* to reach to the extent of sacrificing life for a friend. Christ, therefore, here gives us more than a mere abstract comparison, and more than a merely human gauge of love. He measures love according to its divine, original, far-reaching intent.

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* The technical terms are *τελικῶς* (telicōs), *of the design and end*, and *ἐκβατικῶς* (ekbatikōs), *of the result*.

Lay down his life. See on x. 11.

14. **I command** (ἐντέλλομαι). Of several words for *command* in the New Testament, this one is always used of giving a *specific injunction* or *precept*. The kindred noun, ἐντολή, means *an order, a charge, a precept*, and hence is used of a separate precept of the law as distinguished from the law as a whole (νόμος). See Matt. xxii. 36, 38. It is, however, sometimes used of the whole body of the moral precepts of Christianity. See on xiii. 34. The sense of specific commands here falls in with the reading of the Rec. Text, ὅσα, *whatsoever*, lit., *as many things as*.

15. **Henceforth—not** (οὐκέτι). Rev., better, *no longer*. No longer *servants*, as you were under the dispensation of the law. Compare Gal. iv. 7.

Servants (δούλους). Strictly, *bond-servants*.

Knoweth not (οὐκ οἶδέ). Has no *instinctive perception*. See on ii. 24.

You. The position of the pronoun in the Greek is emphatic: "*You* I have called friends."

16. **Ye**—chosen. The pronoun is emphatic: "It was not *ye* that chose me."

Ordained (ἔθηκα). Rev., *appointed* is better, because it divests the word of its conventional meaning. *Ordain* is from the Latin *ordinare*, and means *to set in order*. Thus, Robert of Gloucester's "Chronicle:" "He began to ordain his folk," *i.e.*, set his people in order. Hakluyt, "Voyages:" "He *ordained* a boat made of one tree." The Greek verb means to *set, put*, or *place*. Hence of *appointing* one to service. See 1 Tim. i. 12. Wyc., Matt. xxiv. 47: "Upon all his goods he shall *ordain* him."

Should go (ὑπάγητε). *Withdraw* from His personal society and go out into the world.

That whatsoever, etc. (*ἵνα*). Co-ordinated with the preceding *ἵνα*, *that*, as marking another result of their choice and appointment by Christ. He has appointed them *that* they should bring forth fruit, and *that* they should obtain such answers to their prayer as would make them fruitful.

17. **That** (*ἵνα*). All my teachings are *to the end that* you should love one another.

18. **If** the world **hate** (*εἰ μισεῖ*). Lit., *hates*. The indicative mood with the conditional particle assumes the fact as existing: If the world hates you, *as it does*.

Ye know (*γινώσκετε*). This may also be rendered as imperative: *Know ye*.

It hated (*μεμίσηκεν*). The perfect tense, *hath hated*. The hatred continues to the present time.

Before it hated you (*πρῶτον ὑμῶν*). Lit., *first in regard of you*. See on i. 15.

19. **Of the world** (*ἐκ τοῦ κόσμου*). Sprung *out of* the world. See on *of the earth*, iii. 31.

Would love (*ἂν ἐφίλει*). The verb for *natural* affection. See on v. 20.

20. **Persecuted** (*ἐδίωξαν*). The verb means originally to *put to flight*; thence *to run swiftly in order to overtake or attain*, as the goal or the competitor in the race. Thus Sophocles ("Electra," 738): "He urged his swift steeds vehemently with shouts that pierced their ears, and *makes for him* (*διώκει*)." Compare *I follow after* (*διώκω*, Philip. iii. 12). Hence *to pursue with hostile intent*, and, generally, *to molest, harass, persecute*. *Persecute* is from the equivalent Latin *persequor*, *to follow up*, and is used earlier, in the sense of *pursue*, while *pursue*, in turn, is used in the sense of *persecute*. Thus Wyc., Matt. v.

44, *for men pursuing you.* Sir Thomas More ("Utopia"), "Whiles their enemies rejoicing in the victory have *persecuted* (i.e., *pursued*) them."

21. **For my name's sake** (διὰ τὸ ὄνομά μου). Lit., *on account of my name.* The name of Christ represented the faith, the attitude, the claims, and the aim of the disciples. His name was their confession. Luther says: "The name of Christ from your mouth will be to them nothing but poison and death."

22. **Had sin** (ἁμαρτίαν εἶχον). See on ix. 41; 1 John i. 8.

Cloke (πρόφασιν). From πρό, *before, in front of*, and φημί, *to say* or *affirm.* Hence something which is *placed in front of* the true cause of a thing, a *pretext.* Compare 1 Thess. ii. 5; Acts xxvii. 30. *Pretext* carries the same idea, Latin, *prætextum*, something *woven in front*, with a view to concealment or deception. Rev., *excuse.* Wyc., *excusation.* The A.V. follows Tyndale: *nothing to cloke their sin withal.* Latimer ("Sermons"): "By such *cloaked* charity, when thou dost offend before Christ but once, thou hast offended twice herein." The word appears in the low Latin *cloca, a bell* (compare the French *cloche*, and English *clock*), and the name was given to a horseman's cloak because of its resemblance to a bell. The word *palliate* is from the Latin *pallium, a cloak.*

25. **Without a cause** (δωρεάν). *Gratuitously.* Akin to δίδωμι, *to give.* Their hatred was *a voluntary gift.*

27. **Shall bear witness** (μαρτυρεῖτε). Present tense, *bear witness.* So Rev. Or, it may be taken as imperative: *bear ye witness.*

CHAPTER XVI.

1. **Be offended** (σκανδαλισθῆτε). Rev., *made to stumble.* In this Gospel only here and vi. 61. See on Matt. v. 29. Wyc., *be not slandered.*

2. **They shall put you out of the synagogues.** See on ix. 22.

Yea (ἀλλ'). Lit., *but.* They shall excommunicate you, *but* worse than this, the hour cometh, etc.

The hour cometh that (ἵνα). Lit., "there cometh an hour *in order that.*" The hour is ordained with that end in view: it comes fraught with the fulfilment of a divine purpose.

Whosoever (πᾶς ὁ). Lit., *every one who.*

Doeth service (λατρείαν προσφέρειν). Lit., *bringeth* or *offereth* service. Λατρεία means, strictly, service for *hire*, but is used of any service, and frequently of the service of God.

3. **Unto you.** Omit.

4. **But** (ἀλλὰ). Marks a breaking off of the enumeration of fearful details; *but* (to say no more of these things), I have spoken these, etc.

At the beginning (ἐξ ἀρχῆς). Properly, *from* the beginning. So Rev. The phrase only here and vi. 64.

7. **It is expedient** (συμφέρει). From σύν *together*, and φέρω *to bear* or *bring*. The underlying idea of the word is *concurrence* of circumstances.

Go away (ἀπέλθω). The different words for *go* should be noted in this verse, and ver. 10. Here, expressing simple departure from a point.

Depart (πορευθῶ). Rev., *go*. With the notion of going for a purpose, which is expressed in *I will send him.*

8. **Will reprove** (ἐλέγξει). See on iii. 20. Rev., *convict.*

Of sin—righteousness—judgment (περί). Lit., *concerning.* Rev., *in respect of.* *Of* gives a wrong impression, viz., that

He will convict the world of being sinful, unrighteous, and exposed to judgment. This is true, but the preposition implies more. He will convict the world *as respects* these three; that is, will convict it of ignorance of their real nature.

Righteousness (*δικαιοσύνης*). Only here and ver. 10 in the Gospel. It occurs in the First Epistle and in the Apocalypse.

10. **I go** (*ὑπάγω*). *Withdraw* from their sight and earthly fellowship. See on viii. 21, and foot-note.

Ye see (*θεωρεῖτε*). Rev., *behold.* See on i. 18.

11. **Is judged** (*κέκριται*). Perfect tense. Rev., therefore, rightly, *hath been judged.*

12. **Bear** (*βαστάζειν*). See on x. 31; xii. 6.

Now (*ἄρτι*). See on xiii. 33. With reference to a future time, when they *will* be able to bear them.

13. **Spirit of truth.** Lit., of *the* truth. See on xiv. 7.

Will guide (*ὁδηγήσει*). From *ὁδός, way,* and *ἡγέομαι, to lead.* The kindred noun, *ὁδηγός, guide, leader,* occurs Matt. xv. 14; Acts i. 16, etc.

Into all truth (*εἰς πᾶσαν τὴν ἀλήθειαν*). Rev., more correctly, *into all the truth.* Some editors read, *ἐν τῇ ἀληθείᾳ πάσῃ, in all the truth.* Others, *εἰς τὴν ἀλήθειαν πᾶσαν,* joining *πᾶσαν* in an adverbial sense with *will guide you:* i.e., will guide you *wholly* into the truth. The Spirit does not reveal *all* truth to men, but He leads them to the truth as it is in Christ.

Of himself. Rev., rightly, *from himself.* See on vii. 17.

He shall hear (*ἂν ἀκούσῃ*). Some read, *ἀκούει, heareth,* and omit *ἄν,* the conditional particle. *"Οσα ἂν ἀκούσῃ,* the

reading of the Rec. Text, is, strictly, *whatsoever things he may have heard.*

Will shew (*ἀναγγελεῖ*). Better, as Rev., *declare.* Compare Mark v. 14, 19; Acts xx. 27; 2 Cor. vii. 7. Also *to rehearse;* Acts xiv. 27. Used of the formal proclamation of the Christian religion (Acts xx. 20; 1 Pet. i. 12; 1 John i. 5). See on Acts xix. 18.

Things to come (*τὰ ἐρχόμενα*). The article, omitted by A. V., is important. The meaning is not, He will show you *some* things to come, but *the* things that are to come, or *the things that are coming.* These things are *whatsoever He shall hear.* The phrase occurs only here in the New Testament.

14. **Shall receive** (*λήψεται*). Rev., *take.* See on iii. 32.

15. **All things that** (*πάντα ὅσα*). Lit., *all things as many as.* Rev., *all things whatsoever.*

Shall take (*λήψεται*). The best texts read *λαμβάνει, taketh.* The relation between the Son and the Spirit is put by Jesus as present and constant.

16. **Ye shall not see** (*οὐ θεωρεῖτε*). The present tense: "*ye behold* me no more." So Rev.

Ye shall see (*ὄψεσθε*). A different verb for seeing is used here. For the distinction, see on i. 18. *Θεωρέω* emphasizes the *act* of vision, *ὁράω*, the *result.* *Θεωρέω* denotes *deliberate contemplation* conjoined with mental or spiritual interest. "The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord, was changed and transfigured into sight, in which they seized at once, intuitively, all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence showed Him in His true nature" (Westcott).

Because I go unto the Father. The best texts omit.

17. **Then** (*οὖν*). Rev., correctly, *therefore*. It is a particle of *logical connection*, not of *time*.

18. **He saith** (*λέγει*). Emphasizing the *purport* of the saying.

A little while (*τὸ μικρόν*). In vv. 16, 17, without the article. Here the article *the* or *this* little while defines the special point of their difficulty; this "little while" of which He speaks.

We cannot tell (*οὐκ οἴδαμεν*). Rev., more simply and literally, *we know not*.

He saith (*λαλεῖ*). Emphasizing the *form* of the saying.

19. **Knew** (*ἔγνω*). Better, Rev., *perceived*. See on ii. 24.

20. **Weep—lament—be sorrowful** (*κλαύσετε—θρηνήσετε—λυπηθήσεσθε*). Of these three words, the last is the most general in meaning, expressing every species of pain, of body or of soul, and not necessarily the outward manifestation of sorrow. Both the other words denote audible expressions of grief. *Θρηνέω* marks the more formal expression. It means to utter a dirge over the dead. Thus Homer, of the mourning over Hector in Troy:

> "On a fair couch they laid the corse, and placed
> Singers beside it, leaders of the *dirge* (*θρήνων*),
> Who sang (*ἐθρήνεον*) a sorrowful, lamenting strain,
> And all the women answered it with sobs."
> "Iliad," xxiv., 720–722.

The verb occurs Matt. xi. 17; Luke vii. 32; xxiii. 27. *Κλαίω* means *audible* weeping, the *crying* of children, as distinguished from *δακρύω*, to *shed tears*, to weep *silently*, which occurs but once in the New Testament, of Jesus' weeping (John xi. 35). See on Luke vii. 32.

21. **A woman** (ἡ γυνὴ). Lit., *the* woman. The generic article marking the woman as representing her sex: woman as such.

She is in travail. A common Old Testament image of sorrow issuing in joy. See Isa. xxi. 3; xxvi. 17; lxvi. 7; Hos. xiii. 13; Mic. iv. 9, 10.

The anguish (τῆς θλίψεως). Commonly rendered *affliction* or *tribulation* in A. V. See on Matt. xiii. 21.

Joy (τὴν χαράν). Properly, *the* joy which answers to *the* anguish.

A man (ἄνθρωπος). See on i. 30.

22. **Have sorrow** (λύπην ἔχετε). This form of expression occurs frequently in the New Testament, to denote the possession or experience of virtues, sensations, desires, emotions, intellectual or spiritual faculties, faults, or defects. It is stronger than the verb which expresses any one of these. For instance, *to have faith* is stronger than *to believe: to have life*, than *the act of living*. It expresses *a distinct, personal realization* of the virtue or fault or sentiment in question. Hence, *to have sorrow* is more than *to be sorrowful*. In Matt. xvii. 20, Christ does not say *if ye believe*, but *if ye have faith;* if faith, in ever so small a degree, is possessed by you as a conscious, living principle and motive. Compare *have love* (xiii. 35; 1 John iv. 16); *have peace* (xvi. 33); *have trust* (2 Cor. iii. 4); *have boldness* (Heb. x. 19; 1 John ii. 28).

23. **Ye shall ask** (ἐρωτήσετε). Or, as Rev., in margin, *ask—question*. To *question* is the primary meaning of the verb, from which it runs into the more general sense of *request, beseech*. So Mark vii. 26; Luke iv. 38; John xvii. 15, etc. Here the meaning is, *ye shall ask me no question* (compare ver. 19, where the same verb is used). Compare Matt. xvi. 13; xxi. 24; John i. 19. *Ask*, absolutely, Luke xxii. 68. Note, moreover, the selection of the word here as marking the asking *on*

familiar terms. See on xi. 22. Another verb for *ask* occurs in the following sentence: "If ye shall *ask* (*αἰτήσητε*) anything," etc. Here the sense is, *if ye shall make any request.* Compare Matt. v. 42; vii. 7, 9, 10, etc. Note, also, that this word for asking the Father marks the asking of an inferior from a superior, and is the word which Christ never uses of *His own* requests to the Father. Compare 1 John iii. 22.

Verily, verily. See on i. 51; x. 1.

Whatsoever ye shall ask—in my name—give. The best texts change *ὅσα ἄν, whatsoever,* to *ἄν τι, if* (ye shall ask) *anything;* and place *in my name* after *give it you.* So Rev. *If ye shall ask anything of the Father, He will give it you in my name.* Not only is the prayer offered, but the answer is given in Christ's name.

24. **Ask** (*αἰτεῖτε*). The present imperative, implying *continuous* asking. *Be asking.* Compare Mark vi. 22, *αἴτησον,* the aorist imperative, marking a single, definite petition.

May be full (*ᾖ πεπληρωμένη*). Very literally, *may be having been fulfilled.* Rev., more correctly, *fulfilled.* Compare xv. 11.

25. **Proverbs** (*παροιμίαις*). See on *parables,* Matt. xiii. 3. He had spoken under figures, as the vine, and the woman in travail.

Shall shew (*ἀναγγελῶ*). Rev., *tell.* See on ver. 13. The best texts read *ἀπαγγελῶ,* the original force of which is to bring tidings *from* (*ἀπό*) something or some one.

Plainly (*παῤῥησίᾳ*). See on vii. 13.

26. **Ye shall ask—I will pray.** Note again the use of the two verbs for *asking. Ye* shall ask (*αἰτήσεσθε*); *I* will pray (*ἐρωτήσω*). See on ver. 23.

27. **Loveth** (*φιλεῖ*). As sons, with the love of natural affection. See on v. 20. The same verb in the following clause, of the love of the disciples for Christ.

From God. Some editors read, *from the Father. Παρά, from beside.*

28. **From the Father** (*παρά*). The best texts read, *ἐκ, out of.*

Go (*πορεύομαι*). See on ver. 7.

29. **Speakest—speakest** (*λαλεῖς—λέγεις*). The first, of the *form*; the second, of the *purport*. See on ver. 18.

30. **We are sure** (*οἴδαμεν*). Better, as Rev., *we know.*

By this (*ἐν τούτῳ*). Lit., *in* this. Compare 1 John ii. 3, 5; iii. 16, 19, 24; iv. 9, 10, 13, 17; v. 2.

31. **Now** (*ἄρτι*). See on xiii. 33. With reference to the coming time of greater trial.

32. **That** (*ἵνα*). See on ver 2, and xv. 12. In the divine counsel the hour cometh that ye may be scattered, and may leave, etc.

To his own (*εἰς τὰ ἴδια*). To his own home. See on i. 11.

33. **Ye shall have** (*ἕξετε*). The best texts read, *ἔχετε, ye have.*

Be of good cheer (*θαρσεῖτε*). Only here in John.

I have overcome (*νενίκηκα*). The verb occurs only three times outside of John's writings. Only here in the Gospel, and frequently in First Epistle and Apocalypse. Uniformly of spiritual victory.

CHAPTER XVII.

THE HIGH-PRIESTLY PRAYER.

"Out of Christ's divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us; the prayer given in the Sermon on the Mount for the use of His people—*Our Father;* the ascription of praise to God at the departure from Galilee (Matt. xi. 25); the prayers at the grave of Lazarus, and within the precincts of the temple; our high-priestly prayer; the supplication in Gethsemane, and the prayer-words of the Crucified One—*Father, forgive them*—*Eli, Eli,*—and the closing prayer, *Father, into thy hands*, etc., to which the exultant cry, *It is finished*, attaches itself, inasmuch as from one point of view, it may be regarded as a word of prayer. Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of humanity even in the realm of prayer; in the manner, likewise, in which He has concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, His prayer-life is the root of this tree; His overcoming of the world rests upon the infinite depth of His self-presentation before God, His self-devotion to God, His self-immersion in God, His self-certitude and power from God. In His prayer-life the perfect truth of His human nature has also approved itself. The same who, as the Son of God, is complete revelation, is, as the Son of Man, complete religion" (Lange).

In the "Lord's Prayer" (Matt. vi.) Christ sets forth what His disciples should desire for themselves. In this prayer He indicates what He desires for them. It is interesting to study the forms in which the ideas of the Lord's Prayer are reproduced and developed in this.

1. **These words** (ταῦτα). Lit., *these things*. So Rev.

Said. John nowhere says that Jesus *prayed*, as the other Evangelists do.

Thy Son—thy Son (*σοῦ τὸν υἱὸν—ὁ υἱός*). Properly, *thy* Son—*the* Son. The second phrase marks a change from the thought of personal relationship to that of the relation in which Jesus manifests the Father's glory.

2. **Power** (*ἐξουσίαν*). Rev., rightly, *authority*. See on i. 12.

All flesh. A Hebrew phrase, denoting the whole of humanity in its imperfection. See Gen. vi. 12; Ps. lxv. 2; Isa. xl. 5, etc.

That He should give eternal life to as many as Thou hast given Him (*ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον*). Lit., *that all that Thou hast given Him, to them He should give eternal life. All* (*πᾶν*), singular number, regards the body of Christian disciples *collectively: to them, individually.*

3. **Life eternal.** With the article: *the* life eternal. Defining the words in the previous verse. *The life eternal* (of which I spoke) *is this.*

That (*ἵνα*). Expressing the aim.

Might know (*γινώσκωσι*). Might *recognize* or *perceive.* This is striking, that eternal life consists in knowledge, or rather the *pursuit* of knowledge, since the present tense marks *a continuance, a progressive* perception of God in Christ. That they might *learn to know.* Compare ver. 23; x. 38; 1 John v. 20; iv. 7, 8.

> "I say, the acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.
> Wouldst thou improve this to re-prove the proved?
> In life's mere minute, with power to use that proof,

Leave knowledge and revert to how it sprung?
Thou hast it; use it, and forthwith, or die.
For this I say is death, and the sole death,
When a man's loss comes to him from his gain,
Darkness from light, from knowledge ignorance,
And lack of love from love made manifest."
Robert Browning, "A Death in the Desert."

The relation of perception of God to character is stated in 1 John iii. 2, on which see note.

True (*ἀληθινὸν*). See on i. 9. Compare 1 Cor. viii. 4; 1 Tim. vi. 15.

Jesus Christ, whom Thou hast sent. The Rev. brings out better the emphasis of the Greek order: *and Him whom Thou didst send, even Jesus Christ. Didst send* (*ἀπέστειλας*). The aorist tense, emphasizing the historic fact of Christ's mission.

4. **I have glorified—I have finished** (*ἐδόξασα—ἐτελείωσα*). The best texts read, *τελειώσας, having finished;* the participle defining the manner in which He had glorified the Father upon earth. So Rev.

To do (*ἵνα ποιήσω*). Lit., *in order that I should do* (*it*).

5. **With Thyself** (*παρὰ σεαυτῷ*). In fellowship with Thyself. So *with Thee* (*παρὰ σοί*).

I had. Actually possessed.

8. **The words** (*τὰ ῥήματα*). Compare thy *word* (*λόγον*), ver. 6. That signified the gospel message in *its entirety*. This, the message considered *in its constituent parts*. See on Luke i. 37. Compare v. 38, 47; vi. 60, 63, 68; viii. 43, 47, 51; xii. 47, 48; xv. 3, 7.

9. **I pray** (*ἐρωτῶ*). More strictly, *I make request*. See on xvi. 23. The *I* is emphatic, as throughout the prayer.

10. **All mine** (*τὰ ἐμὰ πάντα*). *All things that are mine.* So Rev.

11. **I come** (*ἔρχομαι*). I am coming. Spoken of His departure to the Father.

Holy (*ἅγιε*). See on *saints*, Acts xxvi. 10; also on 1 Pet. i. 15. Compare 1 John ii. 20, and *righteous* Father (*δίκαιε*), ver. 25. This epithet, now first applied to the Father, contemplates God, the holy One, as the agent of that which Christ desires for His disciples—*holiness* of heart and life; being *kept* from this evil world.

Those whom (*οὓς*). The correct reading is *ᾧ*, referring to *name. Thy name which Thou hast given me.* So in ver. 12. Compare Philip. ii. 9, 10; Apoc. ii. 17; xix. 12; xxii. 4.

12. **In the world.** Omit.

I kept (*ἐτήρουν*). Imperfect tense. *I continued to keep.* The *I* is emphatic: *I* kept them, now do *Thou* keep them.

I kept (*ἐφύλαξα*). Rev., rightly, I guarded. The A. V. overlooks the distinction between the two words for *keeping.* The former word means, *I preserved* them; the latter, *I guarded* them as a means to their preservation. See on *reserved*, 1 Pet. i. 4.

Is lost—perdition (*ἀπόλετο—ἀπωλείας*). A play of words: "None of them *perished*, but the *son of perishing*" (Westcott).

The scripture (*ἡ γραφὴ*). See close of note on v. 47, and on Mark xii. 10.

15. **From the evil** (*τοῦ πονηροῦ*). Or, *the evil one.* This rendering is according to John's usage. See 1 John ii. 13, 14; iii. 12; v. 18, 19; and compare xii. 31; xiv. 30; xvi. 11. *From* (*ἐκ*), lit., *out of*, means *out of the hands of.*

17. **Sanctify** (*ἁγίασον*). Constantly used in the Septuagint to express the entire dedication and consecration of both persons and things to God. See Exod. xxix. 1, 36; xl. 13; Lev. xxii. 2, 3. Rev., in margin, *consecrate*. See on x. 36.

Through thy truth (*ἐν τῇ ἀληθείᾳ σου*). The best texts omit *thy*. *Through* (*ἐν*) is to be rendered literally, *in*, marking the sphere or element of consecration. Rev., *sanctify them in the truth*.

Thy word (*ὁ λόγος ὁ σὸς*). Properly, *the word which is thine*. See on xv. 9.

18. **Sent** (*ἀπέστειλας—ἀπέστειλα*). On a mission. See on Matt. x. 16.

Sanctify. See on ver. 17.

20. **Shall believe** (*πιστευσόντων*). The best texts read *πιστευόντων*, the present participle, *that believe*. The future body of believers is conceived as actually existing.

On me through their word. The Greek order is, *believe through their word on me*. "Believe through their word" forms a compound idea.

21. **One.** Omit.

24. **They—whom** (*οὓς*). The best texts read *ὃ*, *that which*. The construction is similar to that in ver. 2, "that He should give eternal life," etc. Like *πᾶν*, *all*, in that passage, *that which* here refers to the body of believers taken collectively.

I will (*θέλω*). See on Matt. i. 19.*

My glory. The glory which is mine.

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* Godet says that this expression "is nowhere else found in the mouth of Jesus." But see Matt. viii. 3; Mark xiv. 36; John xxi. 22.

CHAPTER XVIII.

1. Compare **Matt. xxvi. 30; 36–46; Mark xiv. 26; 32–42; Luke xxii. 39–46.**

1. **Brook** (*χειμάῤῥου*). From *χεῖμα, winter*, and *ῥέω, to flow.* Properly, *a winter torrent.* Only here in the New Testament. Rev., in margin, *ravine.* In classical Greek it occurs in Demosthenes in the sense of a *drain* or *conduit.* It may be taken as equivalent to the Arabic *wady*, which means a stream and its bed, or properly, the valley of a stream even when the stream is dry.

Kidron (*Κέδρων*). Which might also be rendered *of the cedars*, which some editors prefer. There is some uncertainty as to the exact meaning of the word *cedar*, which occurs frequently, some supposing it to be a general name for the pine family. A tree of dark foliage is mentioned in the Talmud by the name of *cedrun.* The ravine of Kidron separated the Mount of Olives from the Temple-Mount. Westcott cites from Derenbourg ("On the History and Geography of Palestine") a passage of the Talmud to the effect that on the Mount of Olives there were two *cedars*, under one of which were four shops for the sale of objects legally pure; and that in one of them pigeons enough were sold for the sacrifices of all Israel. He adds: "Even the mention of Kidron by the secondary and popular name of 'the ravine of the cedars' may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth by the sale of victims by the *two cedars.*" The Kidron is the brook over which David passed, barefoot and weeping, when fleeing from Absalom (2 Sam. xv. 23–30). There King Asa burned the obscene idol of his mother (1 Kings xv. 13). It was the receptacle for the impurities and abominations of idol-worship, when removed from the temple by the adherents of Jehovah (2 Chron. xxix. 16); and, in the time of Josiah, was the common cemetery of the

city (2 Kings xxiii. 6). In the vision of Ezekiel (xlvii. 5, 6, 7) he goes round to the eastern gate of the temple, overhanging the defile of Kidron, and sees the waters rushing down into the valley until the stream becomes a mighty river.

A garden. Neither John nor Luke give the name *Gethsemane.*

2–12. Compare Matt. xxvi. 47–56; Mark xvi. 43–52; Luke xxii. 47–53.

2. **Which betrayed** (*ὁ παραδιδοὺς*). The present participle, marking the betrayal as in progress. Lit., *who is betraying.*

Resorted (*συνήχθη*). Lit., *assembled.* The items of this verse are peculiar to John.

3. **A band** (*τὴν σπεῖραν*). Properly, *the* band. See on Mark xv. 16; also on *centurion*, Luke vii. 2; and Acts xxi. 31. The *band*, or *cohort*, was from the Roman garrison in the tower of Antonia.

Officers (*ὑπηρέτας*). See on Matt. v. 25. Sent from the Sanhedrim. The temple police. The Synoptists speak of the body which arrested Jesus as *ὄχλος, a multitude* or *rabble;* but both Matthew and Mark mention *the band* (*σπεῖρα*) later in the narrative (Matt. xxvii. 27; Mark xv. 16).

Lanterns (*φανῶν*). Only here in the New Testament. A detail peculiar to John. Though it was full moon, it was feared that Jesus might hide and escape.

4. **That should come** (*τὰ ἐρχόμενα*). Lit., *that are coming.* The details in 4–9 are peculiar to John.

5. **Of Nazareth** (*τὸν Ναζωραῖον*). Lit., *the Nazarene.*

Stood (*εἱστήκει*). Imperfect tense. Rev., correctly, *was standing.*

8. **These.** The disciples.

Go their way (*ὑπάγειν*). Withdraw.

10. **Simon Peter.** The names of Simon Peter and Malchus are mentioned only by John in connection with this incident. The incident itself is related by all the Evangelists.

A sword. Contrary to the rule which forbade the carrying of weapons on a feast-day.

The high-priest's servant. See on Matt. xxvi. 51.

Right ear. Luke and John. The others do not specify which ear. For *ear* John and Mark have *ὠτάριον*, a diminutive; Luke, *οὖς*, and Matthew, *ὠτίον*, a diminutive in form, but not in force. See on Matt. xxvi. 51.

11. **Thy sword.** Omit *thy*, and read, *the* sword.

Sheath (*θήκην*). Only here in the New Testament. From *τίθημι, to put.* That into which the sword is *put.*

The cup. Compare Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42. Peculiar to John.

12. **The captain** (*χιλίαρχος*). See on Mark vi. 21, and on *centurion*, Luke vii. 2.

Took (*συνέλαβον*). Rev., better, *seized.* It is the technical word for *arresting.* Lit., *took with them*, of which there is a suggestion in the modern policeman's phrase, *go along with me.* Compare Luke xxii. 54.

13–18. Compare Matt. xxvi. 57, 58; 69–75; Mark xiv. 53, 54; 66–72; Luke xxii. 54–62.

13. **Annas first.** This supplies the detail of an examination preliminary to that before the high-priest, which is omitted by the Synoptists.

Father-in-law (*πενθερὸς*). Only here in the New Testament.

That same year. See on xi. 49.

15. **Followed** (*ἠκολούθει*). Imperfect, *was following.*

The other disciple. The correct reading omits the article. *Another.* Probably John himself.

Palace (*αὐλὴν*). Not *palace*, but *court*, as Rev. See on Matt. xxvi. 3; Luke xi. 21.

16. **Stood.** Properly, *was standing.*

Door. The door opening from the street into the court.

Her that kept the door (*τῇ θυρωρῷ*). See on x. 3.

17. **The damsel** (*ἡ παιδίσκη*). See on Acts xii. 13.

Art thou (*μὴ σὺ*). The question is put in a negative form, as if expecting a negative answer: *thou art not, art thou?*

Also. Showing that she recognized John as a disciple.

18. **Stood.** It is discouraging to see how the A. V. habitually ignores the imperfect tense, and thus detracts from the liveliness of the narrative. Render, as Rev., *were standing.*

Fire of coals (*ἀνθρακιὰν*). Only here and xxi. 9. Matthew does not mention the fire. Mark has *τὸ φῶς*, strictly, *the light* of the fire. Luke says they had kindled *a fire* (*πῦρ*).

Warmed. Rev., correctly, *were warming.* So, ver. 25, *was standing* and *was warming*, for *stood* and *warmed.*

19–24. Compare Matt. xxvi. 59–68; Mark xiv. 55–65; Luke xxii. 63–71.

19. **Asked** (*ἠρώτησεν*). Or, *questioned.*

Doctrine (διδαχῆς). Rev., better, *teaching.*

20. **In the synagogue** (ἐν τῇ συναγωγῇ). The best texts omit the article. Render, *in synagogue:* when the people were assembled. Like our phrase, *in church.*

Always resort (πάντοτε συνέρχονται). For πάντοτε *always*, read πάντες *all.* Συνέρχονται is rather *come together, assemble.* Rev., *where all the Jews come together.*

22. **Struck—with the palm of his hand** (ἔδωκε ῥάπισμα). Lit., *gave a blow.* Interpreters differ as to whether it was a blow with *a rod*, or with *the hand.* The kindred verb ῥαπίζω, from ῥαπίς, *a rod*, is etymologically related to ῥαβδίζω, from ῥάβδος, *a rod*, and occurs Matt. v. 39, of *smiting on the cheek*, and Matt. xxvi. 67, where it is distinguished from κολαφίζω, *to strike with the fist.* This latter passage, however, leaves the question open, since, if the meaning *to smite with a rod* can be defended, there is nothing to prevent its being understood there in that sense. The earlier meaning of the word was, undoubtedly, according to its etymology, *to smite with a rod.* So Herodotus of Xerxes. "It is certain that he commanded those who *scourged* (ῥαπίζοντας) the waters (of the Hellespont) to utter, as they lashed them, these barbarian and wicked words" (vii., 35). And again: "The Corinthian captain, Adeimantus, observed, 'Themistocles, at the games they who start too soon are *scourged* (ῥαπίζονται)'" (viii., 59). It passes, in classical Greek, from this meaning to that of a *light blow* with the hand. The grammarian Phrynichus (A.D. 180) condemns the use of the word in the sense of *striking with the hand*, or *slapping*, as not according to good Attic usage, and says that the proper expression for a blow on the cheek with the open hand is ἐπὶ κόρρης πατάξαι. This shows that the un-Attic phrase had crept into use. In the Septuagint the word is clearly used in the sense of *a blow with the hand.* See Isa. l. 6: "I gave my cheeks *to blows* (εἰς ῥαπίσματα). Hos. xi. 4, "As a man that smiteth (ῥαπίζων) upon his cheeks" (A. V. and Rev., *that take off the yoke on their jaws*). In 1 Kings xxii. 24, we read,

"Zedekiah—*smote* Micaiah *on the cheek* (ἐπάταξε ἐπὶ τὴν σιαγόνα)." The word in ver. 23, δέρεις, lit., *flayest*, hence, *to beat* or *thrash* (compare Luke xii. 47), seems better to suit the meaning *strike with a rod;* yet in 2 Cor. xi. 20, that verb is used of *smiting in the face* (εἰς πρόσωπον δέρει), and in 1 Cor. ix. 27, where Paul is using the figure of *a boxer*, he says, "So *fight I* (πυκτεύω, of *boxing*, or fighting *with the fists*), not as one that *beateth* (δέρων) the air." These examples practically destroy the force of the argument from δέρεις. It is impossible to settle the point conclusively; but, on the whole, it seems as well to retain the rendering of the A. V. and Rev.*

24. **Annas had sent** (ἀπέστειλεν ὁ Ἅννας). The best texts insert οὖν, *therefore*. The rendering of the aorist by the pluperfect here is inadmissible, and is a device to bring this examination of Jesus into harmony with that described in Matt. xxvi. 56–68, and to escape the apparent inconsistency between the mention of the high-priest (Caiaphas) as conducting this examination and the statement of ver. 13, which implies that this was merely a preliminary examination before Annas. Render, *Annas therefore sent him.*

Bound. Probably He had been unbound during His examination.

27. **The cock crew.** The Greek has not the definite article. See on Matt. xxvi. 34. The use of the article would seem to mark *the time*, cock-crowing, rather than the incident.

28–38. Compare Matt. xxvii. 1, 2; 11–14; Mark xv. 1–5; Luke xxiii. 1–5.

28. **Led** (ἄγουσιν). Present tense, *lead.*

Hall of judgment (πραιτώριον). A Latin word, *prætorium*, transcribed. Originally, *the general's tent.* In the Roman prov-

* Mr. Field's remark ("Otium Norvicense") that it is improbable that the word would continue to be used in the older sense (rod) after it had acquired the later meaning (hand), can hardly be called conclusive.

inces it was the name for *the official residence of the Roman governor*, as here. Compare Acts xxiii. 35. It came to be applied to any spacious *villa* or *palace*. So Juvenal: "To their crimes they are indebted for their gardens, *palaces* (*prætoria*), etc." ("Sat.," i., 75). In Rome the term was applied to the *prætorian guard*, or imperial body-guard. See on Philip. i. 13. Rev., *palace*.

Early (*πρωΐ*). Used technically of *the fourth watch*, 3–6 A.M. See Mark xiii. 35. The Sanhedrim could not hold a legal meeting, especially in capital cases, before sunrise; and in such cases judicial proceedings must be conducted and terminated by day. A condemnation to death, at night, was technically illegal. In capital cases, sentence of condemnation could not be legally pronounced on the day of trial. If the night proceedings were merely preliminary to a formal trial, they would have no validity; if formal, they were, *ipso facto*, illegal. In neither case was the law observed in reference to the second council. According to the Hebrew computation of time, it was held on the same day.

Be defiled (*μιανθῶσιν*). Originally, *to stain*, as with color. So Homer: "Tinges (*μιήνῃ*) the white ivory with purple." Not necessarily, therefore, in a bad sense, like *μολύνω*, *to besmear* or *besmirch* with filth (1 Cor. viii. 7; Apoc. iii. 4). In classical Greek, *μαίνω*, the verb here used, is the standing word for *profaning* or *unhallowing*. So Sophocles:

> "Not even fearing this *pollution* (*μίασμα*) dire,
> Will I consent to burial. Well I know
> That man is powerless to *pollute* (*μαίνειν*) the gods."
> "Antigone," 1042–1044.

And Plato: "And if a homicide . . . without purification *pollutes* the agora, or the games, or the temples," etc. ("Laws," 868). See on 1 Pet. i. 4. The defilement in the present case was apprehended from entering a house from which all leaven had not been removed.

Eat the Passover. The purpose of this work forbids our entering upon the much-vexed question of the apparent inconsistency between John and the Synoptists as to the time of celebrating the Passover.

29. **Pilate.** Note the abruptness with which he is introduced as one well known. Two derivations of the name are given. *Pilatus*, one armed with the *pilum* or *javelin*, like *Torquatus*, one adorned with a *collar* (*torques*). Or, a contraction from *Pileatus*, wearing the *pileus* or *cap*, which was the badge of manumitted slaves. Hence some have supposed that he was a freedman. Tacitus refers to him as connected with Christ's death. "The author of that name (Christian), or sect, was Christ, who was capitally punished in the reign of Tiberius, by Pontius Pilate" ("Annals," xv., 44). He was the sixth Roman procurator of Judæa.

What accusation. Not implying Pilate's ignorance of the charge, but his demand for the *formal* accusation.

30. **Malefactor** (*κακοποιὸς*). Rev., *evil-doer*. From *κακὸν*, *evil*, and *ποιέω*, *to do*. Luke uses a different word, *κακοῦργος*, from *κακὸν*, *evil*, and *ἔργω*, *to work*. See on 1 Pet. ii. 12.

31. **Take ye him** (*λάβετε αὐτὸν ὑμεῖς*). The A. V. obscures the emphatic force of *ὑμεῖς*, *you*. Pilate's words display great practical shrewdness in forcing the Jews to commit themselves to the admission that they desired Christ's death. "Take him *yourselves* (so Rev.), and judge him according to your law." "By our law," reply the Jews, "he ought *to die*." But this penalty they could not inflict. "It is not lawful," etc.

32. **By what death** (*ποίῳ θανάτῳ*). More correctly, *by what manner of death*. So Rev. Compare xii. 32; Matt. xx. 19. Crucifixion was not a Jewish punishment.

33. **Art thou** (*σὺ εἶ*). *Thou* is emphatic. *Thou*, the despised malefactor.

King of the Jews. The *civil* title. The *theocratic* title, *king of Israel* (i. 49; xii. 13) is addressed to Jesus on the cross (Matt. xxvii. 42; Mark xv. 32) in mockery.

35. **Am I a Jew?** As if Jesus' question implied that Pilate had been taking counsel with the Jews.

36. **Servants** (*ὑπηρέται*). Only in this passage in the Gospels, of Christians. Compare Acts xiii. 5; 1 Cor. iv. 1. Corresponding with Christ as a king.

Fight (*ἠγωνίζοντο*). The imperfect tense, denoting action in progress: *would now be striving.*

37. **Art thou then** (*οὐκοῦν εἶ σύ*). The interrogative particle *οὐκοῦν, not therefore,* occurs only here in the New Testament. It is ironical. In ver. 33 the emphasis is on *thou:* here upon *king. So then, after all, thou art a king.*

Was I born—came I (*γεγέννημαι—ἐλήλυθα*). Both perfects. *Have I been born—am I come.* So Rev. The Greek order is *I for this have been born,* etc., throwing the emphasis on Christ's person and destiny. The perfect describes His birth and coming not merely as historical facts, but as abiding in their results. Compare this confession before Pilate (1 Tim. vi. 13) with the corresponding confession before the high-priest (Matt. xxvi. 64). "The one, addressed to the Jews, is framed in the language of prophecy; the other, addressed to a Roman, appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaks of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation" (Westcott).

Of the truth (*ἐκ τῆς ἀληθείας*). Lit., *out of:* sprung from: whose life and words issue from the truth. See on xiv. 6, and compare viii. 47.

38. **Truth.** Not with the article as in the previous verse, *the* truth. Jesus meant *the absolute* truth: Pilate, truth in any

particular case. "Pilate's exclamation is neither the expression of an ardent thirst for truth, nor that of the despair of a soul which has long sought it in vain; it is the profession of a frivolous scepticism, such as is frequently met with in the man of the world, and especially in the statesman" (Godet).

Fault (*αἰτίαν*). Properly, *cause of accusation*. Rev., *crime*. See on Matt. xxvii. 37, and compare on Matt. xix. 10.

39, 40. Compare Matt. xxvii. 15–26; Mark vi. 15.

39. **Ye have a custom.** The word *συνήθεια, custom*, originally means *intimacy, habitual intercourse*, and thence naturally passes into the meaning of *habit* or *custom*. Only John puts the statement of this custom into the mouth of Pilate. Matthew and Mark relate it as a fact.

At the Passover (*ἐν τῷ πάσχα*). More specific than Matthew and Mark, where the expression is general, *κατὰ ἑορτήν, at feast-time*.

40. **Cried** (*ἐκραύγασαν*). Peculiarly of *a loud, importunate* cry; *a shout*. Plato uses it of the howling of a dog: "The yelping hound, *howling* (*κραυγάζουσα*) at her lord" ("Republic," 607). Others, of the cries of spectators in the theatres and of the croak of a raven. See on Matt. xv. 22.

Again. Assuming John's recollection of a previous "crying out," which he has not recorded.

Robber (*λῃστής*). See on Matt. xxvi. 55; Mark xi. 17; Luke x. 30. Matthew calls him a "notable prisoner" (xxvii. 16). Mark states that he had made insurrection, and had committed murder (xv. 7), speaking of *the* insurrection as a well-known event. Luke says, "for *some insurrection* (*στάσιν τινὰ*) that had arisen in the city, and for murder" (xxiii. 19). Writing for Gentiles, Luke would not refer to the event as something familiar. Bandits of this kind were numerous in the neighborhood of Jerusalem under the Roman dominion. Their leaders

were well known. Josephus describes them by the same word which Matthew uses, *ἐπίσημοι, notable.* Their depredations were often committed under patriotic pretences, so that Barabbas might have had influential friends among the people.

CHAPTER XIX.

1–3. Compare Matt. xxvii. 26–30; Mark xv. 15–19.

1. **Scourged** (*ἐμαστίγωσεν*). Matthew and Mark use the Greek form of the Latin word *flagellare*, *φραγελλόω*, which occurs only in those two instances in the New Testament. John uses the more common Greek word, though he has *φραγελλίον* (*flagellum*), *scourge*, at ii. 15. Matthew and Mark, however, both use *μαστιγόω* elsewhere (Matt. x. 17; xx. 29; Mark x. 34). Its kindred noun, *μάστιξ*, occurs several times in the metaphorical sense of *a plague.* See on Mark iii. 10, and compare Mark v. 29, 34; Luke vii. 21. The verb is used metaphorically only once, Heb. xii. 6. Scourging was the legal preliminary to crucifixion, but, in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews. (Luke xxiii. 22). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or, in the case of slaves and provincials, with scourges, called *scorpions*, leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from His inability to bear His cross.

2. **Crown** (*στέφανον*). So Matthew and Mark. Luke does not mention the crown of thorns. See on 1 Pet. v. 4.

Of thorns (*ἐξ ἀκανθῶν*). So Matthew. Mark has *ἀκάνθινον*, the adjective, *made of thorns*, which John also uses in xix. 5. All attempts to define the botanical character of the thorns used for Christ's crown are guesses. The word for *thorns* used here is the only one that occurs in the New Testament; the

σκόλοψ (*thorn* in the flesh) of 2 Cor. xii. 7, being properly *an impaling-stake.*

Both the crowning with thorns and the flagellation are favorite subjects in Christian art. Some of the earliest representations of the latter depict the figure of the Lord as fully draped, and standing unbound at the column, thus illustrating the voluntariness of His sacrifice. In a MS. of the fourteenth century, in the British Museum, He stands, wholly clothed, holding a book in one hand, and blessing with the other. The more devout feeling which predominated in such representations was gradually overpowered by the sense of physical suffering. The earlier paintings represented the back turned toward the spectator, and the face, turned in a forced attitude, exhibited in profile. Later, the face and figure are turned full to the front, and the strokes fall upon the chest. Hence Jerome, in his commentary on Matthew, says that *the capacious chest of God* (*!*) was torn with strokes. The standing position is the accepted one, but instances occur in which the Saviour is on the ground attached to the column by one hand. Such is the revolting picture by L. Caracci in the Bologna gallery, in which the soldier clutches Jesus by the hair as he plies the bundle of twigs. In a Psalter of the fifteenth century the Saviour stands in front of the column, covering His face with His hands.

According to the later type, the moment chosen is when the execution of the sentence is just beginning. One man is binding the hands to the pillar, another is binding together a bundle of loose switches. The German representations are coarser than the Italian, but with more incident. They lack the spiritual feeling which appears in the best Italian specimens.

A field for a higher feeling and for more subtile treatment is opened in the moments succeeding the scourging. One of the very finest examples of this is the picture of Velasquez, "Christ at the Column," in the National Gallery of London. The real grandeur and pathos of the conception assert themselves above certain prosaic and realistic details. The Saviour sits upon the ground, His arms extended, and leaning backward to the full stretch of the cord which binds His crossed hands. The face is turned over the left shoulder full upon the spectator. Rods,

ropes, and broken twigs lie upon the ground, and slender streams of blood appear upon the body. A guardian angel behind the figure of the Lord, stands bending slightly over a child kneeling with clasped hands, and points to the sufferer, from whose head a ray of light passes to the child's heart. The angel is a Spanish nursery-maid with wings, and the face of the child is of the lower Spanish type, and is in striking contrast with the exquisite countenance of Murillo's Christ-child, which hangs next to this picture, and which is of the sweetest type of Andalusian beauty. The Saviour's face is of a thoroughly manly, indeed, of a robust type, expressing intense suffering, but without contortion. The large, dark eyes are ineffably sad. The strong light on the right arm merges into the deep shadow of the bound hands, and the same shadow falls with startling effect across the full light on the left arm, marked at the wrist by a slight bloody line.

In the portrayal of the crowning with thorns, in a few instances, the moment is chosen after the crown has been placed, the action being in the mock-worship; but the prevailing conception is that of the act of crowning, which consists in pressing the crown upon the brow by means of two long staves. A magnificent specimen is Luini's fresco in the Ambrosian Library at Milan. Christ sits upon a tribune, clad in a scarlet robe, His face wearing an expression of infinite sweetness and dignity, while a soldier on either side crowds down the crown with a staff. The Italian artists represent the crown as consisting of pliable twigs with small thorns; but the northern artists "have conceived," to quote Mrs. Jameson, "an awful structure of the most unbending, knotted boughs, with tremendous spikes half a foot long, which no human hands could have forced into such a form." In a few later instances the staves are omitted, and the crown is placed on the head by the mailed hand of a soldier.

Put on (*περιέβαλον*). Lit., *threw about.* Rev., *arrayed.*

Purple (*πορφυροῦν*). An adjective. Found only here, ver. 5, and Apoc. xviii. 16. Mark uses the noun *πορφύρα, purple,*

which also occurs in Apoc. xvii. 4; xviii. 12. See on Luke xvi. 19. Matthew has *κοκκίνην, scarlet.*

Robe (*ἱμάτιον*). Better, as Rev., *garment*, since *robe* gives the impression of a trailing garment. See on Matt. v. 40. Matthew has *χλαμύδα, a short military cloak* (xxviii. 28). Luke describes the garment as *λαμπρὰν, gorgeous, bright* or *brilliant* (xxiii. 11).

3. **And said.** Add *καὶ ἤρχοντο πρὸς αὐτόν, and kept coming unto Him*, before *and said* or *kept saying.* The imperfect denotes the successive acts of homage of the soldiers as they came up one after the other.

They smote Him with their hands (*ἐδίδουν αὐτῷ ῥαπίσματα*). Lit., *kept giving Him blows with their hands.* See on xviii. 22.

5. **Came Jesus forth.** From the Prætorium.

Wearing (*φορῶν*). Not *φέρων, bearing*, but the frequentative form of that verb, denoting an *habitual* or *continuous* bearing: hence, *wearing*, as though it were His natural dress.

6. **They cried out.** See on xviii. 40.

Crucify. The best texts omit *Him.*

Take ye Him (*λάβετε αὐτὸν ὑμεῖς*). According to the Greek order, "take Him *ye*." Rev., *take Him yourselves.* See on xviii. 31.

7. **We have a law.** *We*, emphatic. Whatever *your* decision may be, *we* have a law, etc.

By our law. The best texts omit *our:* Read *by that law*, as Rev.

8. **The more afraid.** "These words of the Jews produced an effect on Pilate for which they were not prepared. The

saying gives strength to a dreadful presentiment which was gradually forming within him. All that he had heard related of the miracles of Jesus, the mysterious character of His person, of His words and of His conduct, the strange message which he had just received from his wife—all is suddenly explained by the term "Son of God." Was this extraordinary man truly a divine being who had appeared on the earth? The truth naturally presents itself to his mind in the form of pagan superstitions and mythological legends" (Godet).

11. **He that delivered.** Caiaphas.

12. **From thenceforth** (*ἐκ τούτου*). Incorrect. Rev., rightly, *upon this.*

Sought (*ἐζήτει*). Imperfect tense. Made *repeated* attempts.

Cæsar's friend. A title conferred, since the time of Augustus, upon provincial governors. Probably, however, not used by the Jews in this technical sense, but merely as a way of saying "Thou art not true to the emperor."

Cæsar (*τῷ Καίσαρι*). Lit., *the* Cæsar. The term, which was at first a proper name, the surname of Julius Cæsar, adopted by Augustus and his successors, became an appellative, appropriated by all the emperors as a title. Thus the emperor at this time was *Tiberius Cæsar.* A distinction was, however, introduced between this title and that of Augustus, which was first given to Octavianus the first emperor. The title "Augustus" was always reserved for the monarch, while "Cæsar" was more freely communicated to his relations; and from the reign of Hadrian at least (A.D. 117–138) was appropriated to the second person in the state, who was considered as the presumptive heir of the empire.

13. **That saying** (*τοῦτον τὸν λόγον*). The best texts read *τῶν λόγων τούτων, these words.* He was afraid of an accusation at Rome before Tiberius, an accusation which could be justified by his misrule.

Judgment-seat (*βήματος*). See on Acts vii. 5. The best texts omit the article, which may indicate that the tribunal was an improvised one.

The Pavement (*Λιθόστρωτον*). From *λίθος*, *stone*, and *στρωτός*, *strewn* or *spread*.

Gabbathâ. From the Hebrew *gab*, "back," and meaning, therefore, *a raised place*. Thus the Aramaic term is not a translation of the Greek term, which indicates that the place, wherever it was, was distinguished by a mosaic or tesselated pavement. Suetonius relates that Julius Cæsar used to carry about with him on his expeditions a portable tesselated pavement for his tribunal. It is not likely, however, that there is any allusion to such a practice here. Westcott explains Gabbathâ as *the ridge of the house*.

14. **Sixth hour.** See on i. 39.

15. **They** (*οἱ*). The best texts read *ἐκεῖνοι*, *those* (people). The pronoun of remote reference isolates and sharply distinguishes them from Jesus. See on xiii. 27.

Away with him (*ἆρον*). Lit., *take away*.

We have no king but Cæsar. These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. This utterance is "the formal abdication of the Messianic hope."

16–17. Compare Matt. xxvii. 31–34; Mark xv. 20–23; Luke xxiii. 26–33.

16. **Delivered.** Luke says, *delivered to their will* (xxiii. 25). Pilate pronounced no sentence, but disclaimed all responsibility for the act, and delivered Christ up *to them* (*αὐτοῖς*), they having invoked the responsibility upon themselves. See Matt. xxvii. 24, 25.

And led Him away. The best texts omit.

17. **Bearing** (*βαστάζων*). See on xii. 6; x. 31.

His cross (*τὸν σταυρὸν αὐτοῦ*). The best texts read *αὐτῷ* or *ἑαυτῷ*, "bearing the cross *for Himself*." John does not mention the impressment of Simon of Cyrene for this service. Compare Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

Skull. See on Matt. xxvii. 33.

18–24. Compare Matt. xxvii. 35–38; Mark xv. 24–28; Luke xxiii. 33, 34, 38.

18. **In the midst.** All the Synoptists describe the character of the two who were crucified with Jesus. Matthew and Mark, *robbers;* Luke, *malefactors* (*κακούργους*). All three use the phrase, *one on the right, the other on the left*, and so, substantially, John: *on either side one.* John says nothing about the character of these two, but simply describes them as *two others.*

19. **Title** (*τίτλον*). Only here and ver. 20, in the New Testament. John uses the technical Roman term *titulus, a placard* or *notice.* Used for *a bill* or *notice of sale* affixed to a house. Thus Ovid, of a heartless creditor: "She sent our household goods under the placard (*sub-titulum*);" i.e., put the house and furniture up for sale ("Remedia Amoris," 302). Meaning also *the title of a book; an epitaph.* Matthew has *αἰτίαν, accusation;* Mark, *ἐπιγραφὴ τῆς αἰτίας superscription of the accusation;* Luke, *ἐπιγραφὴ superscription.* John alone mentions the fact that Pilate wrote the inscription.

Jesus of Nazareth the King of the Jews. The wording of the title is differently given by each Evangelist.

Matthew: **This is Jesus the King of the Jews.**
Mark: **The King of the Jews.**
Luke: **This is the King of the Jews.**
John: **Jesus the Nazarene the King of the Jews.**

The essential element of the superscription, *King of the Jews*, is common to all. It expressed, on its face, the main intent of Pilate, which was to cast contempt on the Jews. "In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all be thus executed. In the sense of the Jews: Jesus, the seditionary, the King of the rebels. In the sense of the political judge: Jesus, for whose accusation the Jews, with their ambiguous accusation, may answer. In the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth the King of the people of God" (Lange).

20. **Hebrew, Greek, Latin.** Some editors vary the order. Rev., *Latin, Greek.* Such inscriptions in different languages were not uncommon. Julius Capitolinus, a biographer (A.D. 320), in his life of the third Gordian, says that the soldiers erected his tomb on the Persian borders, and added an epitaph (*titulum*) in Latin, Persian, Hebrew, and Egyptian characters, in order that it might be read by all. Hebrew was the *national* dialect, Latin the *official*, and Greek the *common* dialect. As the national Hebrew, King of the Jews was translated into Latin and Greek, so the inscription was prophetic that Christ should pass into civil administration and common speech: that the Hebrew Messiah should become equally the deliverer of Greek and Roman: that as Christ was the real centre of the *religious* civilization of Judaism, so He should become the real centre of the world's *intellectual* movement as represented by Greece, and of its *legal* and *material* civilization as represented by Rome. The three civilizations which had prepared the way for Christ thus concentrated at His cross. The cross is the real centre of the world's history.

21. **The chief priests of the Jews.** A unique expression, possibly by way of contrast with *the King of the Jews.*

23. **Four parts.** All the Synoptists relate the parting of the garments. The four pieces to be divided would be, the

head-gear, the sandals, the girdle, and the *tallith* or square outer garment with fringes. Delitzsch thus describes the dress of our Lord: "On His head He wore a white *sudar*, fastened under the chin and hanging down from the shoulders behind. Over the tunic which covered the body to the hands and feet, a blue *tallith* with the blue and white fringes on the four ends, so thrown over and gathered together that the gray, red-striped undergarment was scarcely noticeable, except when the sandal-shod feet came into view" ("A Day in Capernaum").

Coat (*χιτῶνα*). Or *tunic*. See on Matt. v. 40.

Without seam (*ἄῤῥαφος*, or *ἄραφος*). Only here in the New Testament. From *ἀ, not*, and *ῥάπτω, to sew together*. Like the tunic of the High-Priest. Only John records this detail.

Woven (*ὑφαντὸς*). Only here in the New Testament.

24. **Vesture** (*ἱματισμόν*). Clothing, collectively. Rev., *garments*, for *ἱμάτια*, is better than *raiment*, which is collective, while the word is used of the *separate pieces* of clothing.

25. **There stood.** Imperfect tense, *were standing*.

Mary Magdalene. Strictly, *the* (*ἡ*) Magdalene. She is introduced abruptly, as well known.

26. **Woman.** See on ii. 4.

Behold. Canon Westcott remarks upon the four exclamations in this chapter—*Behold the man! Behold your King! Behold thy son! Behold thy mother!* as a remarkable picture of what Christ is, and what He reveals men to be.

27. **His own home** (*τὰ ἴδια*). See on i. 11.

28–30. Compare Matt. xxvii. 45–50; Mark xv. 33–37; Luke xxiii. 44–46.

28. **Were accomplished** (*τετέλεσται*). Rev., with stricter rendering of the perfect tense, *are finished*. *Finished* corresponds better with *it is finished*, ver. 30. This sentence may be taken with the preceding one, or with that which follows.

29. **Vinegar.** See on Matt. xxvii. 48.

Hyssop. Matthew and Mark have *καλάμῳ, a reed*. Luke says merely that they offered Him vinegar. The *vinegar mingled with gall* (Matt. xxvii. 34), or the *wine mingled with myrrh* (Mark xv. 23) was offered to Jesus *before* his crucifixion as a stupefying draught. The hyssop gives a hint of the height of the cross, as the greatest length of the hyssop reed was not more than three or four feet. The vinegar in this case was offered in order to revive Christ. John does not mention the stupefying draught.

30. **Gave up the ghost** (*παρέδωκε τὸ πνεῦμα*). Rev., *his spirit*. Matt., *ἀφῆκεν, dismissed*. Mark, *ἐξέπνευσεν, breathed forth* (his life). So Luke, who adds, "Father, into thy hands *I commend* (*παρατίθεμαι*, see on Luke ix. 16) my spirit."

31–42. Compare Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–60.

31. **The Jews—Sabbath.** The Jews, who had so recently asserted their sole allegiance to Cæsar, are now scrupulous about observing the letter of the law.

32. **Brake the legs.** A detail recorded only by John. This *crurifragium, leg-breaking*, consisted in striking the legs with a heavy mallet in order to expedite death. It was sometimes inflicted as a punishment upon slaves. Some horrible illustrations are furnished by Suetonius, in his lives of Augustus and Tiberius.

34. **With a spear** (*λόγχῃ*). Only here in the New Testament. Properly, *the head* of a spear. So Herodotus, of the Arabians: "They also had spears (*αἰχμὰς*) tipped with an antelope's horn

sharpened like a *spear-point* (λόγχης)" (vii., 96). Used also, as here, for the spear itself.

Pierced (ἔνυξεν). Only here in the New Testament. The question has been raised whether the Evangelist means to describe a *gash* or a *prick*. Another verb is rendered *pierced* in ver. 37, the quotation from Zech. xii. 10, ἐξεκέντησαν, which occurs also at Apoc. i. 7, with reference to Christ's crucifixion, and is used in classical Greek of *putting out the eyes*, or *stabbing*, and in the Septuagint of Saul's request to his armor-bearer: "Draw thy sword and *thrust me through* therewith" (1 Chron. x. 4). The verb used here, however, νύσσω, is also used to describe severe and deadly wounds, as in Homer:

> "As he sprang
> Into his car, Idomeneus, expert
> To wield the ponderous javelin, thrust (νύξ') its blade
> Through his right shoulder. From the car he fell,
> And the dark night of death came over him."
>
> "Iliad," v., 45–47.

It has been suggested that the body was merely pricked with the spear to ascertain if it were yet alive. There seems, on the whole, no reason for departing from the ordinary understanding of the narrative, that the soldier inflicted a *deep thrust* on the side of Jesus (compare xx. 25, 27); nor is it quite apparent why, as Mr. Field urges, a distinction should be kept up between the two verbs in vv. 34 and 37.*

Blood and water. It has been argued very plausibly that this was a natural phenomenon, the result of a rupture of the

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* Mr. Field ("Otium Norvicense") claims that νύσσω, is the milder word, and cites a curious illustration from Plutarch ("Life of Cleomenes"). Cleomenes and his party escape from prison, and endeavor to raise the town and to get possession of the citadel. Failing in this, they resolve upon suicide. It is arranged that one of the number is not to kill himself until he shall be assured that all the rest are dead. When all are stretched on the ground, the survivor goes round and *tries each with his dagger* (τῷ ξιφιδίῳ παραπτόμενος). When he comes to Cleomenes, he *pricks* (νύξας) him on the ankle (παρὰ τὸ σφυρόν), and sees him contract his face.

heart which, it is assumed, was the immediate cause of death, and which was followed by an effusion of blood into the *pericardium*. This blood, separated into its thicker and more liquid parts, flowed forth when the pericardium was pierced by the spear.* I think, however, with Meyer, that John evidently intends to describe the incident as something entirely unexpected and marvellous, and that this explanation better suits the solemn asseveration of ver. 35. That the fact had a symbolic meaning to the Evangelist is evident from 1 John v. 6.

35. **He that saw it bare record** (*ὁ ἑωρακὼς μεμαρτύρηκεν*). Rev., rendering the perfect tense in both verbs, *he that hath seen hath borne witness*. This can refer only to the writer of this Gospel. Compare 1 John i. 1.

True (*ἀληθινὴ*). *Genuine*, according to the true ideal of what testimony should be. See on i. 9.

And he (*κακεῖνος*). This pronoun is urged by some as a reason for regarding the witness as some other than John, because it is the pronoun of remote reference. But ix. 37 shows clearly that a speaker can use this pronoun of himself; and it is, further, employed in this Gospel to indicate a person "as possessing the quality which is the point in question in an eminent or even exclusive degree" (Godet). See i. 18; v. 39.

True (*ἀληθῆ*). Lit., *true things*. As distinguished from false. Thus, by the use of the two words for *true*, there are brought out, as Westcott remarks, "the two conditions which testimony ought to satisfy; the first, that he who gives it should be competent to speak with authority; and the second, that the account of his experience should be exact."

38. **A disciple of Jesus.** Matthew calls him *a rich man;* Mark, *an honorable counsellor*, i.e., a member of the Sanhedrim; and Luke, *a counsellor, good and just*.

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* See William Stroud, "Physical Theory of the Death of Christ."

Besought (*ἠρώτησε*). Better, as Rev., *asked*. See on xi. 22; xvi. 23. Mark adds that *he went in boldly*, which is suggestive in view of John's statement of his *secret* discipleship, a fact which is passed over by the Synoptists.

Gave him leave. According to Roman law. Ulpian, a Roman jurist of the third century, says: "The bodies of those who are capitally punished cannot be denied to their relatives. At this day, however, the bodies of those who are executed are buried only in case permission is asked and granted; and sometimes permission is not given, especially in the cases of those who are punished for high treason. The bodies of the executed are to be given for burial to any one who asks for them." Avaricious governors sometimes sold this privilege. Cicero, in one of his orations against Verres, has a terribly graphic passage describing such extortions. After dwelling upon the tortures inflicted upon the condemned, he says: "Yet death is the end. It shall not be. Can cruelty go further? A way shall be found. For the bodies of the beheaded shall be thrown to the beasts. If this is grievous to parents, they may buy the liberty of burial" (v., 45). Compare Matt. xiv. 12; Acts viii. 2.

39. **Came Nicodemus—came by night.** The contrast is marked between his first and his second coming.

Mixture (*μίγμα*). Only here in the New Testament. Some authorities read *ἕλιγμα, a roll.*

Pounds. Roman pounds, of nearly twelve ounces. The large quantity may be explained by the intention of covering the entire body with the preparation, and by the fact that a portion was designed for the couch of the body in the grave. Compare the account of the burial of Asa, 2 Chron. xvi. 14. "Extraordinary reverence in its sorrowful excitement does not easily satisfy itself" (Meyer).

40. **Linen cloths** (*ὀθονίοις*). Used only by John, if Luke xxiv. 12 is rejected, as by some editors. The Synoptists all

have *σινδών, linen cloth.* See on Mark xiv. 51. Matthew and Luke have *ἐντύλιξεν, rolled* or *wrapped*, and Mark *ἐνείλησεν, wound*, instead of John's *ἔδησαν, bound.*

With the spices. Spread over the sheet or bandages in which the body was wrapped.

The manner of the Jews. As contrasted with that of the Egyptians, for instance, which is thus described by Herodotus: "They take first a crooked piece of iron, and with it draw out the brains through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again, frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum (subcarbonate of soda) for seventy days, and covered entirely over. After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum" (ii., 86). Or, possibly, a contrast may be implied with the Roman custom of burning the bodies of the dead. Tacitus says of the Jews: "The bodies of the deceased they choose rather to bury than burn, following in this the Egyptian custom; with whom also they agree in their attention to the dead" ("History," v., 5).

To bury (*ἐνταφιάζειν*). Properly, to *prepare for burial.* See on xii. 7. Compare Septuagint, Gen. l. 2, where the same word is used for *embalming* the body of Joseph.

41. **A garden.** Mentioned by John only.

New (*καινὸν*). See on Matt. xxvi. 29. John omits the detail of the tomb being hewn in the rock, which is common to all the Synoptists.

CHAPTER XX.

1, 2. Compare Matt. xxviii. 1; Mark xvi. 2–4; Luke xxiv. 1–3.

1. **First day of the week** (*τῇ μιᾷ τῶν σαββάτων*). The Hebrew idiom, *day one of the week.* See on Luke iv. 31; Acts xx. 7.

Dark. Matthew says, *as it began to dawn;* Mark, *when the sun was risen;* Luke, *very early in the morning,* or *at deep dawn;* see on Luke xxiv. 1.

Taken away (*ἠρμένον ἐκ*). *Lifted out of.* All the Synoptists have *rolled.*

2. **Loved** (*ἐφίλει*). The word for personal affection. In xiii. 23; xxi. 7, 20, *ἠγάπα* is used. See on v. 20.

We know not. The plural indicates that Mary was not alone, though she alone is mentioned as coming to the tomb. She may have preceded the others.

3. **Came to** (*ἤρχοντο εἰς*). Wrong. The tense is the imperfect; *they were coming.* Rev., *they went toward.*

4. **They ran** (*ἔτρεχον*). Still the imperfect, *they were running.* How much the A. V. loses by its persistent ignoring of the force of this tense.

Did outrun (*προέδραμε τάχιον*). Lit., *ran on in front more quickly.* Dante, addressing the spirit of John in Paradise says:

> "O holy father, spirit who beholdest
> What thou believedst so that thou o'ercamest,
> Toward the sepulchre, more youthful feet."
>
> "Paradise," xxiv. 124–126.

5. **Stooping down** (*παρακύψας*). See on Jas. i. 25, and compare 1 Pet. i. 12. See also Song of Solomon, ii. 9 (Sept.). "He *looketh forth* (*παρακύπτων*) at the windows."

Seeth (*βλέπει*). Simple *sight*. Compare the *intent gaze* of Peter (*θεωρεῖ*), ver. 6, which discovered the napkin, not seen by John.

7. **Napkin** (*σουδάριον*). See on Luke xix. 20.

Wrapped together (*ἐντετυλιγμένον*). Rev., much better, *rolled up*. The orderly arrangement of everything in the tomb marks the absence of haste and precipitation in the awakening and rising from the dead.

8. **Believed.** This word is explained by what follows. He believed (at length) that Jesus was risen; for up to this time (*οὐδέπω*) he, with his fellow-disciple (plural, *ἤδεισαν*) *knew not*, etc. The singular number, *he believed*, as Meyer profoundly remarks, "only satisfies the never-to-be-forgotten *personal* experience of that moment, though it does not exclude the contemporaneous faith of Peter also." On *knew* (*ἤδεισαν*), see on ii. 24.

9. **The scripture** (*τὴν γραφὴν*). The *passage* of scripture. See on v. 47. The reference may be to Ps. xvi. 10.

Must. On this *necessity* attaching in the divine counsel to the sufferings, death, and resurrection of Jesus, see Matt. xxvi. 54; Mark viii. 31; Luke ix. 22; xvii. 25; xxii. 37; xxiv. 7, 26, 44; John iii. 14; xii. 34; Acts i. 16.

11–18. Compare Mark xvi. 12, 13; Luke xxiv. 13–35.

11. **Stood.** Imperfect, *was standing*, or *continued standing*, after the two apostles had gone away.

12. **Seeth** (*θεωρεῖ*). Rev., *beholdeth*. See on ver. 5.

Angels. Angels are rarely mentioned in John's narrative. See i. 51; xii. 29; xx. 12.

13. **She saith.** She is so absorbed in her grief and love that she is not appalled by the supernatural manifestation which, under ordinary circumstances, would have terrified her, but enters into conversation as if addressed by a human being.

14. **Turned herself back.** Canon Westcott, with that beautiful subtilty of perception which so eminently characterizes him, remarks: "We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some sign of His coming."

Saw (θεωρεῖ). Present tense. Rev., *beholdeth*. She looks at Him steadfastly and inquiringly as at a stranger. The observance of these distinctions between verbs of *seeing*, is very important to the perception of the more delicate shading of the narrative.

Knew not (ᾔδει). Indicating a knowledge based on spiritual fellowship and affinity, an inward, conscious, sure conviction of His identity.

16. **Saith unto Him, Rabboni.** Insert, as Rev., after *Him*, *in Hebrew*.

17. **Touch me not** (μή μου ἅπτου). The verb, primarily, means *to fasten to*. Hence it implies here, not a mere momentary touch, but *a clinging to*. Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, "the time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father."

My Father. The best texts omit the pronoun and read *the* Father. See on xii. 26. This expression, emphasizing the re-

lation of God to humanity rather than to Christ himself, is explained by what follows—"*my* Father and *your* Father."

My brethren. The word *brethren*, applied to the disciples, occurs before (vii. 3, 5, 10), but not the phrase *my brethren*, which follows from *my Father and your Father*. Compare Matt. xxviii. 10.

I ascend (*ἀναβαίνω*). The present tense is used, not in the sense of the near future, but implying that He had already entered upon that new stage of being which the actual ascension formally inaugurated. The resurrection was really the beginning of the ascension.

18. **Came and told** (*ἔρχεται ἀγγέλλουσα*). Lit., *cometh telling*.

19–23. Compare Mark xvi. 14–18; Luke xxiv. 36–49.

19. **Assembled.** Omit.

21. **Hath sent** (*ἀπέσταλκεν*). Note the distinction between this verb and that applied to the sending of the disciples (*πέμπω*). See on i. 6.

22. **Breathed on them** (*ἐνεφύσησεν*). Only here in the New Testament. The act was symbolic, after the manner of the Hebrew prophets. Compare Ezek. xxxvii. 5.

The Holy Ghost. The article is wanting. The gift bestowed was not that of *the personal* Holy Spirit, but rather an *earnest* of that gift; *an effusion* of the Spirit.

23. **Remit** (*ἀφῆτε*). Only here in this Gospel in connection with *sins*. Often in the Synoptists (Matt. vi. 12; ix. 5; Mark ii. 5; Luke v. 23, etc.).

25. **Print** (*τύπον*). See on 1 Pet. v. 3.

Put—thrust (*βάλω*). The same verb in both cases. Hence better, as Rev., *put* for *thrust*.

I will not (*οὐ μὴ*). Double negative: *in nowise*.

26. **Then came Jesus.** There is no connecting particle, *then*, and the verb is in the present tense. The abrupt *Jesus cometh* is more graphic.

27. **Be not** (*μὴ γίνου*). Lit., *become* not. Thomas was in a fair way to become unbelieving, through his doubt of the resurrection.

Faithless—believing (*ἄπιστος—πιστός*). There is a correspondence of the words here, to which, perhaps, the nearest approach in English is *unbelieving, believing*.

29. **Thomas.** Omit.

31. **Are written** (*γέγραπται*). *Have been* or *stand written*. The perfect tense. John's intent was to write *a gospel* rather than *a biography*.

CHAPTER XXI.

1. **Shewed** (*ἐφανέρωσεν*). This rendering might easily convey merely the sense of *appearing;* but its meaning is much deeper. Occurring frequently in the New Testament, it is used most frequently of God and Christ, or of men in their relation to these. Thus, of Christ in person while upon earth (Mark xvi. 12, 14; John i. 31; ii. 11; 1 Pet. i. 20; 1 John i. 2). Of the works of Christ (John ii. 11; ix. 3; 1 John iii. 5). Of Christ in redemption (1 John iii. 5). Of Christ in His second coming (1 John ii. 28). Of Christ in glory (1 John iii. 2; Col. iii. 4). It is used of God. Of His revelation to men of the knowledge of Himself (Rom. i. 19). Of His manifestation in Christ (1 Tim. iii. 16). Of His righteousness (Rom. iii. 21). Of His love (1 John iv. 9). It is used of men. As *epistles*

manifesting the character and spirit of Christ (2 Cor. iii. 3; v. 11). In the judgment (2 Cor. v. 10). In all these cases the appearing is not merely an appeal to sense, but is addressed to spiritual perception, and contemplates a moral and spiritual effect. It is the setting forth of the law or will or character of God; of the person or work of Christ; of the character or deeds of men, with a view to the disclosure of their quality and to the producing of a moral impression. Rev., *manifested.*

Sea. See on Matt. iv. 18.

Of Tiberias. Not elsewhere in the Gospels. The Synoptists say, *Sea of Galilee* or *Lake of Gennesaret.*

3. **A ship** (τὸ πλοῖον). Rev., *the boat;* restoring the article, which indicates a familiar implement. See on Luke v. 2.

Immediately. Omit.

That night. The emphatic pronoun *that* (ἐκείνῃ) may indicate that their ill success was unusual.

Caught (ἐπίασαν). So ver. 10. The verb means *to lay hold of,* and is nowhere else used in the New Testament of taking fish. Elsewhere in this Gospel always of the seizure of Christ by the authorities (vii. 30, 32, 44; viii. 20; x. 39; xi. 57). Of apprehending Peter and Paul (Acts xii. 4; 2 Cor. xi. 32). Of the taking of the beast (Apoc. xix. 20). Of taking by the hand (Acts iii. 7).

4. **Was come** (γενομένης). The best texts read the present participle, γινομένης, *is coming.* Rev., *when day was now breaking.* The A. V. does not agree so well with the fact that Jesus was not at once recognized by the disciples, owing in part, perhaps, to the imperfect light.

On the shore (εἰς τὸν αἰγιαλόν). Rev., *beach.* See on Matt. xiii. 2. The preposition εἰς, *to,* makes the phrase equivalent to "Jesus came *to* the beach and stood there."

5. **Children** (*παιδία*). Or, *little children*. Used also by John, in address, twice in the First Epistle (ii. 13, 18), where, however, the more common word is *τεκνία, little children*.

Have ye any meat (*μή τι προσφάγιον ἔχετε*)? The interrogative *μή τι* indicates that a negative answer is expected: *you have not, I suppose, anything*. *Προσφάγιον* is equivalent to *ὀψάριον, what is added to bread at a meal*, especially fish. See on vi. 9. Only here in the New Testament. Wyc., *any supping-thing*.*

6. **The net** (*δίκτυον*). See on Matt. iv. 18; xiii. 47.

Were not able (*οὐκ ἴσχυσαν*). See on Luke xiv. 30; xvi. 3; Jas. v. 16.

To draw (*ἑλκῦσαι*). Into the boat. Compare *σύροντες*, ver. 8, *dragging* the net behind the boat.

7. **Fisher's coat** (*ἐπενδύτην*). An upper garment or blouse. Only here in the New Testament. In the Septuagint, 1 Sam. xviii. 4, *the robe* which Jonathan gave to David. 2 Sam. xiii. 18, *the royal virgin garment* of Tamar. The kindred verb, *ἐπενδύομαι*, occurs twice (2 Cor. v. 2, 4), meaning "*to be clothed upon*," with the house which is from heaven, *i.e.*, clothed as with an upper garment. See on that passage.

Naked. Not absolutely, but clothed merely in his undergarment or shirt.

8. **A little ship** (*τῷ πλοιαρίῳ*). The noun is diminutive. Rev., *the little boat*. It is hardly probable that this refers to a smaller boat accompanying the vessel. Compare the alternation of *πλοῖον* and *πλοιάριον* in vi. 17, 19, 21, 22, 24.

Two hundred cubits. A little over a hundred yards.

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* *Ἔχεις τι, have you anything*, is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, "Clouds," 731.

With fishes (*τῶν ἰχθύων*). Or, *the net of the fishes.* So Wyc. Rev., *full of fishes.*

9. **They were come to land** (*ἀπέβησαν εἰς τὴν γῆν*). Not of the arrival of the boat, but of the going ashore of the boatmen. Rev., therefore, correctly, *they got out upon the land.*

A fire of coals. Charcoal. See xviii. 18.

Fish (*ὀψάριον*). See on vi. 9.

Bread (*ἄρτον*). Or, *a loaf.* See on Matt. iv. 1; vii. 9.

10. **Of the fish** (*τῶν ὀψαρίων*). As in ver. 9. Emphasizing the fish as *food.*

Ye have caught (*ἐπιάσατε*). See on ver. 3. Bengel says: "By the Lord's gift they had caught them: and yet, He courteously says, that *they* have caught them."

11. **Went up.** Into the vessel.

To land (*ἐπὶ τῆς γῆς*). Strictly, *upon* the land.

Great fishes. All authorities agree as to the abundance of fish in the Lake of Galilee. M. Lortet, cited by Dr. Thomson, says that two castings of the net usually filled his boat. Bethsaida (there were two places of that name on the lake) means *House of the Fisheries.* The fame of the lake in this particular reached back to very early times; so that, according to the Rabbinical legend, one of the ten fundamental laws laid down by Joshua on the division of the country was, that any one might fish with a hook in the Lake of Galilee, so that they did not interfere with the free passage of boats. The Talmud names certain kinds of fish which might be eaten without being cooked, and designates them as *small fishes.* So *ὀψάρια* is rendered in John vi. 9. Possibly the expression *great fishes* may imply a contrast with the *small* fishes which swarmed in the lake, and the salting and pickling of which was a special industry among its fishermen.

12. **Dine** (*ἀριστήσατε*). Rather, *breakfast*. In Attic Greek *ἄριστον* signified the *mid-day meal;* the *evening meal* being known as *δεῖπνον*. The regular hour for the *ἄριστον* cannot be fixed with precision. The drift of authority among Greek writers seems to be in favor of noon. The meal described here, however, evidently took place at an earlier hour, and would seem to have answered more nearly to the *ἀκρατίσμα*, or *breakfast* of the Greeks, which was taken directly upon rising. Plutarch, however, expressly states that both names were applied to the morning meal, and says of Alexander, "He was accustomed *to breakfast* (*ἠρίστα*) at early dawn, sitting, and to sup (*ἐδείπνει*) late in the evening." In Matthew xxii. 4, it is an *ἄριστον* to which the king's wedding-guests are invited.

Ask (*ἐξετάσαι*). Rev., *inquire*. Implying careful and precise inquiry. It occurs only three times in the New Testament; of Herod's command to *search diligently* for the infant Christ (Matt. ii. 8), and of the apostles' *inquiring out* the worthy members of a household (Matt. x. 11).

13. **Bread—fish.** Both have the article—*the* loaf, *the* fish—apparently pointing to the provision which Jesus himself had made.

Giveth them. Nothing is said of His partaking Himself. Compare Luke xxiv. 42, 43.

14. **The third time.** The two former occasions being recorded in xx. 19, 26. The appearance to Mary Magdalene is not counted, because the Evangelist expressly says *to His disciples*.

15. **Simon, son of Jonas.** Compare Christ's first address to Peter, i. 43. He never addresses him by the name of *Peter*, while that name is commonly used, either alone or with Simon, in the narrative of the Gospels, and in the Greek form *Peter*, not the Aramaic *Cephas*, which, on the other hand, is always employed by Paul. For *Jonas* read as Rev., *John*.

Lovest (*ἀγαπᾷς*). Jesus uses the more dignified, really the nobler, but, as it seems to Peter, in the ardor of his affection, the colder word for *love*. See on v. 20.

More than these. More than these disciples love me. Compare xiii. 37; Matt. xxvi. 33. The question conveys a gentle rebuke for his former extravagant professions.

I love (*φιλῶ*). Peter substitutes the warmer, more affectionate word, and omits all comparison with his fellow-disciples.

Feed (*βόσκε*). See on 1 Pet. v. 2.

Lambs (*ἀρνία*). Diminutive: *little lambs*. Godet remarks: "There is a remarkable resemblance between the present situation and that of the two scenes in the previous life of Peter with which it is related. He had been called to the ministry by Jesus after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it."

16. **Lovest** (*ἀγαπᾷς*). Again the colder word, but *more than these* is omitted.

I love (*φιλῶ*). Peter reiterates his former word expressive of personal affection.

Feed (*ποίμαινε*). A different word: *tend*, as Rev. See on 1 Pet. v. 2.

Sheep (*πρόβατα*). Some of the best texts read *προβατια*, diminutive, *little sheep*.

17. **Lovest** (*φιλεῖς*). Here Jesus adopts Peter's word. Canon Westcott, however, ascribes Peter's use of *φιλέω* to his humility, and his hesitation in claiming that higher love which is implied in *ἀγαπᾷς*. This seems to me to be less natural, and to be refining too much.

18. **Young** (*νεώτερος*). Lit., *younger.* Peter was apparently of middle age. See Matt. viii. 14.

Thou girdedst thyself (*ἐζώννυες σεαυτὸν*). The word may have been suggested by Peter's *girding* his fisher's coat round him. The imperfect tense signifies something habitual. Thou *wast wont* to clothe thyself and to come and go at will.

Walkedst (*περιεπάτεις*). Lit., *walkedst about.* Peculiarly appropriate to describe the free activity of vigorous manhood.

Stretch forth thy hands. The allusion to the extending of the hands on the cross, which some interpreters have found here, is fanciful. It is merely an expression for the helplessness of age.

Whither thou wouldest not. According to tradition Peter suffered martyrdom at Rome, and was crucified with his head downward.

19. **By what** death (*ποίῳ*). Properly, *by what manner of death.* So Rev.

20. **Leaned** (*ἀνέπεσεν*). Rev., *leaned back.* See on xiii. 25. The reference is to the special act of John, leaning back to whisper to Jesus, and not to his position at table.

21. **And what shall this man do** (*οὗτος δὲ τί;*)? Lit., *and this one what?*

22. **Till I come** (*ἕως ἔρχομαι*). Rather, *while I am coming.* Compare ix. 4; xii. 35, 36; 1 Tim. iv. 13.

What is that to thee (*τί πρός σε;*)? Lit., *what as concerns thee?*

23. **Should not die** (*οὐκ ἀποθνήσκει*). Lit., *dieth not.*

24, 25. Many interpreters think that these two verses were written by some other hand than John's. Some ascribe vv. 24 and 25 to two different writers. The entire chapter, though bearing unmistakable marks of John's authorship in its style and language, was probably composed subsequently to the completion of the Gospel.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

THE term καθολική, *catholic* or *general*, applied to the Epistles of James, Peter, John, and Jude, was used from the second century onward in the sense of something addressed to the faithful *generally*, as distinguished from Christians of particular nations or cities, as the Galatians or Ephesians. Hence, Clement of Alexandria speaks of the letter of Acts xv. as "*the catholic letter* of all the Apostles, given to the faithful." The term was also used of letters specially addressed, but with a general application, which made no claim to canonical authority.

In the later Western Church the group of letters known as *catholic* was called *canonical* through a mistaken interpretation of the words of Junilius,* who referred to the letters of James, 2 Peter, Jude, 2 and 3 John as added by many to the collection of *canonical* books. This was understood to mean that the term *canonical* applied to those books peculiarly.

1. Compare John i. 1, 9, 14. The construction of the first three verses is somewhat involved. It will be simplified by throwing it into three parts, represented respectively by vv. 1, 2, 3. The first part, *That which was from the beginning—Word of Life*, forms a suspended clause, the verb being omitted for the time, and the course of the sentence being broken by ver. 2, which forms a parenthesis: *and the Life—manifested*

* About A.D. 550, generally believed to have been a Bishop. The author of a work "De Partibus Divinæ Legis," a kind of introduction to the sacred writings.

unto us. Ver. 3, in order to resume the broken sentence of ver. 1, repeats in a condensed form two of the clauses in that verse, *that which we have seen and heard*, and furnishes the governing verb, *we declare.* Thus the simple sentence, divested of parenthesis and resumptive words would be, *We declare unto you that which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of Life.*

That which (ὃ). It is disputed whether John uses this in a personal sense as equivalent to *He whom*, or in its strictly neuter sense as meaning something *relating to* the person and revelation of Christ. On the whole, the περί, *concerning* (A. V., *of*), seems to be against the personal sense. The successive clauses, *that which was from the beginning*, etc., express, not the *Eternal Word Himself*, but something *relating to* or *predicated concerning* (περί) Him. The indefinite *that which*, is approximately defined by these clauses; that about the Word of Life which was from the beginning, that which appealed to sight, to hearing, to touch.* Strictly, it is true, the περί is appropriate only with *we have heard*, but it is used with the other clauses in a wide and loose sense (compare John xvi. 8). "The subject is not merely a message, but all that had been made clear through manifold experience *concerning* it" (Westcott).

Was (ἦν). Not ἐγένετο, *came into being.* See on John i. 3; vii. 34; viii. 58. It *was* already existing when the succession of life began.

From the beginning (ἀπ' ἀρχῆς). The phrase occurs twice in the Gospel (viii. 44; xv. 27); nine times in the First Epistle, and twice in the Second. It is used both *absolutely* (iii. 8; ii. 13, 14), and *relatively* (John xv. 27; 1 John ii. 24). It is here contrasted with "*in* the beginning" (John i. 1). The difference is that by the words "*in* the beginning," the writer

* This is the view of Alford and Westcott. Ebrard and Huther maintain the personal sense.

places himself at the initial point of creation, and, looking back into eternity, describes that which was already in existence when creation began. "The Word *was in* the beginning." In the words "*from* the beginning," the writer looks back to the initial point of time, and describes what has been in existence from that point onward. Thus, "*in* the beginning" characterizes the absolute divine Word as He was *before* the foundation of the world and *at* the foundation of the world. "*From* the beginning" characterizes His development in time. Note the absence of the article both here and in John i. 1. Not *the* beginning as a definite, concrete fact, but as apprehended by man; that to which we look as "beginning."

Have heard—have seen (*ἀκηκόαμεν—ἑωράκαμεν*). Both in the perfect tense, denoting the still abiding effects of the hearing and seeing.

With our eyes. Emphasizing the direct, personal experience in a marvellous matter.

Have looked upon (*ἐθεασάμεθα*). Rev., correctly, *beheld*. The tense is the aorist; marking not the abiding effect of the vision upon the beholder, but the historical manifestation to special witnesses. On the difference between this verb and *ἑωράκαμεν, we have seen*, see on John i. 14, 18.

Have handled (*ἐψηλάφησαν*). The aorist tense. Rev., *handled*. For the peculiar force of the verb see on Luke xxiv. 39. The reference is, probably, to *handle me* (Luke xxiv. 39), and to John xx. 27. This is the more noticeable from the fact that John does not mention the fact of the Resurrection in the Epistles, and does not use the word in his own narrative of the Resurrection. The phrase therefore falls in with the numerous instances in which John assumes the knowledge of certain historic facts on the part of his readers.

Of the Word (*περὶ τοῦ λογοῦ*). Better, as Rev., *concerning* the Word.

Of life (τῆς ζωῆς). Lit., *the* life. See on John i. 4. The phrase ὁ λόγος τῆς ζωῆς, *the Word of the Life*, occurs nowhere else in the New Testament. The nearest approach to it is Philip. ii. 16; but there neither word has the article. In the phrase *words of eternal life* (John vi. 68), and in Acts v. 20, *all the words of this life*, ῥήματα is used. The question is whether λόγος is used here of *the Personal Word*, as John i. 1, or of the divine *message* or *revelation*. In the four passages of the Gospel where λόγος is used in a *personal* sense (John i. 1, 14), it is used *absolutely*, *the Word* (compare Apoc. xix. 13). On the other hand, it is often used *relatively* in the New Testament; as *word of the kingdom* (Matt. xiii. 19); *word of this salvation* (Acts xiii. 26); *word of His grace* (Acts xx. 32); *word of truth* (Jas. i. 18). By John ζωῆς *of life*, is often used in order to characterize the word which accompanies it. Thus, *crown of life* (Apoc. ii. 10); *water of life* (Apoc. xxi. 6); *book of life* (Apoc. iii. 5); *bread of life* (John vi. 35); *i.e.*, the water which is living and communicates life; the book which contains the revelation of life; the bread which imparts life. In the same sense, John vi. 68; Acts v. 20. Compare Titus i. 2, 3.

Though the phrase, *the Word of the Life*, does not elsewhere occur in a personal sense, I incline to regard its *primary* reference as personal,* from the obvious connection of the thought with John i. 1, 4. "In the beginning was the Word,—in Him was life." "As John does not purpose to say that he announces Christ as an abstract single *idea*, but that he declares his own concrete historical experiences *concerning* Christ,—so now he continues, not *the* Logos (*Word*), but *concerning* the Word, we make annunciation to you" (Ebrard). At the same time, I agree with Canon Westcott that it is most probable that the two interpretations are not to be sharply separated. "The revelation proclaims that which it includes; it has, announces, gives life. In Christ life as the *subject*, and life as the *character* of the revelation, were absolutely united."

* So Alford, Huther, Ebrard.

2. This verse is parenthetical. Compare, for similar interruptions of the construction, ver. 3; John i. 14; iii. 16, 31; xix. 35

And (*καὶ*). See on John i. 10; viii. 20.

The Life (*ἡ ζωὴ*). The Word Himself who is the Life.* Compare John xiv. 6; v. 26; 1 John v. 11, 12. *Life* expresses the nature of *the Word* (John i. 4). The phrase, *the Life*, besides being equivalent to *the Word*, also indicates, like *the Truth* and *the Light*, an aspect of His being.

Was manifested (*ἐφανερώθη*). See on John xxi. 1. Corresponding with *the Word was made flesh* (John i. 14). The two phrases, however, present different aspects of the same truth. *The Word became flesh*, contemplates simply the historic fact of incarnation. *The life was manifested*, sets forth the unfolding of that fact in the various operations of life. The one denotes the objective process of the incarnation as such, the other the result of that process as related to human capacity of receiving and understanding it. "The reality of the incarnation would be undeclared if it were said, 'The Word was manifested;' the manifoldness of the operations of life would be circumscribed if it were said, 'The Life became flesh.' The manifestation of the Life was a consequence of the incarnation of the Word, but it is not coextensive with it" (Westcott).

Have seen—bear witness—shew. Three ideas in the apostolic message: *experience, testimony, announcement.*

Bear witness. See on John i. 7.

Shew (*ἀπαγγέλλομεν*). Better, as Rev., *declare*. See on John xvi. 25. So here. The message comes *from* (*ἀπὸ*) God.

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* The student should consult, on John's use of the term *Life*, Canon Westcott's "additional note" on 1 John v. 20. "Commentary on the Epistles of John," p. 204.

That eternal life (*τὴν ζωὴν τὴν αἰώνιον*). A particularly faulty translation, since it utterly fails to express the *development* of the idea of life, which is distinctly contemplated by the original. Render, as Rev., *the life, the eternal life;* or *the life*, even *the eternal* life. For a similar repetition of the article compare 1 John ii. 8; iv. 9; 2 John 11. This particular phrase occurs only here and ii. 25. John uses *ζωὴ αἰώνιος eternal life*, and *ἡ αἰώνιος ζωὴ the eternal life*, the former expressing the *general conception* of life eternal, and the latter eternal life *as the special gift of Christ. Αἰώνιος eternal*, describes the life in its quality of *not being measured by time*, a larger idea than that of mere *duration*.

Which (*ἥτις*). Not the simple relative *ἥ which*, but defining the *quality* of the life, and having at the same time a kind of confirmatory and explanatory force of the word *eternal: seeing that* it was a life divine in its nature—"with the Father"—and therefore independent of temporal conditions.

With the Father (*πρὸς τὸν πατέρα*). See on *with God* (John i. 1). In living, active relation and communion with the Father. "The preposition of motion with the verb of repose involves eternity of relation with activity and life" (Coleridge). The life eternally tended to the Father, even as it emanated from Him. It came forth from Him and was manifested to men, but to the end that it might take men into itself and unite them with the Father. The manifestation of life to men was a revelation of life, as, first of all and beyond all, centring in God. Hence, though life, abstractly, returns to God, as it proceeds from God, it returns bearing the redeemed world in its bosom. The complete divine ideal of life includes impartation, but impartation with a view to the practical development of all that receives it with reference to God as its vivifying, impelling, regulating, and inspiring centre.

The Father. See on John xii. 26. The title "*the* Father" occurs rarely in the Synoptists, and always with reference to the Son. In Paul only thrice (Rom. vi. 4; 1 Cor. viii. 6; Eph.

ii. 18). Nowhere in Peter, James, Jude, or the Apocalypse. Frequent in John's Gospel and Epistles, and in the latter, uniformly.*

3. The regular course of the sentence, broken by ver. 2, is now resumed, by the repetition of *that which we have seen and heard.* Only the order is reversed: *seen and heard* instead of *heard and seen* (ver. 1), and the two elements of experience, sight and hearing, are thrown together without the repeated relative *that which.* In ver. 1, the climax advanced from the lower evidence of hearing to that of sight. Here, in recapitulating, the process is reversed, and the higher class of evidence is put first.

Unto you also (*καὶ ὑμῖν*). The *also* is variously explained. According to some, referring to a special circle of Christian readers beyond those addressed at the conclusion of the Gospel. Others, again, as referring to those who had not seen and heard as contrasted with eye-witnesses. Thus Augustine on John xx. 26 sqq. "He (Thomas) touched the man, and confessed the God. And the Lord, consoling us who, now that He is seated in heaven, cannot handle Him with the hand, but touch Him by faith, says, 'Because thou hast seen thou hast believed; blessed are they who have not seen and believe.' It is *we* that are described; *we* that are pointed out. May there therefore come to pass in us that blessedness which the Lord predicted should be: the Life itself has been manifested in the flesh, so that the thing which can be seen with the heart alone might be seen with the eyes also, that it might heal our hearts."

Fellowship (*κοινωνίαν*). This word introduces us to one of the main thoughts of the Epistle. The true life in man, which comes through the acceptance of Jesus as the Son of God, consists in *fellowship* with God and with man. On the word, see on Acts ii. 42; Luke v. 10. The verb *κοινωνέω, to come into fellowship, to be made a partner, to be partaker of*, occurs 1 Pet.

* Let the student by all means consult Canon Westcott's "additional note" on p. 27, of his "Commentary on the Epistles of John."

iv. 13; 2 John 11; Heb. ii. 14, etc. The expression here, ἔχειν κοινωνίαν, is stronger, since it expresses *the enjoyment* or *realization* of fellowship, as compared with the mere *fact* of fellowship. See on John xvi. 22.

Our fellowship (ἡ κοινωνία ἡ ἡμετέρα). More strictly, *the fellowship, that which is ours*, according to John's characteristic practice of defining and emphasizing a noun by an article and possessive pronoun. See on John x. 27. *Ours* (possessive instead of personal pronoun) indicating fellowship as a *distinguishing mark* of Christians rather than as merely something enjoyed by them.

With the Father and with His Son (μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ). Note the repeated preposition μετά *with*, distinguishing the two persons, and co-ordinating the fellowship with the Father, and the fellowship with the Son, thus implying sameness of essence. The fellowship with both contemplates both as united in the Godhead. Plato says of one who lives in unrestrained desire and robbery, "Such an one is the friend neither of God nor man, for he is incapable of *communion* (κοινωνεῖν ἀδύνατος), and he who is incapable of *communion* (κοινωνία) is also incapable of friendship" ("Gorgias," 507). So, in the "Symposium" (188), he defines divination as "the art of *communion* (κοινωνία) between gods and men."

4. **These things.** The whole Epistle.

Write we unto you (γράφομεν ὑμῖν). The best texts read ἡμεῖς *we*, instead of ὑμῖν *to you*. Both the verb and the pronoun are emphatic. The writer speaks with conscious authority, and his message is to be not only *announced* (ἀπαγγέλλομεν, ver. 3), but *written*. *We write* is emphasized by the absence of the personal object, *to you*.

Your joy (ἡ χαρὰ ὑμῶν). The best texts read ἡμῶν, *our*, though either reading gives a good sense.

Full (*πεπληρωμένη*). More correctly, *fulfilled*. Frequent in John. See John iii. 29; vii. 8; xii. 38; xv. 11; 2 John 12; Apoc. vi. 11. "The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory,—all these are but simple details of that which, in all its length and breadth is embraced by one word, *Eternal Life*, the real possession of which is the immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have life itself in Christ" (Düsterdieck, cit. by Alford). And Augustine: "For there is a joy which is not given to the ungodly, but to those who love Thee for thine own sake, whose joy Thou thyself art. And this is the happy life, to rejoice to Thee, of Thee; this is it and there is no other" ("Confessions," x., 22). Alford is right in remarking that this verse gives an epistolary character to what follows, but it can hardly be said with him that it "fills the place of the *χαίρειν greeting*, lit., *rejoice*, so common in the opening of Epistles." *

5. **This then is** (*καὶ αὕτη ἐστὶν*). Rev., correctly and literally, *and this*. According to the proper reading the verb stands first in order (*ἐστὶν αὕτη*), with emphasis, not merely as a copula, but in the sense "*there exists* this as the message." For a similar use of the substantive verb, see v. 16, 17; ii. 15; John viii. 50.

Message (*ἐπαγγελία*). This word, however, is invariably used in the New Testament in the sense of *promise*. The best texts read *ἀγγελία*, *message*, which occurs only at iii. 11; and the corresponding verb, *ἀγγέλλω*, only at John xx. 18.

We have heard of Him (*ἀκηκόαμεν ἀπ' αὐτοῦ*). A form of expression not found elsewhere in John, who commonly uses *παρ' αὐτοῦ*. See on John vi. 46. The phrase here points to the *ultimate* and not necessarily the *immediate* source of the message. Not only John, but others in earlier times had heard

* But not New Testament epistles. *Χαίρειν greeting*, occurs in *no* address of an Apostolic epistle, except in that of James. See on Jas. i. 1.

this message. Compare 1 Peter i. 10, 11. *Ἀπό* points to *the source*, *παρά* to *the giver*. Thus, John v. 41, "I receive not honor *from* (*παρά*) men." They are not the *bestowers* of honor upon me. Ver. 44, "How can ye believe which receive honor *from* (*παρά*) one another;" the honor which men have *to give*, "and seek not the honor that cometh *from* (*παρά*) God;" the honor which God alone *bestows*. On the other hand, 1 John iii. 22, "Whatsoever we ask we receive *from* (*ἀπό*) Him," the ultimate source of our gifts. So Matt. xvii. 25: "*Of* (*ἀπό*) whom do the kings of the earth take custom—*of* (*ἀπό*) their own children or *of* (*ἀπό*) strangers?" What is the legitimate and ultimate source of revenue in states?

Declare (*ἀναγγέλλομεν*). Compare the simple verb *ἀγγέλλειν* *to bring tidings*, John xx. 18, and only there. *Ἀναγγέλλειν* is to bring the tidings *up to* (*ἀνά*) or *back* to him who receives them. *Ἀπαγγέλλειν* is to announce tidings as coming *from* (*ἀπό*) some one, see Matt. ii. 8; John iv. 51. *Καταγγέλλειν* is to proclaim *with authority*, so as to spread the tidings *down among* (*κατά*) those who hear. See Acts xvii. 23. Found only in the Acts and in Paul.

God is Light (*Θεὸς φῶς ἐστὶν*). A statement of the absolute nature of God. Not *a* light, nor *the* light, with reference to created beings, as *the light of men*, *the light of the world*, but simply and absolutely *God is light*, in His very nature. Compare *God is spirit*, and see on John iv. 24: *God is love*, 1 John iv. 8, 16. The expression is not a metaphor. "All that we are accustomed to term *light* in the domain of the creature, whether with a physical or metaphysical meaning, is only an effluence of that one and only primitive *Light* which appears in the nature of God" (Ebrard). Light is immaterial, diffusive, pure, and glorious. It is the condition of life. Physically, it represents *glory;* intellectually, *truth;* morally, *holiness*. As immaterial it corresponds to God as *spirit;* as diffusive, to God as *love;* as the condition of life, to God as *life;* as pure and illuminating, to God as *holiness* and *truth*. In the Old Testament, light is often the medium of God's visi-

ble revelations to men. It was the first manifestation of God in creation. The burning lamp passed between the pieces of the parted victim in God's covenant with Abraham. God went before Israel in a pillar of fire, descended in fire upon Sinai, and appeared in the luminous cloud which rested on the mercy-seat in the most holy place. In classical Greek φῶς *light*, is used metaphorically for *delight*, *deliverance*, *victory*, and is applied to persons as a term of admiring affection, as we say that one is *the light of our life*, or *the delight of our eyes*. So Ulysses, on seeing his son Telemachus, says, "Thou hast come, Telemachus, *sweet light* (γλυκερὸν φάος)" (Homer, "Odyssey," xvi. 23). And Electra, greeting her returning brother, Orestes, "*O dearest light* (φίλτατον φῶς" (Sophocles, "Electra," 1223). Occasionally, as by Euripides, of *the light of truth* ("Iphigenia at Tauris," 1046). No modern writer has developed the idea of God as light with such power and beauty as Dante. His "Paradise" might truthfully be called a study of light. Light is the only visible expression of God. Radiating from Him, it is diffused through the universe as the principle of life. This key-note is struck at the very opening of "the Paradise."

> "The glory of Him who moveth everything
> Doth penetrate the universe, and shine
> In one part more and in another less.
> Within that heaven which most His light receives
> Was I."
>
> "Paradiso," i., 1–5.

In the final, beatific vision, God Himself is imagined as a luminous point which pours its rays through all the spheres, upon which the spirits gazed, and in which they read the past, the present, and the future.

> "O grace abundant, by which I presumed
> To fix my sight upon the Light Eternal,
> So that the seeing I consumed therein!
> I saw that in its depth far down is lying
> Bound up with love together in one volume,
> What through the universe in leaves is scattered;
> Substance, and accident, and their operations,
> All interfused together in such wise
> That what I speak of is one simple light."
>
> "Paradiso," xxxiii., 82–90.

"In presence of that light one such becomes,
That to withdraw therefrom for other prospect
It is impossible he e'er consent;
Because the good, which object is of will,
Is gathered all in this, and out of it
That is defective which is perfect there."
"Paradiso," xxxiii., 100–105.

"O Light eterne, sole in thyself that dwellest,
Sole knowest thyself, and, known unto thyself
And knowing, lovest and smilest on thyself!"
"Paradiso," xxxiii., 124–126.

Light enkindles love.

"If in the heat of love I flame npon thee
Beyond the measure that on earth is seen,
So that the valor of thine eyes I vanquish,
Marvel thou not thereat; for this proceeds
From perfect sight, which, as it apprehends,
To the good apprehended moves its feet.
Well I perceive how is already shining
Into thine intellect the eternal Light,
That only seen enkindles always love."
"Paradiso," v., 1–9.

See also "Paradiso," cantos xxx., xxxi.

In Him is no darkness at all (*καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία*). It is characteristic of John to express the same idea positively and negatively. See John i. 7, 8, 20; iii. 15, 17, 20; iv. 42; v. 24; viii. 35; x. 28; 1 John i. 6, 8; ii. 4, 27; v. 12. According to the Greek order, the rendering is: "And darkness there is not in Him, no, not in any way." For a similar addition of *οὐδείς not one*, to a complete sentence, see John vi. 63; xii. 19; xix. 11. On *σκοτία darkness*, see on John i. 5.

6. **If we say** (*ἐὰν εἴπωμεν*). The subjunctive mood puts the case as *supposed*, not as *assumed*.

Walk in the darkness. The phrase occurs only in John's Gospel and First Epistle. *Darkness* here is *σκότος*, instead of *σκοτία* (ver. 5). See on John i. 5. *Walk* (*περιπατῶμεν*), is, literally, *walk about;* indicating the habitual course of the life,

outward and inward. The verb, with this moral sense, is common in John and Paul, and is found elsewhere only in Mark vii. 5; Acts xxi. 21.

We lie and do not the truth. Again the combination of the positive and negative statements. See on ver. 5. The phrase *to do the truth* occurs only in John's Gospel and First Epistle. See on John iii. 21. All walking in darkness is a not doing of the truth. "Right action is true thought realized. Every fragment of right done is so much truth made visible" (Westcott).

7. **We walk in the light** (ἐν τῷ φωτὶ περιπατῶμεν). The phrase occurs only in the First Epistle. *Walk*, as above. *In the light*, having our life in God, who is light.

He is in the light. God *is* forever and unchangeably in perfect light. Compare Ps. civ. 2; 1 Tim. vi. 16. We *walk*, advancing in the light and by means of the light to more light. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18).

One with another (μετ' ἀλλήλων). Not, *we with God and God with us*, but with *our brethren*. Fellowship with God exhibits and proves itself by fellowship with Christians. See iv. 7, 12; iii. 11, 23.

Of Jesus Christ His Son. Omit *Christ*. The *human* name, *Jesus*, shows that His blood is available for man. The *divine* name, *His Son*, shows that it is efficacious. I shall be rendering a service to students of John's Epistles by giving, in a condensed form, Canon Westcott's note, classifying the several names of our Lord and their uses in the Epistles.

The name in John, as in the Bible elsewhere, has two distinct, but closely connected meanings.

1. The Revelation of the Divine Being by a special title.
2. The whole sum of the manifold revelations gathered up so as to form one supreme revelation.

The latter sense is illustrated in 3 John 7, where "the name" absolutely includes the essential elements of the Christian creed, the complete revelation of Christ's work in relation to God and man. Compare John xx. 31; Acts v. 41.

In ii. 12, the term is more limited, referring to Christ as He lived on earth and gave Himself for "the brethren." In iii. 23; v. 13, the exact sense is defined by what follows.

ACTUAL NAMES USED.

(I.) *His Son Jesus Christ.* i. 3; iii. 23; v. 20. The divine antecedent is differently described in each case, and the difference colors the phrase. In i. 23, *the Father* (compare John 3). In iii. 23, *God.* In v. 20, *He that is true.* Thus the sonship of Christ is regarded in relation to God as Father, as God, and as satisfying the divine ideal which man is able to form. The whole phrase, *His Son Jesus Christ*, includes the two elements of the confessions which John makes prominent.

1. Jesus is the Son of God (iv. 15; v. 5).
2. Jesus is the Christ (ii. 22; v. 1).

The constituents of the compressed phrase are all used separately by John.

(1.) *Jesus.* ii. 22; v. 1; iv. 3 (where the correct reading omits *Christ*). The thought is that of the Lord in His perfect historic humanity.

(2.) *Christ.* 2 John 9. Pointing to the preparation made under the old covenant.

(3). *Jesus Christ.* ii. 1; v. 6; 2 John 7. Combining the ideas of true humanity and messianic position.

In iv. 15, the reading is doubtful: *Jesus* or *Jesus Christ.*

On iv. 2, see note.

(4.) *The Son.* ii. 22, 23, 24; iv. 14; v. 12. The absolute relation of Sonship to Fatherhood.

(5.) *The Son of God.* iii. 8; v. 10, 12, 13, 20. Compare *His Son* (iv. 10; v. 9), where the immediate antecedent is ὁ Θεός *God;* and v. 18, *He that was begotten of God.* Combination of the ideas of Christ's divine dignity and divine sonship.

(6.) *Jesus His* (God's) *Son.* i. 7. Two truths. The blood of Christ is *available* and *efficacious.*

(7). *His* (God's) *Son, His only Son.* iv. 9. The uniqueness of the gift is the manifestation of love.

The Son in various forms is eminently characteristic of the First and Second Epistles, in which it occurs more times than in all Paul's Epistles.

Κύριος Lord, is not found in the Epistles (omit from 2 John 3), but occurs in the Gospel, and often in the Apocalypse.

The expression, *the blood of Jesus His Son,* is chosen with a profound insight. Though Ignatius uses the phrase *blood of God,* yet the word *blood* is inappropriate to the Son conceived in *His divine* nature. The word *Jesus* brings out His *human* nature, in which He assumed a *real* body of flesh and blood, which blood was shed for us.

Cleanseth (*καθαρίζει*). See on Mark vii. 19. Not only *forgives* but *removes.* Compare Tit. ii. 14; Heb. ix. 13 sq.; 22 sq.; Eph. v. 26 sq.; Matt. v. 8; 1 John iii. 3. Compare also ver. 9, where *forgive* (*ἀφῇ*) and *cleanse* (*καθαρίσῃ*) occur, with an obvious difference of meaning. Note the present tense *cleanseth.* The cleansing is *present* and *continuous.* Alexander (Bishop of Derry) cites a striking passage from Victor Hugo ("Le Parricide"). The usurper Canute, who has had a share in his father's death, expiring after a virtuous and glorious reign, walks towards the light of heaven. But first he cuts with his sword a shroud of snow from the top of Mt. Savo. As he advances towards heaven, a cloud forms, and drop by drop his shroud is soaked with a rain of blood.

All sin (*πάσης ἁμαρτίας*). *The principle* of sin in all its forms and manifestations; not the separate manifestations. Compare *all joy* (Jas. i. 2); *all patience* (2 Cor. xii. 12); *all wisdom* (Eph. i. 8); *all diligence* (2 Pet. i. 5).

8. **That we have no sin.** *"Οτι that,* may be taken merely as a mark of quotation: "If we say, *sin we have not.*" On the phrase *to have sin,* see on John xvi. 22, and compare *have fel-*

lowship, ver. 3. *Sin* (*ἁμαρτίαν*) is not to be understood of *original* sin, or of *sin before conversion*, but *generally*. "It is obvious that this *ἔχειν ἁμαρτίαν* (*to have sin*), is infinitely diversified, according to the successive measure of the purification and development of the new man. Even the apostle John does not exclude himself from the universal *if we say*" (Ebrard).

Heathen authors say very little about sin, and classic paganism had little or no conception of sin in the Gospel sense. The nearest approach to it was by Plato, from whose works a tolerably complete doctrinal statement might be gathered of the origin, nature, and effects of sin. The fundamental idea of *ἁμαρτία* (*sin*) among the Greeks is *physical; the missing of a mark* (see on Matt. i. 21; vi. 14); from which it develops into a *metaphysical* meaning, *to wander in the understanding*. This assumes *knowledge* as the basis of goodness; and sin, therefore, is, primarily, *ignorance*. In the Platonic conception of sin, *intellectual error* is the prominent element. Thus: "What then, I said, is the result of all this? Is not this the result—that other things are indifferent, and that wisdom is the only good, and ignorance the only evil?" ("Euthydemus," 281). "The business of the founders of the state will be to compel the best minds to attain that knowledge which has been already declared by us to be the greatest of all—they must continue to rise until they arrive at the good" ("Republic," vii., 519). Plato represents sin as the dominance of the lower impulses of the soul, which is opposed to nature and to God (see "Laws," ix., 863. "Republic," i. 351). Or again, as an inward want of harmony. "May we not regard every living being as a puppet of the gods, either their plaything only or created with a purpose—which of the two we cannot certainly know? But this we know, that these affections in us are like cords and strings which pull us different and opposite ways, and to opposite actions; and herein lies the difference between virtue and vice" ("Laws," i., 644). He traces most sins to the influence of the body on the soul. "In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the

bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure, and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth" ("Phædo," 67).*

We find in the classical writers, however, the occasional sense of the universal faultiness of mankind, though even Plato furnishes scarcely any traces of accepting the doctrine of innate depravity. Thus Theognis: "The sun beholds no wholly good and virtuous man among those who are now living" (615). "But having become good, to remain in a good state and be good, is not possible, and is not granted to man. God only has this blessing; but man cannot help being bad when the force of circumstances overpowers him" (Plato, "Protagoras," 344). "How, then: is it possible to be sinless? It is impossible; but *this* is possible, to strive not to sin" ("Epictetus," iv., 12, 19).

We deceive ourselves (ἑαυτοὺς πλανῶμεν). Lit., *we lead ourselves astray*. See on Mark xii. 24; Matt. xxvii. 63, 64; Jude 13. Not only do we err, we are responsible for it. The phrase only here in the New Testament. For the verb as applied to *deceivers* of various kinds, see Matt. xxiv. 4; Apoc. ii. 20; xiii. 14; xix. 20; xii. 9; xx. 3. Compare πλάνοι *deceivers* (2 John 7); πλάνη *error* (Jude 11; 1 John iv. 6).

The truth. The whole Gospel. All reality is in God. He is the only *true* God (ἀληθινός, John xvii. 3; see on John i. 9). This reality is incarnated in Christ, the Word of God, "the very image of His substance," and in His message to men. This message is *the truth*, a title not found in the Synoptists, Acts, or the Apocalypse, but in the Catholic Epistles (Jas. v. 19; 1 Pet. i. 22; 2 Pet. ii. 2), and in Paul (2 Cor. xiii. 8; Eph. i. 13, etc.). It is especially characteristic of the Gospel and Epistles of John.

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* The student may profitably consult on Plato's view of sin, Ackermann, "The Christian Element in Plato," p. 57, sq.

The truth is represented by John objectively and subjectively.

1. *Objectively.* In the person of Christ. He is *the Truth*, the perfect revelation of God (John i. 18; xiv. 6). His manhood is true to the absolute law of right, which is the law of love, and is, therefore, our perfect pattern of manhood.

Truth, absolutely existing in and identified with God, was also, in some measure, diffused in the world. The Word was in the world, before as after the incarnation (John i. 10. See on John i. 4, 5). Christ often treats the truth as something to which He came to bear witness, and which it was His mission to develop into clearer recognition and expression (John xviii. 37). This He did through the embodiment of truth in His own person (John i. 14, 17; xiv. 6), and by His teaching (John viii. 40; xvii. 17); and His work is carried out by the Spirit of Truth (John xvi. 13), sent by God and by Christ himself (John xiv. 26; xvi. 7). Hence the Spirit, even as Christ, is *the Truth* (1 John v. 6). The whole sum of the knowledge of Christ and of the Spirit, is *the Truth* (1 John ii. 21; 2 John 1).

This truth can be recognized, apprehended, and appropriated by man, and can be also rejected by him (John viii. 32; 1 John ii. 21; John viii. 44).

2. *Subjectively.* The truth is lodged in man by the Spirit, and communicated to his spirit (John xiv. 17; xv. 26; xvi. 13). It dwells in man (1 John i. 8; ii. 4; 2 John 2), as revelation, comfort, guidance, enlightenment, conviction, impulse, inspiration, knowledge. It is *the spirit* of truth as opposed to *the spirit of error* (1 John iv. 6). It translates itself into *act.* God's true children *do the truth* (John iii. 21; 1 John i. 6). It brings sanctification and freedom (John viii. 32; xvii. 17). See on John xiv. 6, 17.

9. **Confess** (ὁμολογῶμεν). From ὁμός, *one and the same*, and λέγω, *to say*. Hence, primarily, *to say the same thing as another*, and, therefore, *to admit the truth of an accusation*. Compare Ps. li. 4. The exact phrase, ὁμολογεῖν τὰς ἁμαρτίας *confess the sins*, does not occur elsewhere in the New Testament. Compare ἐξομολογεῖσθαι ἁμαρτίας (παραπτώματα) Matt.

iii. 6; Mark i. 5; Jas. v. 16. See on Matt. iii. 6; xi. 25; Luke xxii. 6; Acts xix. 18; Jas. v. 16.

Sins. Note the plural, as compared with the singular, *sin*, in the previous verse. See note. The plural indicates that the confession is to be *specific* as well as *general*. Augustine's words are exactly to the point, but his play upon *pardon* and *confess* cannot be reproduced in English. "Vis ut ille ignoscat? Tu agnosce." *Do you wish Him to forgive? Do you confess.*

Faithful (πιστός). True to His own nature and promises; keeping faith with Himself and with man. The word is applied to God as fulfilling His own promises (Heb. x. 23; xi. 11); as fulfilling the purpose for which He has called men (1 Thess. v. 24; 1 Cor. i. 9); as responding with guardianship to the trust reposed in Him by men (1 Cor. x. 13; 1 Pet. iv. 19). "He abideth faithful. He cannot deny Himself" (2 Tim. ii. 13). The same term is applied to Christ (2 Thess. iii. 3; Heb. iii. 2; ii. 17). God's faithfulness is here spoken of not only as essential to His own being, but as faithfulness toward us; "fidelity to that nature of truth and light, related to His own essence, which rules in us as far as we confess our sins" (Ebrard). The essence of the message of life is fellowship with God and with His children (ver. 3). God is *light* (ver. 5). Walking in the light we have *fellowship*, and the blood of Jesus is constantly applied to cleanse us from sin, which is *darkness* and which interrupts fellowship. If we walk in darkness we do not the truth. If we deny our sin the truth is not in us. If we confess our sins, "God, by whom we were called *unto the fellowship* of His Son Jesus Christ our Lord, is *faithful*" (1 Cor. i. 9) to forgive our sins, to cleanse us from all unrighteousness, and thus to restore and maintain the interrupted fellowship.

Just (δίκαιος). Rev., *righteous*. From δίκη *right*. The term is applied both to God and to Christ. See Apoc. xvi. 5; John xvii. 25; 1 John ii. 1; iii. 7; 1 Pet. iii. 18. The two words, *faithful* and *righteous*, imply each other. They unite in a true conception of God's character. God, who is *absolute*

rightness, must be *faithful* to His own nature, and His righteous dealing with men who partake of that nature and walk in fellowship with Him, is simply fidelity to Himself. "Righteousness is truth passing into action" (Westcott).

To forgive (*ἵνα ἀφῇ*). See John xx. 23; 1 John ii. 12. Primarily the word means *to send away, dismiss;* hence of sins, *to remit*, as a debt. *Cleansing* (ver. 7) contemplates *the personal character* of the sinner; *remission*, his *acts*. See on Matt. vi. 12; Jas. v. 15. *To forgive* is, literally, *that he may forgive*. On John's use of *ἵνα in order that*, see on John xv. 13; xiv. 31. Forgiveness answers to the essential *purpose* of His faithful and righteous being.

Our sins (*τὰς ἁμαρτίας*). Sin is defined by John as *ἀνομία, lawlessness*. Compare Rom. vi. 19. A. V., *transgression of the law* (1 John iii. 4). It may be regarded either as *condition* or as *act;* either with reference to the normal, divine ideal of manhood, or to an external law imposed upon man by God. Any departure from the normal ideal of man as created in God's image puts man out of true relation and harmony with his true self, and therefore with God and with his fellow-man. He thus comes into false, abnormal relation with right, love, truth, and light. He walks in darkness and forfeits fellowship with God. Lawlessness is darkness, lovelessness, selfishness. This false *principle* takes shape in *act*. He *doeth* (*ποιεῖ*) or *committeth* sin. *He doeth lawlessness* (*τὴν ἀνομίαν ποιεῖ*; 1 John iii. 4, 8). He transgresses the *words* (*ῥήματα*, John xvii. 8) of God, and His *commandments* (*ἐντολαί*, 1 John ii. 3) as included and expressed in His one *word* or *message* (*λόγος*, 1 John ii. 7, 14). Similarly the verb *ἁμαρτάνειν to sin*, may signify either *to be sinful* (1 John iii. 6), or *to commit sin* (1 John i. 10). Sin, regarded both as principle and act, is designated by John by the term *ἁμαρτία*. The principle expressed in the specific acts is *ἡ ἁμαρτία* (John i. 29), which occurs in this sense in Paul, but not in the Synoptists, nor in Acts. Many of the terms used for *sin* by other New Testament writers are wanting in John; as *ἀσέβεια ungodliness* (see on Jude 14); *ἀσεβεῖν to be ungodly* (2 Pet. ii. 6);

παραβαίνειν to trangress; παράβασις transgression; παραβάτης transgressor (see on Matt. vi. 14; Jas. ii. 11); *παρανομεῖν to act contrary to the law; παρανομία breach of law* (see on Acts xxiii. 3; 2 Pet. ii. 16); *παράπτωμα trespass* (see on Matt. vi. 14).

To cleanse. See on ver. 7.

Unrighteousness (*ἀδικίας*). With reference to *δίκαιος righteous.* The righteous One who calls us into fellowship with Himself, purges away the *unrighteousness* which is contrary to His nature, and which renders fellowship impossible. The word occurs in John's writings only at John vii. 18; 1 John v. 17.

10. **We have not sinned** (*οὐχ ἡμαρτήκαμεν*). Committed sins. Sin regarded as an *act.* The *state* is expressed by *ἁμαρτίαν οὐκ ἔχομεν we have no* (or not) *sin* (ver. 8).

We make Him (*ποιοῦμεν αὐτὸν*). A phrase characteristic of John. See John v. 18; viii. 53; x. 33; xix. 7, 12.

His word (*ὁ λόγος αὐτοῦ*). Not the personal Word, as John i. 1, but the divine message of the Gospel. See Luke v. 1; viii. 11; Acts iv. 31; vi. 2, 7, etc. Compare "*the truth* is not in us" (ver. 8). The *truth* is the substance of the word. The word carries the truth. The word both *moves* the man (John viii. 31, 32) and *abides in him* (John v. 38; viii. 37). The man also abides in the word (John viii. 31).

CHAPTER II.

1. **My little children** (*τεκνία μου*). *Τεκνίον, little child,* diminutive of *τέκνον child,* occurs in John xiii. 33; 1 John ii. 12, 28; iii. 7, 18; iv. 4; v. 21. This particular phrase is found only here (best texts omit *my* in 1 John iii. 18). Used as a term of affection, or possibly with reference to the writer's advanced age. Compare Christ's word, *παιδία children* (John xxi. 5)

which John also uses (1 John ii. 13, 18). In the familiar story of John and the young convert who became a robber, it is related that the aged apostle repaired to the robber's haunt, and that the young man, on seeing him, took to flight. John, forgetful of his age, ran after him, crying: "O my son, why dost thou fly from me thy father? Thou, an armed man,—I, an old, defenceless one! Have pity upon me! My son, do not fear! There is still hope of life for thee. I wish myself to take the burden of all before Christ. If it is necessary, I will die for thee, as Christ died for us. Stop! Believe! It is Christ who sends me." *

I write. More personal than *we write* (i. 4), and thus better suiting the form of address, *my little children.*

If any man sin, we have. The change from the indefinite third person, *any man*, to the first person, *we have*, is significant. By the *we have*, John assumes the possibility of sinful acts on the part of Christians, and of himself in common with them, and their common need of the intervention of the divine Advocate. So Augustine: "He said, not '*ye* have,' nor '*ye* have *me*,' nor '*ye* have Christ himself;' but he put *Christ*, not *himself*, and said '*we* have,' and not '*ye* have.' He preferred to place himself in the number of sinners, so that he might have Christ for his advocate, rather than to put himself as the advocate instead of Christ, and to be found among the proud who are destined to condemnation."

An advocate (*παράκλητον*). See on John xiv. 16.

With the Father (*πρὸς τὸν πατέρα*). See on *with God*, John i. 1. An active relation is indicated. On the terms *the* Father and *my* Father, see on John iv. 21.

The righteous. Compare *righteous*, i. 9. There is no article in the Greek. *Jesus Christ righteous.* See on i. 9.

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* The story may be found at length in Godet's "Commentary on John," vol. i., p. 58.

2. And He (*καὶ αὐτὸς*). The *He* is emphatic: *that same Jesus: He himself.*

The propitiation (*ἱλασμός*). Only here and iv. 10. From *ἱλάσκομαι to appease, to conciliate to one's self*, which occurs Luke xviii. 13; Heb. ii. 17. The noun means originally *an appeasing* or *propitiating*, and passes, through Alexandrine usage, into the sense of *the means of appeasing*, as here. The construction is to be particularly noted; *for, in the matter of* (*περί*) *our sins;* the genitive case of that *for which* propitiation is made. In Heb. ii. 17, the accusative case, also of *the sins* to be propitiated. In classical usage, on the other hand, the habitual construction is the accusative (direct objective case), of *the person* propitiated. So in Homer, of the gods. *Θεὸν ἱλάσκεσθαι* is *to make a god propitious to one.* See "Iliad," i., 386, 472. Of men whom one wishes to conciliate by divine honors after death. So Herodotus, of Philip of Crotona. "His beauty gained him honors at the hands of the Egestæans which they never accorded to any one else; for they raised a hero-temple over his grave, and they still *propitiate him* (*αὐτὸν ἱλάσκονται*) with sacrifices" (v., 47). Again, "The Parians, having *propitiated Themistocles* (*Θεμιστοκλέα ἱλασάμενοι*) with gifts, escaped the visits of the army" (viii., 112). The change from this construction shows, to quote Canon Westcott, "that the scriptural conception of the verb is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God,' and God 'being reconciled' are foreign to the language of the New Testament. *Man* is reconciled (2 Cor. v. 18 sqq.; Rom. v. 10 sq.). There is a propitiation in the matter of *the sin* or of *the sinner.*"

For the sins of the whole world (*περὶ ὅλου τοῦ κόσμου*). *The sins of* (A. V., italicised) should be omitted; as in Rev., *for the whole world.* Compare 1 John iv. 14; John iv. 42; xii. 32. "The propitiation is as wide as the sin" (Bengel).

If men do not experience its benefit, the fault is not in its efficacy. Düsterdieck (cited by Huther) says, "The propitiation has its real efficacy for the whole world; to believers it brings life, to unbelievers death." Luther: "It is a patent fact that thou too art a part of the whole world; so that thine heart cannot deceive itself, and think, the Lord died for Peter and Paul, but not for me." On *κόσμου world*, see on John i. 9.

3. **Hereby** (*ἐν τούτῳ*). Lit., *in this*. Characteristic of John. See John xiii. 35; xv. 8; xvi. 30; 1 John ii. 5; iii. 24; iv. 13; v. 2; iii. 16; iii. 19; iv. 2. The expression points to what follows, "if we keep His commandments," yet with a covert reference to that idea as generally implied in the previous words concerning fellowship with God and walking in the light.

We know (*γινώσκομεν*). Or, *perceive*. By experience, from day to day; distinguished from *οἴδαμεν we know*, expressing absolute, immediate knowledge of a fact once for all. Compare 1 John iii. 2.

That we know (*ὅτι ἐγνώκαμεν*). Or, more literally, *have come to know*. John does not use the compound forms *ἐπιγινώσκειν* and *ἐπίγνωσις* (see on Matt. vii. 16. See Luke i. 4; Acts iv. 13; Rom. i. 28; Eph. i. 17, etc.), nor the kindred word *γνῶσις knowledge* (Luke i. 77; Rom. ii. 20, etc.).

We keep His commandments (*τὰς ἐντολὰς αὐτοῦ τηρῶμεν*). A phrase peculiar to John and occurring elsewhere only Matt. xix. 17; 1 Tim. vi. 14. In 1 Cor. vii. 19, we find *τήρησις ἐντολῶν the keeping of the commandments*. On *τηρέω to keep*, see on 1 Pet. i. 5.

4. **A liar.** Compare *we lie*, i. 6.

In him (*ἐν τούτῳ*). Emphatic. Lit., *in this one the truth is not*. See on i. 8.

5. **Keepeth His word** (*τηρῇ αὐτοῦ τὸν λόγον*). Note the changed phrase: *word* for *commandments*. The *word* is the revelation regarded as a whole, which includes all the separate *commandments* or *injunctions*. See the use of *λόγος word*, and *ἐντολή precept*, in John xiv. 21–24.

Is the love of God perfected (*ἡ ἀγάπη τοῦ Θεοῦ τετελείωται*). Rev., rendering the perfect tense more closely, *hath the love of God been perfected*. The change in the form of this antithetic clause is striking. He who claims to know God, yet lives in disobedience, is a liar. We should expect as an offset to this: He that keepeth His commandments is *of the truth*; or, *the truth is in him*. Instead we have, "In him has the love of God been perfected." In other words, the obedient child of God is characterized, not by any representative trait or quality of his own personality, but merely as the subject of the work of divine love: as the sphere in which that love accomplishes its perfect work.

The phrase *ἡ ἀγάπη τοῦ Θεοῦ the love of God*, may mean either *the love which God shows*, or *the love of which God is the object*, or *the love which is characteristic of God* whether manifested by Himself or by His obedient child through His Spirit. John's usage is not decisive like Paul's, according to which *the love of God* habitually means the love which proceeds from and is manifested by God. The exact phrase, *the love of God* or *the love of the Father*, is found in iii. 16; iv. 9, in the undoubted sense of *the love of God to men*. The same sense is intended in iii. 1, 9, 16, though differently expressed. The sense is doubtful in ii. 5; iii. 17; iv. 12. *Men's love to God* is clearly meant in ii. 15; v. 3. The phrase occurs only twice in the Gospels (Luke xi. 42; John v. 42), and in both cases the sense is doubtful. Some, as Ebrard, combine the two, and explain *the love of God* as *the mutual relation of love between God and men*.

It is not possible to settle the point decisively, but I incline to the view that the fundamental idea of the love of God as expounded by John is *the love which God has made known and which answers to His nature*. In favor of this is the general

usage of *ἀγάπη love*, in the New Testament, with the subjective genitive.* The *object* is more commonly expressed by *εἰς towards*, or *to*. See 1 Thess. iii. 12; Col. i. 4; 1 Pet. iv. 8. Still stronger is John's treatment of the subject in ch. iv. Here we have, ver. 9, the *manifestation* of the love of God in us (*ἐν ἡμῖν*). By our life in Christ and our love to God we are a manifestation of God's love. Directly following this is a definition of the essential nature of love. "*In this* is love; i.e., *herein consists love: not that we have loved God*, but *that He loved us*" (ver. 10). Our mutual love is a proof that God dwells in us. God dwelling in us, His love is perfected in us (ver. 12). The latter clause, it would seem, must be explained according to ver. 10. Then (ver. 16), "We have known and believed the love that God *hath in us*" (see on John xvi. 22, on the phrase *have love*). "God is love;" that is His nature, and He imparts this nature to be the *sphere* in which His children dwell. "He that dwelleth in love dwelleth in God." Finally, our love is engendered by His love to us. "We love Him because He first loved us" (ver. 19).

In harmony with this is John xv. 9. "As the Father loved me, I also loved you. Continue ye *in my love*." *My love* must be explained by *I loved you*. This is the same idea of divine love as the *sphere* or *element* of renewed being; and this idea is placed, as in the passage we are considering, in direct connection with the keeping of the divine commandments. "If ye keep my commandments ye shall abide in my love."

This interpretation does not exclude man's love to God. On the contrary, it includes it. The love which God has, is revealed *as the love of God* in the love of His children towards Him, no less than in His manifestations of love to them. The idea of divine love is thus complex. Love, in its very essence, is reciprocal. Its perfect ideal requires two parties. It is not enough to tell us, as a bare, abstract truth, that God is love. The truth must be rounded and filled out for us by the apprecia-

* *i.e.*, the genitive case, *of God, of the Father*, represents God as the *subject* of the emotion.

ble exertion of divine love upon an object, and by the response of the object. The love of God is *perfected* or *completed* by the perfect establishment of the relation of love between God and man. When man loves perfectly, his love is the love of God shed abroad in his heart. His love owes both its origin and its nature to the love of God.

The word *verily* (ἀληθῶς) is never used by John as a mere formula of affirmation, but has the meaning of a qualitative adverb, expressing not merely the *actual existence* of a thing, but its existence in a manner most absolutely corresponding to ἀλήθεια *truth*. Compare John i. 48; viii. 31. *Hath been perfected.* John is presenting the *ideal* of life in God. "This is the love of God that we keep His commandments." Therefore whosoever keepeth God's *word*, His message in its entirety, realizes the perfect relation of love.

We are in Him. Compare Acts xvii. 28. See note on ii. 15.

6. **He abideth in Him** (ἐν αὐτῷ μένειν). To *abide in God* is a more common expression with John than *to be in God*, and marks an advance in thought. The phrase is a favorite one with John. See John xv. 4 sqq.; vi. 56; 1 John ii. 24, 27, 28; iii. 6, 24; iv. 12 sq.; 15 sq. Bengel notes the gradation in the three phrases "*to know Him, to be in Him, to abide in Him;* knowledge, fellowship, constancy."

Ought (ὀφείλει). An obligation, put as a *debt*. See Luke xvii. 10, and on *debts*, Matt. vi. 12. The word expresses a special, personal obligation, and not as δεῖ *must*, an obligation in the nature of things. See John xx. 9, and compare 1 John iii. 16; iv. 11; 3 John 8.

He (ἐκεῖνος). Always of Christ in the Epistles of John. See ἐκείνης, referring to ἁμαρτία *sin*, 1 John v. 16.

7. **Brethren** (ἀδελφοί). The correct reading is ἀγαπητοί *beloved*. The first occurrence of this title, which is suggested by the previous words concerning the relation of love.

No new commandment (*οὐκ ἐντολὴν καινὴν*). The Rev., properly, places these words first in the sentence as emphatic, the point of the verse lying in the antithesis between the new and the old. On *new*, see on Matt. xxvi. 29.

Old (*παλαιὰν*). Four words are used in the New Testament for *old* or *elder*. Of these *γέρων* and *πρεσβύτερος* refer merely to the age of men, or, the latter, to official position based primarily upon age. Hence the official term *elder*. Between the two others, *ἀρχαῖος* and *παλαιός*, the distinction is not sharply maintained. *Ἀρχαῖος* emphasizes the reaching back to *a beginning* (*ἀρχή*). Thus Satan is "that *old* (*ἀρχαῖος*) serpent," whose evil work was coeval with the beginning of time (Apoc. xii. 9; xx. 2). The world before the flood is "the *old* (*ἀρχαῖος*) world" (2 Pet. ii. 5). Mnason was "an *old* (*ἀρχαῖος*) disciple;" not *aged*, but having been a disciple from the beginning (Acts xxi. 16). Sophocles, in "Trachiniæ," 555, gives both words. "I had an old (*παλαιὸν*) gift," *i.e.*, received long ago, "from the *old* (*ἀρχαίου*) Centaur." The Centaur is conceived as an old-world creature, belonging to a state of things which has passed away. It carries, therefore, the idea of *old-fashioned:* peculiar to an obsolete state of things.

Παλαιός carries the sense of *worn out* by time, injury, sorrow, or other causes. Thus the *old* garment (Matt. ix. 16) is *παλαιόν*. So the *old* wine-skins (Matt. ix. 17). The old men of a living generation compared with the young of the same generation are *παλαιοί*. In *παλαιός* the simple conception of *time* dominates. In *ἀρχαῖος* there is often a suggestion of a *character* answering to the remote age.

The commandment is here called *old* because it belonged to the first stage of the Christian church. Believers had had it from the beginning of their Christian faith.

Commandment. The commandment of love. Compare John xiii. 34. This commandment is fulfilled in walking as Christ walked. Compare Eph. v. 1, 2.

8. **New commandment.** The commandment of love is both *old* and *new*. *Old*, because John's readers have had it

from the beginning of their Christian experience. *New*, because, in the unfolding of Christian experience, it has developed new power, meaning, and obligation, and closer correspondence "with the facts of Christ's life, with the crowning mystery of His passion, and with the facts of the Christian life."

Which thing is true (*ὅ ἐστιν ἀληθὲς*). The expression *which thing*, or *that which*, refers either to *the commandment of love*, or to the fact stated, viz., *that the old commandment is new*. The fact that the old commandment is new is true in Him and in us. On the whole I prefer this.

In Him and in us. For *us*, read *you*. The fact that the old commandment is new, is true *in Him* (Christ), since He gave it as a new commandment, and illustrated it by His word and example. It is true in *you*, since you did not receive it until Christ gave it, and since the person and life of Christ are appealing to you in new lights and with fresh power as your Christian life develops. *In Him*, points back to *as He walked*.

Because. Explaining the apparent paradox.

The darkness (*ἡ σκοτία*). See on John i. 5. God is *light;* and whatever is not in fellowship with God is therefore *darkness*. In all cases where the word is not used of physical darkness, it means moral insensibility to the divine light; moral blindness or obtuseness. Compare John viii. 12; xii. 35, 46; 1 John ii. 9, 11.

Is past (*παράγεται*). Wrong. The *passing* is not represented as *accomplished*, but as *in progress*. Rev., rightly rendering the present tense, *is passing away*.

The true light (*τὸ φῶς τὸ ἀληθινὸν*). Lit., *the light, the true* (light). See on *that eternal life* (i. 2). *True*, not as distinguished from false, but as answering to the true ideal. See on John i. 9. *The true light* is the revelation of God in Christ. See on 1 John i. 5.

Shineth (*φαίνει*). See on John i. 5. Compare Apoc. i. 16; viii. 12; xxi. 23; 2 Pet. i. 19. See also Rom. xiii. 11 sqq.; Tit. ii. 11; iii. 4.

9. **Hateth** (*μισῶν*). The sharp issue is maintained here as in Christ's words, "He that is not with me is against me" (Luke xi. 23). Men fall into two classes, those who are in fellowship with God, and therefore walk in light and love, and those who are not in fellowship with God, and therefore walk in darkness and hatred. "A direct opposition," says Bengel; where love is not, there is hatred. "The heart is not empty." See John iii. 20; vii. 7; xv. 18 sqq.; xvii. 14. The word *hate* is opposed both to the love *of natural affection* (*φιλεῖν*), and to the more discriminating sentiment—*love founded on a just estimate* (*ἀγαπᾶν*). For the former see John xii. 25; xv. 18, 19; compare Luke xiv. 26. For the latter, 1 John iii. 14, 15; iv. 20; Matt. v. 43; vi. 24; Eph. v. 28, 29. "In the former case, *hatred*, which may become a moral duty, involves the subjection of an instinct. In the latter case it expresses a general determination of character" (Westcott).

His brother (*τὸν ἀδελφόν*). His fellow-Christian. The singular, *brother*, is characteristic of this Epistle. See vv. 10, 11; iii. 10, 15, 17; iv. 20, 21; v. 16. Christians are called in the New Testament, *Christians* (Acts xi. 26; xxvi. 28; 1 Pet. iv. 16), mainly by those outside of the Christian circle. *Disciples*, applied to all followers of Christ (John ii. 11; vi. 61) and strictly to the twelve (John xiii. 5 sqq.). In Acts xix. 1, to those who had received only John's baptism. Not found in John's Epistles nor in the Apocalypse. *Brethren.* The first title given to the body of believers after the Ascension (Acts i. 15, where the true reading is *ἀδελφῶν brethren*, for *μαθητῶν disciples*). See Acts ix. 30; x. 23; xi. 29; 1 Thess. iv. 10; v. 26; 1 John iii. 14; 3 John 5, 10; John xxi. 23. Peter has *ἡ ἀδελφότης the brotherhood* (1 Pet. ii. 17; v. 9). *The believers.* Under three forms: *The believers* (*οἱ πιστοί*; Acts x. 45; 1 Tim. iv. 12); *they that believe* (*οἱ πιστεύοντες*; 1 Pet. ii. 7; 1 Thess. i. 7; Eph. i. 19); *they that believed* (*οἱ πιστεύσαντες*;

Acts ii. 44; iv. 32; Heb. iv. 3). *The saints* (*οἱ ἅγιοι*); characteristic of Paul and the Apocalypse. Four times in the Acts (ix. 13, 32, 41; xxvi. 10), and once in Jude (3). Also Heb. vi. 10; xiii. 24. In Paul, 1 Cor. vi. 1; xiv. 33; Eph. i. 1, 15, etc. In Apocalypse v. 8; viii. 3, 4; xi. 18, etc.

Until now (*ἕως ἄρτι*). Though the light has been increasing, and though he may claim that he has been in the light from the first. The phrase occurs in John ii. 10; v. 17; xvi. 24; and is used by Paul, 1 Cor. iv. 13; viii. 7; xv. 6.

10. **Abideth** (*μένει*). See on ver. 6. Compare ver. 9, *is in*.

Occasion of stumbling (*σκάνδαλον*). See on *offend*, Matt. v. 29. For the image in John, see John vi. 61; xi. 9; xvi. 1; Apoc. ii. 14. The meaning is not that he gives no occasion of stumbling to others, but that there is none in his own way. See John xi. 9, 10.

11. **Is—walketh—whither.** The condition of him who hates is viewed as related to *being*, *action*, and *tendency*.

He goeth (*ὑπάγει*). Or, *is going*. See on John vi. 21; viii. 21.

Hath blinded (*ἐτύφλωσεν*). For the image see Is. vi. 10. See on *closed*, Matt. xiii. 15. Compare John i. 5, and see note on *κατέλαβεν*, *overtook*; John xii. 35, 40. The aorist tense, *blinded*, indicates a past, definite, decisive act. When the darkness overtook, it blinded. The blindness is no new state into which he has come.

12. **Little children.** See on ver. 1, and John i. 12. Not children in age, but addressed to the readers generally.

Name. See on John i. 12; ii. 23.

13. **Fathers.** Indicating age and authority.

Have known (ἐγνώκατε). Rev., correctly, *ye know*. Knowledge is the characteristic of *fathers;* knowledge as the fruit of experience. *Ye have perceived*, therefore *ye know*.

Have overcome (νενικήκατε). Compare John xvi. 33. The image is characteristic of the Apocalypse and First Epistle. See Apoc. ii. 7, 11, 17, 26; xii. 11; xxi. 7; 1 John ii. 14; iv. 4; v. 4, 5.

The evil one (τὸν πονηρόν). See on *wickedness*, Mark vii. 22; *evils*, Luke iii. 19; *evil spirits*, Luke vii. 21. The prince of darkness is styled by John ὁ διάβολος *the false accuser* (John viii. 44; xiii. 2; 1 John iii. 8, 10. See on Matt. iv. 1): ὁ Σατανᾶς *Satan, the adversary* (John xiii. 27; compare ὁ κατήγωρ *the accuser*, properly, *in court*, Apoc. xii. 10): ὁ πονηρός *the evil one* (John xvii. 15; 1 John ii. 13, 14; iii. 12; v. 18, 19): ὁ ἄρχων τοῦ κόσμου τούτου *the ruler of this world* (John xii. 31; xiv. 30; xvi. 11). Note the abrupt introduction of the word here, as indicating something familiar.

I have written (ἔγραψα). Or, strictly, *I wrote*. Compare *I write* (vv. 12, 13), and note the change of tense. The past tense, *I wrote*, does not refer to some previous writing, as the Gospel, but, like the present, to this Epistle. The present, *I write*, refers to the immediate act of writing: the aorist is the *epistolary* aorist, by which the writer places himself at the reader's stand-point, regarding the writing as past. See on 1 Pet. v. 12. *I write*, therefore, refers to the Apostle's immediate act of writing; *I have written*, or *I wrote*, to the reader's act of reading the completed writing.

Little children (παιδία). Compare τεκνία *little children* (ver. 1), which emphasizes the idea of *kinship*, while this word emphasizes the idea of *subordination* and consequent *discipline*. Hence it is the more appropriate word when spoken from the stand-point of *authority* rather than of *affection*.

Ye have known (ἐγνώκατε). Rev., correctly, *ye know*.

The Father. In his rightful authority, as a Father over little children.

14. **Him that is from the beginning.** The eternal, pre-existent Christ, who was from the beginning (John i. 1). The eternal Son, through whom men are brought into the relation of children of God, and learn to know the Father. The knowledge of God involves, on the part of both *fathers* and *children*, the knowledge of Christ.

Strong (*ἰσχυροί*). See on *was not able*, Luke xiv. 30; *I cannot*, Luke xvi. 3.

15. **The world** (*τὸν κόσμον*). See on John i. 9.

The love of the Father (*ἡ ἀγάπη τοῦ πατρὸς*). The phrase occurs only here in the New Testament. It means love *towards* the Father, yet as generated by the Father's love to man. Compare 1 John iii. 1. See on *love of God*, ver. 5.

Is not in him. This means more than that he does not love God: rather that the love of God does not dwell in him as the ruling principle of his life. Westcott cites a parallel from Philo: "It is impossible for love to the world to coexist with love to God, as it is impossible for light and darkness to coexist." Compare Plato. "Evils, Theodorus, can never pass away; for there must always remain something which is antagonist to good. Having no place among the gods in heaven, of necessity they hover around the earthly nature, and this mortal sphere. Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like Him is to become holy and just and wise" ("Theætetus," 176).

16. **All** (*πᾶν*). Not *all things* severally, but *all that is in the world collectively*, regarded as a unit.

The lust (*ἡ ἐπιθυμία*). See on Mark iv. 19.

Of the flesh. Sensual appetite. The desire which *resides in the flesh*, not the desire *for* the flesh. For this subjective usage of the genitive with *lust*, see John viii. 44; Rom. i. 24; Apoc. xviii. 14. Compare 1 Pet. ii. 11; Titus ii. 12. The lust of the flesh involves the appropriation of the desired object. On *the flesh*, see on John i. 14.

The lust of the eyes. This is included in the lust of the flesh, as a specific manifestation. All merely sensual desires belong to the economy which "is not of the Father." *The desire of the eyes* does not involve appropriation. It is satisfied with *contemplating*. It represents a higher type of desire than *the desire of the flesh*, in that it seeks *mental* pleasure where the other seeks *physical* gratification. There is thus a significant hint in this passage that even high artistic gratification may have no fellowship with God.

The pride of life (ἡ ἀλαζονεία τοῦ βίου). Rev., *vainglory*. The word occurs only here and Jas. iv. 16, on which see note. It means, originally, *empty, braggart talk or display; swagger;* and thence an insolent and vain assurance in one's own resources, or in the stability of earthly things, which issues in a contempt of divine laws. The *vainglory of life* is the vainglory which belongs to the present life. On βίος *life*, as distinguished from ζωή *life*, see on John i. 4.

Of the Father (ἐκ τοῦ πατρός). Do not spring forth *from* the Father. On the expression εἶναι ἐκ *to be of*, see on John i. 46. "He, therefore, who is always occupied with the cravings of desire and ambition, and is eagerly striving after them, must have all his opinions mortal, and, as far as man can be, must be all of him mortal, because he has cherished his mortal part. But he who has been earnest in the love of knowledge and true wisdom, and has been trained to think that these are the immortal and divine things of a man, if he attain truth, must of necessity, as far as human nature is capable of attaining immortality, be all immortal, for he is ever attending on the divine power, and having the divinity within him in perfect order, he has a life perfect and divine" (Plato, "Timæus," 90).

17. **Forever** (*εἰς τὸν αἰῶνα*). The only form in which *αἰών age, life*, occurs in the Gospel and Epistles of John, except *ἐκ τοῦ αἰῶνος since the world began* (John ix. 32). Some old versions add, "as God abideth forever."

18. **Little children** (*παιδία*). See on ver. 13.

The last hour (*ἐσχάτη ὥρα*). The phrase only here in the New Testament. On John's use of *ὥρα hour*, as marking a *critical* season, see John ii. 4; iv. 21, 23; v. 25, 28; vii. 30; viii. 20; xii. 23, 27; xvi. 2, 4, 25, 32. The dominant sense of the expression *last days*, in the New Testament, is that of a period of suffering and struggle preceding a divine victory. See Acts ii. 17; Jas. v. 3; 1 Pet. i. 20. Hence the phrase here does not refer to the end of the world, but to the period preceding a crisis in the advance of Christ's kingdom, a changeful and troublous period, marked by the appearance of "many antichrists."

Antichrist. Peculiar to John in the New Testament. The absence of the article shows its currency as a proper name. It may mean one who stands *against* Christ, or one who stands *instead* of Christ; just as *ἀντιστράτηγος* may mean either one who stands in the place of a *στρατηγός prætor, a proprætor* (see Introd. to Luke, vol. i., p. 246, and note on Acts xvi. 20), or *an opposing general.* John never uses the word *ψευδόχριστος false Christ* (Matt. xxiv. 24; Mark xiii. 22). While the *false Christ* is merely a pretender to the Messianic office, the *Antichrist* "assails Christ by proposing to do or to preserve what he did, while denying Him." Antichrist, then, is *one who opposes Christ in the guise of Christ.* Westcott's remark is very important, that John's sense of Antichrist is determined by *the full Christian conception of Christ*, and not by *the Jewish conception of the promised Saviour.*

Cometh (*ἔρχεται*). The prophetic present, equivalent to *is about to come.* The same term is used of Christ (John xiv. 3; xxi. 22; Apoc. xxii. 20).

Are there (*γεγόνασιν*). Rev., more correctly, *have there arisen.*

Whereby (*ὅθεν*). Lit., *whence.* Only here in John. It is found in Matthew and Luke, and frequently in Hebrews, and not elsewhere.

19. **They went out from us** (*ἐξ ἡμῶν ἐξῆλθαν*). The phrase *went out from*, may mean either *removal* (Apoc. xviii. 4; John viii. 59) or *origin* (Apoc. ix. 3; xiv. 13, 15, 17; xix. 5, 21). Here the latter, as appears from the following clause. Compare Acts xx. 30.

Were not of. See on John i. 46.

No doubt. A needless addition of the A. V.

With us (*μεθ' ἡμῶν*). *Ἐν ἡμῖν, among us*, would be more according to John's ordinary usage; but his thought rests here rather on *fellowship* than on the *unity* of believers as one body.

They might be made manifest (*φανερωθῶσιν*). See on John xxi. 1.

They were not all (*οὐκ εἰσὶν πάντες*). Rev., more correctly, *they all are not.**

20. **An unction** (*χρίσμα*). The word means that with which the anointing is performed—*the unguent* or *ointment.* In the New Testament only here and ver. 27. Rev., *an anointing.* The root of this word and of *Χριστός, Christ*, is the same. See on Matt. i. 1. *The anointing* is from *the Anointed.*

The Holy One. Christ. See John vi. 69; Acts iii. 14; iv. 27, 30; Apoc. iii. 7.

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* Because the verb separates *not* from *all.* In such cases, according to New Testament usage, the negation is universal. The A. V. *not all* makes it partial. See, for instance, 1 John iii. 15; Matt. xxiv. 22.

Ye know all things (*οἴδατε πάντα*). The best texts read *πάντες, ye all know;* in which case the connection is with the following clause: "I have not written unto you because *ye know not* the truth, but because *ye know* it."

21. **I have not written** (*οὐκ ἔγραψα*). Or, *I wrote not.* See on ver. 13.

22. **A liar** (*ὁ ψεύστης*). Rev., correctly, "*the* liar." For a similar interrogative phrase see ch. v. 5. It marks the lively feeling with which the apostle writes. By the definite article, *the* liar, the lie is set forth in its concrete personality: the one who impersonates all that is false, as *antichrist* represents every form of hostility and opposition to Christ. The denial that Jesus is the Christ is the representative falsehood. He that denies is the representative liar.

He that denieth (*ὁ ἀρνούμενος*). The article with the participle denotes the *habitual* denial. Lit., *the one denying*, the one who habitually represents this attitude towards Christ. The words are aimed at the heresy of Cerinthus, a man of Jewish descent and educated at Alexandria. He denied the miraculous conception of Jesus, and taught that, after His baptism, the Christ descended upon Him in the form of a dove, and that He then announced the unknown Father and wrought miracles; but that, towards the end of His ministry, the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassible (incapable of suffering) as a spiritual being.

The Father. The title *the Father* occurs always in its simple form in the Epistle. Never *his* or *our* Father, or *the Father in heaven.*

23. **Hath not the Father** (*οὐδὲ τὸν πατέρα ἔχει*). Properly, "hath *not even* the Father," though he professes to reverence the Father while rejecting the Son. Compare John viii. 42.

24. **As for you** (*ὑμεῖς*). This is the rendering of the Rev. The force of the emphatic *you* at the beginning of the sentence is utterly lost in the A. V., which takes the pronoun simply as nominative to *ye have heard*. *You* is emphatic by way of contrast with the false teachers (ver. 22).

From the beginning. See on i. 1. Notice the change in the order of the repeated sentence, *that which ye heard from the beginning:* *ὃ ἠκούσατε ἀπ' ἀρχῆς*, that which *ye heard;* the emphasis being on their *reception* of the message: *ὃ ἀπ' ἀρχῆς ἠκούσατε*, that which ye heard *from the beginning;* emphasizing the *time* of the reception as coincident with the origin of their faith.

In the Son and in the Father. Compare the reverse order in ver. 22. "Here the thought is that of rising through the confession of the Son to the knowledge of the Father; there the thought is of the issue of denial culminating in the denial of the Father" (Westcott).

25. **The promise** (*ἡ ἐπαγγελία*). See on Acts i. 4.

Eternal life (*τὴν ζωὴν τὴν αἰώνιον*). Lit., *the life, the eternal* (life).

26. **Seduce** (*πλανώντων*). See on i. 8. Rev., *lead astray.*

27. **As for you** (*ὑμεῖς*). Emphatic, as in ver. 24.

Of Him (*ἀπ' αὐτοῦ*). See on i. 5.

The same anointing (*τὸ αὐτὸ χρίσμα*). The best texts read *αὐτοῦ*, *His* anointing.

Is truth, and is no lie. The characteristic combination of positive and negative statement. See on i. 5.

Ye shall abide (*μενεῖτε*). Wrong. The best texts read *μένετε*, which may be taken either as *imperative, abide ye*, or

as *indicative, ye abide.* The indicative is preferable, as answering to *μένει abideth.*

In Him. Christ.

28. **When He shall appear** (*ὅταν φανερωθῇ*). The best texts read *ἐὰν if*, for *when.* So Rev., which gives also the proper passive force of *φανερωθῇ, if He shall be manifested.* Not expressing a doubt of the *fact*, but uncertainty as to the circumstances. On *φανερόω to make manifest*, see on John xxi. i. John never uses *ἀποκαλύπτω to reveal*, of the revelation of Christ. Indeed, neither the verb nor the kindred noun, *ἀποκάλυψις*, occurs in his writings except in John xii. 38, which is a citation from Isaiah, and in Apoc. i. 1.

We may have. Thus identifying himself with his children in the faith. Teacher and pupil must alike abide in Him.

We may have confidence (*σχῶμεν παῤῥησίαν*). Rev., *boldness.* For the phrase *have boldness*, see iii. 21; iv. 17; v. 14; Heb. iii. 6; x. 19; Philem. 8. For the word *παῤῥησία boldness*, see on John vii. 13; Acts ii. 29. It is opposed, as here, to *αἰσχύνομαι* to be ashamed, in Prov. xiii. 5, where the Septuagint reads "a wicked man *is ashamed* (*αἰσχύνεται*) and shall not have *boldness* (*παῤῥησίαν*). Also in Philip. i. 20. Compare 2 Cor. iii. 12. The idea of free, open speech lies at the bottom of the word: coming before God's bar with nothing to conceal. The thought is embodied in the general confession of the Book of Common Prayer: "That we should not dissemble nor cloke them before the face of Almighty God our Heavenly Father, but confess them." So John Wesley's Hymn:

> "Jesus, Thy blood and righteousness
> My beauty are, my glorious dress:
> 'Midst flaming worlds, in these arrayed,
> With joy shall I lift up my head.
>
> Bold shall I stand in Thy great day,
> For who aught to my charge shall lay?
> Fully absolved through these I am,—
> From sin and fear, from guilt and shame."

Be ashamed before Him (*αἰσχυνθῶμεν ἀπ' αὐτοῦ*). The expression is peculiar. Lit., "be ashamed *from* Him." The fundamental thought is that of *separation* and *shrinking* from God through the shame of conscious guilt. The same construction is found in the Septuagint. Isa. i. 29, "They shall be ashamed *from* their idols." Jer. ii. 36, "Thou shalt be ashamed of (*from*) Egypt, as thou wast ashamed of (*from*) Assyria." Jer. xii. 13.

Coming (*παρουσίᾳ*). Lit., *presence*. So 2 Cor. x. 10. Hence, the presence of one *coming*, and so *coming*, especially in the New Testament, of the future, visible return of our Lord to raise the dead, judge the world, and finally establish the kingdom of God. The word does not occur elsewhere in John, nor does he use *ἐπιφάνεια*, which is Paul's word for the same event.

29. **If ye know—ye know** (*ἐὰν εἰδῆτε—γινώσκετε*). If ye *know absolutely* that He is righteous, *ye perceive* that every one, etc. See on John ii. 24. *Ye perceive* may be taken as imperative: *perceive* or *know ye*.

Is born of Him (*ἐξ αὐτοῦ γεγέννηται*). The interpreters differ as to the reference of *Him;* some referring it to *God*, and others to *Christ*. Against the latter is the fact that men are not said to be *born of Christ*, but *of God;* and that *to be born of God* is a characteristic phrase of John, while *to be born of Christ* is a phrase which occurs nowhere. On the other hand, the undoubted reference to Christ in ver. 28, would seem to demand a similar reference here. Men are said to *abide* in Christ as well as in God, and to be born of the Spirit. Westcott's remark is pertinent. "When John thinks of God in relation to men, he never thinks of Him apart from Christ (see 1 John v. 20); and again, he never thinks of Christ in His human nature without adding the thought of His divine nature. Thus a rapid transition is possible from the one aspect of the Lord's divine-human person to the other."

Righteous (*δίκαιος*). Used by John both of God and of Christ. Of God, 1 John i. 9; John xvii. 25; Apoc. xvi. 5; of

Christ, 1 John ii. 1; iii. 7. Compare Acts iii. 14; vii. 52; xxii. 14.

Is born of Him (*ἐξ αὐτοῦ γεγέννηται*). Rev., *begotten*. The first occurrence of the phrase in the Epistle.

CHAPTER III.

1. **Behold** (*ἴδετε*). Lit., *behold ye*. The plural is peculiar. The usual form is the singular *ἴδε* or *ἰδού*. See John i. 29; xi. 3, etc.; iv. 35; xix. 26, 27. Elsewhere the plural is used of something actually visible (Gal. vi. 11).

What manner of (*ποταπὴν*). The word is of infrequent occurrence in the New Testament, but is found in all the Synoptists and in 2 Pet. iii. 11. Only here in John's writings. Originally it means *from what country or race*; then, *of what sort or quality*. It is used of the quality of both persons and things.

Hath bestowed (*δέδωκεν*). Emphasizing the *endowment of the receiver*. Compare *χαρίζομαι*, from *χάρις grace, favor*, which emphasizes the good-will of the giver. See Gal. iii. 18; Philip. ii. 9; i. 29.

That (*ἵνα*). See on John xv. 13.

We should be called (*κληθῶμεν*). Or, *named*. As Matt. ii. 23; xxi. 13; Luke i. 13, 31, etc. The verb is never used by John of the divine call. In John x. 3, for *καλεῖ calleth*, read *φωνεῖ*.

The sons (*τέκνα*). Rev., better, *children*. See on John i. 12.

And such we are (*καὶ ἐσμεν*). Lit., *and we are*. Added by Rev., according to the best texts. A parenthetical, reflective comment, characteristic of John. See on i. 2.

2. **Beloved.** See ii. 7.

Now are we and, etc. The two thoughts of the present and the future condition of God's children are placed side by side with the simple copula, *and*, as parts of one thought. Christian condition, now and eternally, centres in the fact of being children of God. In that fact lies the germ of all the possibilities of eternal life.

It doth not yet appear (*οὔπω ἐφανερώθη*). Rev., more correctly, *it is not yet made manifest.* See on John xxi. 1. The force of the aorist tense is, *was never manifested on any occasion.*

What we shall be (*τί ἐσόμεθα*). "This *what* suggests something unspeakable, contained in the likeness of God" (Bengel).

But we know. Omit *but.*

When He shall appear (*ἐὰν φανερωθῇ*). Rev., correctly, *if He* (or *it*) *shall be manifested.* We may render either "if *it* shall be manifested," that is *what we shall be;* or, "*if He,*" etc. The preceding *ἐφανερώθη it is* (not yet) *made manifest,* must, I think, decide us in favor of the rendering *it.* We are now children of God. It has not been revealed what we shall be, and therefore we do not know. In the absence of such revelation, we know (through our consciousness of childship, through His promise that we shall behold His glory), that if *what we shall be* were manifested, the essential fact of the glorified condition thus revealed will be likeness to the Lord. This fact we *know* now as a promise, as a general truth of our future state. The condition of *realizing* the fact is the *manifestation* of that glorified state, the revealing of the *τί ἐσόμεθα what we shall be;* for that manifestation will bring with it the *open vision* of the Lord. When the *what we shall be* shall be manifest, it will bring us face to face with Him, and we shall be like Him *because* we shall see Him as He is.

As He is (*καθώς ἐστιν*). Strictly, *just as.* Rev., *even as.*

"As long as the festivity
Of Paradise shall be, so long our love
Shall radiate round about us such a vesture.
Its brightness is proportioned to the ardor,
The ardor to the vision; and the vision
Equals what grace it has above its worth.
Dante, "Paradiso," xiv., 37–42.

3. **Every man that hath** (*πᾶς ὁ ἔχων*). A characteristic form of expression with John, containing "a reference to some who had questioned the application of a general principle in particular cases." Here to some persons who had denied the practical obligation to moral purity involved in their hope. See vv. 4, 6, 9, 10, 15, 23, 29; iv. 7; v. 1, 4, 18; 2 John 9.

Hope. John's only reference to Christian hope. The phrase used here, *to have the hope upon one*, is unique in the New Testament. Compare *ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν* "*on* Him shall the Gentiles hope" (Rom. xv. 12): *ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι* "we have hoped *on* the living God" (1 Tim. iv. 10). On the force of *ἔχων*, see on John xvi. 22.

In Him (*ἐπ' αὐτῷ*). Ambiguous. Better, as Rev., *set on Him*.

Purifieth himself (*ἁγνίζει ἑαυτόν*). On the verb, see on 1 Pet. i. 22; Jas. iv. 8. In the Septuagint used only of ceremonial purification, and so four out of the seven instances in which it occurs in the New Testament (John xi. 55; Acts xxi. 24, 26; xxiv. 18). In the remaining cases, of purifying *the heart* and *the soul* (Jas. iv. 8; 1 Pet. i. 22). The kindred adjective *ἁγνός pure*, has a moral signification in every case, as has the noun *ἁγνότης pureness* (only 2 Cor. vi. 6). *Ἁγνισμός purification* (only Acts xxi. 26), ceremonial.

He (*ἐκεῖνος*). Christ, as always in the Epistle.

Pure (*ἁγνός*). See above. Though marking moral and spiritual purity, and that of a very high grade, since it is applied to Christ here, yet it admits the thought of possible

temptation or pollution, thus differing from ἅγιος, which means *absolutely holy*. Hence ἁγνός cannot properly be applied to God, who is ἅγιος; but both may be used of Christ, the latter in virtue of His *human* perfection.

4. **Whosoever committeth sin** (πᾶς ὁ ποιῶν τὴν ἁμαρτίαν). Rev., better, *every one that doeth sin*. See on ver. 3, *every man that hath*, and note the frequent repetition of this form of expression in the present chapter. Compare πᾶς ὁ ἁμαρτάνων *whosoever sinneth* (ver. 6). The phrase *to do sin* regards sin as something actually realized in its completeness. He that *does sin* realizes in action *the* sin (note the article τὴν), that which includes and represents the complete ideal of sin. Compare *do righteousness*, ii. 29.

Transgresseth also the law (καὶ τὴν ἀνομίαν ποιεῖ). Rev., more accurately, *doeth also lawlessness*. Compare Matt. xiii. 41, and the phrase οἱ ἐργαζόμενοι τὴν ἀνομίαν *ye that work iniquity* (Matt. vii. 23).

For (καὶ). Rev., correctly, *and*. This and the preceding clause are co-ordinated after John's manner.

Is the transgression of the law (ἐστὶν ἡ ἀνομία). Rev., correctly, *is lawlessness*. Sin is the violation of the law of our being, the law which includes our threefold relation to God, to the men and things around us, and to ourselves. Compare Jas. i. 14; iv. 17.

5. **Ye know.** John's characteristic appeal to Christian knowledge. Compare ii. 20, 21; iv. 2, 14, 16; v. 15, 18; 3 John 12.

He (ἐκεῖνος). Christ, as always in this Epistle. See on John i. 18.

Was manifested. See on John xxi. 1. Including Christ's whole life on earth and its consequences. The idea of manifestation here assumes the fact of a previous being. John

uses various terms to describe the incarnation. He conceives it with reference to *the Father*, as *a sending, a mission*. Hence *ὁ πέμψας με He that sent me* (John iv. 34; vi. 38; ix. 4; xii. 44, etc.): *ὁ πέμψας με πατήρ the Father that sent me* (John v. 37; viii. 18; xii. 49, etc.): with the verb *ἀποστέλλω to send as an envoy, with a commission;* God *sent* (*ἀπέστειλεν*) His Son (John iii. 17; x. 36; 1 John iv. 10; compare John vi. 57; vii. 29; xvii. 18). With reference to *the Son*, as *a coming*, regarded as a *historic* fact and as an *abiding* fact. As *a historic event, He came* (*ἦλθεν*, John i. 11); *this is He that came* (*ὁ ἐλθών*, 1 John v. 6). *Came forth* (*ἐξῆλθον;* John viii. 42; xvi. 27, 28; xvii. 8). *As something abiding in its effects, am come, hath come, is come*, marked by the perfect tense: *Light is come* (*ἐλήλυθεν*, John iii. 19). Jesus Christ *is come* (*ἐληλυθότα*, 1 John iv. 2). Compare John v. 43; xii. 46; xviii. 37). In two instances with *ἥκω I am come*, John viii. 42; 1 John v. 20. Or with the present tense, as describing a coming realized at the moment: whence *I come* (*ἔρχομαι*, John viii. 14); compare John xiv. 3, 18, 28; also *Jesus Christ coming* (*ἐρχόμενον*, 2 John 7). With reference to *the form: in flesh* (*σάρξ*). See John i. 14; 1 John iv. 2; 2 John 7. With reference *to men*, Christ *was manifested* (1 John i. 2; iii. 5, 8; John i. 31; xxi. 1, 14).*

To take away (*ἵνα ἄρῃ*). See on John i. 29.

Our sins (*τὰς ἁμαρτίας ἡμῶν*). Omit *ἡμῶν our*. Compare John i. 29, *τὴν ἁμαρτίαν*, the *sin*. The plural here regards all that is contained in the inclusive term *the sin:* all manifestations or realizations of sin.

In Him is no sin (*ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν*). Lit., *in Him sin is not*. He is *essentially* and *forever* without sin. Compare John vii. 18.

6. **Abideth.** Compare John xv. 4–10. To *abide* in Christ is more than to *be* in Him, since it represents a condition main-

* I am indebted for the substance of this note to Canon Westcott.

tained by communion with God and by the habitual doing of His will. See on ii. 6.

Sinneth not. John does not teach that believers do not sin, but is speaking of a *character*, a *habit*. Throughout the Epistle he deals with the *ideal reality* of life in God, in which the love of God and sin exclude each other as light and darkness.

Seen—known. The vision of Christ and the appropriation of what is seen. Rev., correctly, *knoweth*.

7. **Little children.** See on ii. 1.

Deceive (πλανάτω). Rev., better, *lead astray*. See on i. 8.

Doeth righteousness. See on ver. 4, and compare ii. 29. Note the article τὴν, *the* righteousness, in its completeness and unity. Not merely doing righteous acts. "In his relation to other men he will do what is just; and in his relation to the gods he will do what is holy; and he who does what is just and holy cannot be other than just and holy" (Plato, "Gorgias," 507).

8. **The Devil.** See on ii. 13. Compare John viii. 44. "The devil made no one, he begot no one, he created no one; but whosoever imitates the devil, is, as it were, a child of the devil, through imitating, not through being born of him" (Augustine).

Sinneth. The present tense indicates continuousness. He sinned *in* the beginning, and has never ceased to sin *from* the beginning, and still sinneth.

The Son of God. For the first time in the Epistle. Hitherto the title has been *the Son*, or *His Son*. See on i. 7.

Might destroy (λύσῃ). Lit., *dissolve*, *loosen*. Compare Acts xxvii. 41; xiii. 43. "The works of the devil are repre-

sented as having a certain consistency and coherence. They show a kind of solid front. But Christ, by His coming, has revealed them in their complete unsubstantiality. He has 'undone' the seeming bonds by which they were held together" (Westcott).

9. **Whosoever is born** (*πᾶς ὁ γεγεννημένος*). On the form of expression, see on ver. 4. Rev., *begotten*. The perfect participle indicates a condition remaining from the first: he who hath been begotten and remains God's child.

His seed. The divine principle of life.

Cannot. See on ver. 6. Conceived as a perfect ideal, life in God excludes the possibility of sin. Compare Rom. vi. throughout.

10. **In this** (*ἐν τούτῳ*). See on ii. 3.

Children of the devil (*τέκνα τοῦ διαβόλου*). The only occurrence of the phrase. Compare Acts xiii. 10, and see John viii. 44.

Righteousness. Here the article is wanting, compare ver. 7. Righteousness is regarded, not in its completeness, but as bearing a particular character. It will be interesting to follow out the same distinction between the following words with and without the article: *ἁμαρτία sin; ἀγάπη love; ζωή life; ἀλήθεια truth.*

11. **From the beginning.** See on i. 1.

That (*ἵνα*). *The purport* and *aim* of the message. See on John xv. 13.

12. **Cain who was** (*Κάϊν ἦν*). *Who* is not in the Greek. The construction is irregular. Lit., as Rev., *not as Cain was of the evil one.*

Slew (ἔσφαξεν). The verb occurs only in John, and only here outside of the Apocalypse. Originally, to slay by cutting the throat; so in Homer, of cattle:

> "the suitor train who *slay* (σφάζουσι)
> His flocks and slow-paced beeves with crooked horns."
> "Odyssey," i., 92.

To slaughter victims for sacrifice:

> "Backward they turned the necks of the fat beeves,
> And *cut their throats* (ἔσφαξαν), and flayed the carcasses."
> "Iliad," i., 459.

Thence, generally, *to slay or kill.*

Wherefore (χάριν τίνος). Lit., *on account of what. Χάριν for the sake of, on account of,* is elsewhere placed after the genitive. See Eph. iii. 1, 14; 1 Tim. v. 14; Gal. iii. 19.

13. **Brethren** (ἀδελφοί). The only occurrence of this mode of address in the Epistle.

Hate (μισεῖ). Indicative mood, pointing to the fact as existing: if the world hate you, *as it does.*

14. **We** know. Emphatic; *we* as distinguished from the world.

Have passed (μεταβεβήκαμεν). Lit., *have passed over.*

From death (ἐκ τοῦ θανάτου). Lit., *out of the* death. The article marks it as one of the two spheres in which men must be; *death* or *life. The death, the life,* present one of those sharp oppositions which are characteristic of the Epistle; as *love, hatred; darkness, light; truth, a lie.* Ὁ θάνατος *the death,* occurs in John's Epistles only here and in the next clause. In the Gospel, only v. 24. Personified in Apoc. i. 18; vi. 8; ix. 6; xx. 13.

Unto life (εἰς τὴν ζωήν). Rev., better, *into.* Compare *enter into the life,* Matt. xviii. 8; xix. 17.

Because. The *sign* of having passed into life; not the *ground.*

We love the brethren (*ἀγαπῶμεν τοὺς ἀδελφούς*). The only occurrence of the phrase. Elsewhere, *love one another*, or *love his brother.* See on ii. 9.

His brother. Omit.

15. **Murderer** (*ἀνθρωποκτόνος*). Manslayer. Only here and John viii. 44, of *the devil.*

Hath eternal life, etc. The contrast is suggestive between the sentiment embodied in this statement and that of Pagan antiquity respecting murder, in the Homeric age, for instance. "With regard to the practice of homicide, the ordinary Greek morality was extremely loose. . . . Among the Greeks, to have killed a man was considered in the light of misfortune, or, at most, a prudential error, when the perpetrator of the act had come among strangers as a fugitive for protection and hospitality. On the spot, therefore, where the crime occurred, it could stand only as in the nature of a private and civil wrong, and the fine payable was regarded, not (which it might have been) as a mode, however defective, of marking any guilt in the culprit, but as, on the whole, an equitable satisfaction to the wounded feelings of the relatives and friends, or as an actual compensation for the lost services of the dead man. The religion of the age takes no notice of the act whatever" (Gladstone "Homer and the Homeric Age," ii., 436).

16. **Hereby** (*ἐν τούτῳ*). See on ii. 3.

Perceive (*ἐγνώκαμεν*). Rev., correctly, *know.*

The love. Omit the italics of A. V., *of God*, and render as Rev., *hereby know we love.*

Laid down His life (*τὴν ψυχὴν αὐτοῦ ἔθηκεν*). See on John x. 11.

We ought (*ὀφείλομεν*). See on ii. 6.

17. **This world's good** (*τὸν βίον τοῦ κόσμου*). Rev., *the world's goods. Βίος* means *that by which life is sustained, resources, wealth.*

Seeth (*θεωρῇ*). Deliberately contemplates. See on John i. 18. Rev., *beholdeth.* The only occurrence of the verb in John's Epistles.

Have need (*χρείαν ἔχοντα*). Lit., *having need.* Rev., *in need.*

Bowels of compassion (*τὰ σπλάγχνα*). See on *pitiful*, 1 Pet. iii. 8. Rev., much better, *his compassion.* The word only here in John.

19. **Shall assure** (*πείσομεν*). Two renderings are possible; the primitive meaning *persuade* (Acts xix. 26; xvii. 4; 2 Cor. v. 11); or the secondary and consequent sense, *assure, quiet, conciliate* (Matt. xxviii. 14). Render as A. V., and Rev. *as sure.* See critical note at the end of the commentary on this Epistle.

Before Him (*ἔμπροσθεν αὐτοῦ*). Emphatic, the order being, *before Him we shall assure our heart.* These words are to be kept in mind as the key-note of what follows.

20. **For if our heart condemn us, God is greater,** etc. A very difficult passage. See critical note as above. Render, as Rev., *shall assure our heart before Him whereinsoever our heart condemn us, because God is greater than our heart.*

For (*ὅτι*). To be rendered not as a conjunction (*for, because*) but as a relative, *in whatsoever* or *whereinsoever.*

Condemn (*καταγινώσκῃ*). The word occurs only three times in the New Testament; here, ver. 21, and Gal. ii. 11. It signifies (1.) *To note accurately*, usually in a bad sense.

Hence to *detect* (Prov. xxviii. 11); compare Aristophanes: "Having *observed* (καταγνοὺς) the foibles of the old man" ("Knights," 46). *To form an unfavorable prejudice against.* So Herodotus. Datis says to the Delians, "Why are ye fled, O holy men, having *judged me* (καταγνόντες κατ' ἐμεῦ) in so unfriendly a way?" (vi., 97). (2.) *To note judicially: to accuse: to accuse one's self.* So Thucydides: "No one, when venturing on a perilous enterprise, ever yet *passed a sentence of failure on himself*" (καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι; iii. 45). *To give sentence, or condemn. To condemn to death.* "Those who had fled they condemned to death" (θάνατον καταγνόντες; Thucydides, vi., 60). *To decide a suit against one.* So Aristophanes: "You judges have no maintenance if you will not *decide against* (καταγνώσεσθε) this suit" ("Knights," 1360). In Gal. ii. 11, it is said of Peter that, because of his concessions to the Jewish ritualists, κατεγνωσμένος ἦν *he stood condemned* or *self-condemned* (not as A. V., *he was to be blamed*). His conduct was its own condemnation. This is the sense in this passage, *the internal judgment of conscience.*

Because (ὅτι). This second ὅτι does not appear in the A. V. It is a conjunction.

Greater (μείζων). Is this superior greatness to be regarded as related to God's *judgment*, or to His *compassion?* If to His *judgment*, the sense is: God who is greater than our heart and knows all things, must not only *endorse* but *emphasize* our self-accusation. If *our heart* condemn, how much more *God*, who is greater than our heart. If to His *compassion*, the sense is: when our heart condemns us we shall quiet it with the assurance that we are in the hands of a God who is greater than our heart—who surpasses man in love and compassion no less than in knowledge. This latter sense better suits the whole drift of the discussion. See critical note. There is a play of the words γινώσκει *knoweth*, and καταγινώσκῃ *condemneth*, which is untranslatable.

21. **Beloved.** The affectionate address is suggested by the preceding thought of tormenting self-accusation.

Confidence (*παῤῥησίαν*). Rev., *boldness*. See on ii. 28.

22. **We ask** (*αἰτῶμεν*). See on Luke xi. 9.

We receive of Him (*λαμβάνομεν ἀπ' αὐτοῦ*). On the form of expression, see on i. 5. For the thought, compare John xv. 7.

We keep (*τηροῦμεν*). See on 1 Pet. i. 5. Note the combination of *keep* and *do*. Watchful discernment and habitual practice. Compare Ps. cxxiii. 2. The same combination occurs v. 2, 3, where instead of the first *τηρῶμεν keep*, read *ποιῶμεν do*.

Pleasing (*ἀρεστά*). See John viii. 29.

In His sight (*ἐνώπιον αὐτοῦ*). Compare *ἔμπροσθεν αὐτοῦ before Him*, or *in His presence* (ver. 19). *In His sight* "accentuates the thought of the divine regard. Compare John xii. 37 and xx. 30" (Westcott).

23. **Believe on the name** (*πιστεύσωμεν τῷ ὀνόματι*). See on John i. 12; 1 John i. 7.

24. **Abideth in Him and He in Him.** "Therefore let God be a home to thee, and be thou the home of God: abide in God, and let God abide in thee" (Bede).

Spirit. The first mention of the Spirit in the Epistle. Never found with *Holy* in the Epistles or Apocalypse.

CHAPTER IV.

1. **Beloved.** Again the recognition of danger from false spirits prompts this affectionate address. Compare iii. 21.

Try (*δοκιμάζετε*). Better, as Rev., *prove*. See on 1 Pet. i. 7; Luke xii. 55. Compare the phrase *discerning of spirits*, 1 Cor. xii. 10.

Of God (ἐκ). *Out of: proceeding from.*

False prophets (ψευδοπροφῆται). The term is applied in the New Testament to rivals of true prophets under the old dispensation (Luke vi. 26; 2 Pet. ii. 1), and to rivals of the apostles under the gospel economy (Matt. vii. 15; xxiv. 11, 24; Mark xiii. 22). In the Apocalypse to "the embodied power of spiritual falsehood" (xvi. 13; xix. 20; xx. 10). The false prophet supports his claims by signs and portents (Matt. xxiv. 24; Acts xiii. 6; Apoc. xix. 20) and is thus distinguished from the false *teacher*. See 2 Pet. ii. 1, where the two terms occur together.

Are gone out (ἐξεληλύθασιν). The perfect tense indicates that the influence of their going out on their false mission is in operation at the present.

2. **Hereby** (ἐν τούτῳ). See on ii. 3.

Know ye (γινώσκετε). *Perceive.* See on John ii. 24.

Confesseth (ὁμολογεῖ). See on Matt. vii. 23; x. 32.

That Jesus Christ is come in the flesh (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα). Lit., Jesus Christ *having come*, etc. The whole phrase forms the direct object of the verb *confesseth*.

Of God. Compare 1 Cor. xii. 3.

3. **Is come in the flesh.** Omit. Render, *confesseth not Jesus.* So Rev. An ancient reading is λύει τὸν Ἰησοῦν "*annulleth* or *destroyeth* Jesus." The simple *Jesus* emphasizes the humanity of our Lord considered in itself. See Rom. iii. 26; x. 9; 2 Cor. xi. 4; Eph. iv. 21; Heb. ii. 9.

This (τοῦτο). Not this *spirit*, but this *non-confession*, summed up in all its manifestations.

Cometh. See on ii. 18.

4. **Have overcome.** See on ii. 13.

Greater. Compare iii. 20.

In you. The Christian society. Compare John vi. 56; xiv. 20; xv. 4–10; xvii. 23, 26; Gal. ii. 20 (of the individual).

He that is in the world. In v. 19, the world is said to be *in the evil one.* Compare Eph. ii. 2.

5. **Of the world** (ἐκ τοῦ κόσμου). *Proceeding from*, as their source (ἐκ). Different from ἐκ τῆς γῆς *from the earth* (John iii. 31), as marking the whole worldly economy morally considered.

Speak they of the world (ἐκ τοῦ κόσμου λαλοῦσιν). An ambiguous rendering, which might readily be interpreted "they speak *concerning* the world." Literally it is: "they speak *out of* the world; *i.e.*, the character of their utterances corresponds to their origin. Rev., "speak they *as* of the world." The position of *of the world* in the sentence is emphatic: "it is *out of the world* that they speak."

6. **He that knoweth** (ὁ γινώσκων). Lit., *the one knowing:* he who is habitually and ever more clearly perceiving and recognizing God as his Christian life unfolds. The knowledge is regarded as *progressive* and not complete. Compare Philip. iii. 12, and *He who is calling* (ὁ καλῶν, 1 Thess. v. 24), also ὁ ἀγαπῶν *he that loves* (ver. 7).

Hereby (ἐκ τούτου). Not the same as the common ἐν τούτῳ (ver. 2). It occurs only here in the Epistle. Ἐν τούτῳ is *in this:* ἐκ τούτου, *from this.* The former marks the *residing* or *consisting* of the essence or truth of a thing in something the apprehension of which conveys to us the essential nature of the thing itself. The latter marks the *inference* or *deduction* of the truth from something, as contrasted with its immediate perception in that something. Rev., *by this.*

The spirit of error (*τὸ πνεῦμα τῆς πλάνης*). The phrase occurs nowhere else in the New Testament. Compare *πνεύμασι πλάνοις misleading spirits*, 1 Tim. iv. 1.

7. **Of God** (*ἐκ τοῦ Θεοῦ*). Flows from God.

8. **Knoweth not** (*οὐκ ἔγνω*). The aroist tense: *did not know*, from the beginning. He *never* knew.

Is love (*ἀγάπη ἐστίν*). See on *God is light* (i. 5), and *the truth* (i. 6); also *God is spirit* (John iv. 24). *Spirit* and *light* are expressions of God's *essential nature*. *Love* is the expression of His *personality* corresponding to His nature. See on *love of God* (ii. 5). Truth and love stand related to each other. Loving is the condition of knowing.

9. **Was manifested.** See on John xxi. 1; 1 John iii. 5.

Toward us (*ἐν ἡμῖν*). Wrong. Not "*among* us," as John i. 14, nor "*in* us;" but as Rev., in margin, *in our case*.*

Sent (*ἀπέσταλκεν*). John describes the incarnation as *a sending*, more frequently than in any other way. *Ἀποστέλλω* is *to send under commission, as an envoy*. The perfect tense, *hath sent*, points to the abiding results of the sending. See on iii. 5.

His only-begotten Son (*τὸν υἱὸν αὐτοῦ τὸν μονογενῆ*). Lit., *His Son, the only-begotten* (Son). A mode of expression common in John, enlarging upon the meaning of a noun by the addition of an adjective or a participle with the article. See i. 2; ii. 7, 8, 25; v. 4; John vi. 41, 44, 50, 51; xv. 1, etc. On *only-begotten*, see on John i. 14.

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* So Alford and Huther, agt. Westcott. Westcott rightly observes that the preposition *ἐν in*, is constantly used in the context to express the presence of God in the Christian body; but it is most commonly joined there with *μένει abideth*, vv. 12, 13, 15, 16, and the objective statement, *God sent*, etc., defining the manifestation of God's love, does not adjust itself naturally to the subjective sense implied in *in us*.

10. **Propitiation.** See on ii. 2.

11. **So** (*οὕτως*). Emphatic.

We ought. See on ii. 6.

12. **God.** Beginning the sentence emphatically, and without the article: God as God. "*God* hath no man ever yet seen." Compare John i. 18.

His love. Not our love to Him, nor His love to us, but the love which is peculiarly His; which answers to His nature.

14. **We have seen** (*τεθεάμεθα*). Have deliberately and steadfastly contemplated. Compare i. 1, and see on John i. 14.

Do testify (*μαρτυροῦμεν*). Rev., *bear witness.* See on John i. 7.

Sent. See on ver. 9.

The Saviour of the world. See the same phrase, John iv. 42, and compare John iii. 17. *Σωτήρ Saviour*, occurs in John only here and John iv. 42. Elsewhere it is applied both to *God* (1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; Jude 25), and to Christ (Luke ii. 11; Acts v. 31; xiii. 23; 2 Tim. i. 10; Tit. i. 4, etc.). The title is found in Paul's Epistles of the Captivity (Eph. v. 23; Philip. iii. 20), and in the Pastorals (see above), but not in Corinthians, Romans, Galatians, or Thessalonians. In classical writings the term is applied to many deities, especially to Zeus (Jupiter); also to Hermes (Mercury), Apollo, Hercules, and even to female deities, as Fortune and Aphrodite (Venus). "Zeus Soter" (Zeus Saviour) was used as a formula in drinking at banquets. The third cup was dedicated to him. Compare Plato: "Then, by way of a third libation to the saviour Zeus, let us sum up and reassert what has been said" ("Philebus," 66). The drinking of this cup was a symbol of good fortune, and the third time came to mean the lucky time. "Twice then has the just man overthrown the unjust; and now comes the third trial,

which, after Olympic fashion, is sacred to Zeus the saviour, . . . and surely this will prove the greatest and most decisive of falls" (Plato, "Republic," 583). Hence the proverb, *τὸ τρίτον τῷ σωτῆρι*, lit., *the third to the saviour;* i.e., the third or lucky time. The name was also given later to princes or public benefactors. The kindred noun *σωτηρία salvation*, does not occur in John's Epistles, and appears only once in the Gospel (iv. 22). It is found thrice in the Apocalypse (vii. 10; xii. 10; xix. 1). *Σώζειν to save* occurs six times in John's Gospel, and once in the Apocalypse (xxi. 24). It does not appear in the Epistles.

15. **Whosoever** (*ὃς ἐὰν*). Lit., *who if there be any.*

Shall confess. See on i. 9.

Son of God. See on 1. 7.

16. **The love which God hath.** On this use of *ἔχειν to have*, see on John xvi. 22. Compare John xiii. 35.

To us (*ἐν ἡμῖν*). Rev., *in* us. Compare *God abideth in Him.*

Dwelleth in love, etc. See John xv. 9, 10. Rev., *abideth.*

17. **Herein** (*ἐν τούτῳ*). To what does this refer? Two explanations are given. (1.) To the following *that we may have boldness.* So Huther, who argues thus on the ground that ver. 18 shows that the drift of the writer's thought is toward *the fearlessness of love.* According to this, therefore, love has its fulfilment in freeing us from fear, and inspiring us with boldness even in view of the final judgment. (2.) To what precedes, viz., *our dwelling in God and He in us.* So Westcott: "The fellowship of God with man and of man with God, carries with it the consummation of love." I prefer the latter, principally on the ground that in such phrases as *ἐν τούτῳ in this*, *διὰ τοῦτο on this account, therefore*, the pronoun usually refers to something preceding, though more fully developed in

what follows. See John v. 16, 18; vi. 65; viii. 47; x. 17; xii. 18; xvi. 15.

Our love (*ἡ ἀγάπη μεθ' ἡμῶν*). The A. V. construes *μεθ' ἡμῶν with us*, with *love*, making *with us* equivalent to *our*. In that case it might mean either *the love which is between Christians*, or *the love which is between God and Christians*. The Rev. construes *with us* with the verb: *love is made perfect with us*. The latter is preferable. I do not think it would be easy to point out a parallel in the New Testament to the expression *ἀγάπη μεθ' ἡμῶν love that is with us = our love*. The true idea is that love is perfected in fellowship. The love of God is perfected *with us*, in communion with us, through our abiding in Him and He in us. "Love is not simply perfected *in* man, but in fulfilling this issue God works *with* man" (Westcott). Compare 2 John 3, "grace shall be *with us*" (true reading); and Acts xv. 4, "what things God had done *with them*." See also Matt. i. 23; 1 Cor. xvi. 24; Gal. vi. 18. *Μετά with*, is used constantly in the New Testament of ethical relations. See Matt. xx. 2; ii. 3; Luke xxiii. 12; Acts vii. 9; Rom. xii. 15; 1 John i. 6.

Boldness (*παῤῥησίαν*). See on ii. 28.

The day of judgment (*τῇ ἡμέρᾳ τῆς κρίσεως*). Lit., *the day of the judgment*. The exact phrase occurs here only. *Ἡμέρᾳ κρίσεως day of judgment*, without the articles, is found Matt. x. 15; xi. 22, 24; xii. 36; 2 Pet. ii. 9; iii. 7. The day is called *the great day of their wrath* (Apoc. vi. 17); *the day of wrath and of revelation of the righteous judgment of God* (Rom. ii. 5); *the day of visitation* (1 Pet. ii. 12); *the last day* (John vi. 39, 40, 44, 54); *that day* (Matt. vii. 22; Luke vi. 23; x. 12). *The judgment* is found Matt. xii. 41, 42; Luke x. 14; xi. 31, 32.

Because. Likeness to Christ is the ground of boldness.

As (*καθώς*). Not absolutely, but according to our measure, as men *in this world*.

He is. The present tense is very significant. Compare iii. 7, "is righteous even as He *is* righteous." The essence of our being as He is lies in perfected love; and Christ is *eternally* love. "He that abideth in love abideth in God and God in him." Compare iii. 2.

In this world. This present economy, physical and moral. The phrase limits the conception of likeness.

18. **There is no fear in love** (*φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ*). Lit., *fear is not.* It has no existence. The *fear* is that spoken of in 1 Pet. i. 17; Heb. xii. 28; *godly* fear; *filial reverence:* not *slavish* fear, as Rom. viii. 15. *In love*, lit., *the* love, that perfected love of which John has been speaking.

Perfect (*τελεία*). Not *perfected*, as ver. 17, but *perfect* as the result of having been perfected. Compare Heb. v. 14; Jas. i. 4; iii. 2.

Casteth out (*ἔξω βάλλει*). A strong expression: *turneth out of doors.* Fear is cast out of the sphere of the fellowship of love. See the phrase in John vi. 37; ix. 34, 35; xii. 31; xv. 6.

Hath torment (*κόλασιν ἔχει*). *Torment* is a faulty translation. The word means *punishment, penalty.* It occurs in the New Testament only here and Matt. xxv. 46. The kindred verb, *κολάζομαι to punish*, is found Acts iv. 21; 2 Pet. ii. 9. Note the present tense, *hath.* The punishment is *present.* Fear by anticipating punishment has it even now. The phrase *hath punishment* (see on John xvi. 22) indicates that the punishment is inherent in the fear. Fear carries its own punishment. Augustine, commenting on the expulsion of fear by love, says: "As in sewing, we see the thread passed through by the needle. The needle is first pushed in, but the thread cannot be introduced until the needle is brought out. So fear first occupies the mind, but does not remain permanently, because it entered for the purpose of introducing love." The words *because fear hath punishment* are parenthetical.

He that feareth. The A. V. omits *and* (δὲ), which is important as closely connecting this clause with *there is no fear in love*, etc. That is an abstract statement; this is personal; two modes of stating the same truth. Rev. "*and* he that feareth."

Is not made perfect. "Men's condition is varied; without fear and love; with fear without love; with fear and love; without fear with love" (Bengel).

19. **We love Him** (*ἡμεῖς ἀγαπῶμεν αὐτὸν*). The best texts omit *Him*. Some render *let us love*, as ver. 7. The statement is general, relating to the entire operation of the principle of love. All human love is preceded and generated by the love of God.

20. **He that loveth not his brother,** etc. Note the striking inversion of the clauses: *He that loveth not his brother whom he hath seen, God whom he hath not seen cannot love.*

How. The best texts omit, and give the direct statement *cannot love*. So Rev.

21. **That** (*ἵνα*). Not defining the *contents* of the commandment, but expressing its *intent*. Compare John xiii. 34, and see on John xv. 13.

His brother. "To the persecutor Saul, Christ said, 'Saul, Saul, why persecutest thou Me? I have ascended into heaven, yet still I lie upon earth. Here I sit at the right hand of the Father; there I still hunger, thirst, and am a stranger'" (Augustine).

CHAPTER V.

1. **Whosoever believeth** (*πᾶς ὁ πιστεύων*). Lit., *every one that believeth*. For the characteristic form of expression see on iii. 3.

The Christ. See on Matt. i. 1, and 1 John i. 7.

2. **By this** (*ἐν τούτῳ*). Not *by* this or *from* this, as *an inference* (see on iv. 6), but *in* the very exercise of the sentiment toward God, we *perceive*.

When (*ὅταν*). More strictly, *whenever*. Our perception of the existence of love to our brethren is developed *on every occasion* when we exercise love and obedience toward God.

Keep (*τηρῶμεν*). Read *ποιῶμεν do*. So Rev. See on John iii. 21; 1 John iii. 4. The exact phrase *ποιεῖν τὰς ἐντολὰς to do* the commandments, occurs only here. See on Apoc. xxii. 14.

3. **Grievous** (*βαρεῖαι*). Lit., *heavy*. The word occurs six times in the New Testament. Acts xx. 29, *violent, rapacious*; "*grievous* wolves": 2 Cor. x. 10, *weighty, impressive*, of Paul's letters: Matt. xxiii. 23; Acts xxv. 7, *important, serious*; the *weightier* matters of the law; *serious* charges against Paul.

4. **Overcometh** (*νικᾷ*). See on ii. 13.

The victory (*ἡ νίκη*). Only here in the New Testament.

That overcometh (*ἡ νικήσασα*). The aorist tense, *overcame*. On the cumulative form of expression, *the victory, that which overcame*, see on iv. 9. The aorist is to be held here to its strict sense. The victory over the world *was*, potentially, won when we believed in Jesus as the Christ, the Son of God. We overcome the world by being brought into union with Christ. On becoming as He is (iii. 17) we become partakers of His victory (John xvi. 33). "Greater is He that is in you than He that is in the world" (iv. 4).

Our faith (*πίστις ἡμῶν*). *Πίστις faith*, only here in John's Epistles and not in the Gospel. *Our faith* is embraced in the confession that Jesus is the Christ, the Son of God. On the question of the subjective and objective use of *the faith*, see on Acts vi. 7.

5. **He that overcometh** (*ὁ νικῶν*). The article with the participle denoting what is *habitual;* one who leads a life of victory over the world.

6. **This.** Jesus.

He that came (*ὁ ἐλθὼν*). Referring to the historic fact. See Matt. xi. 3; Luke vii. 19; John i. 15, 27. Compare, for the form of expression, John i. 33; iii. 13.

By water and blood (*δι' ὕδατος καὶ αἵματος*). *Διά by*, must be taken with *ὁ ἐλθὼν He that came*. It has not merely the sense of *accompaniment*, but also of *instrumentality*, i.e., *by, through, by means of*. *Water* and *blood* are thus the *media* through which Jesus the Mediator wrought, and which especially characterized the *coming*. See especially Heb. ix. 12: "Christ being *come* . . . neither *by the blood* (*δι' αἵματος*) of goats and calves, but *by His own blood* (*διὰ δε τοῦ ἰδίου αἵματος*"). Compare "we walk *by faith not by sight* (*διὰ πίστεως οὐ διὰ εἴδους*," 2 Cor. v. 7): we wait *with* (lit., *through*) *patience* (*δι' ὑπομονῆς*," Rom. viii. 25).

Water refers to Christ's baptism at the beginning of His Messianic work, through which He declared His purpose to fulfil all righteousness (Matt. iii. 15). *Blood* refers to His bloody death upon the cross for the sin of the world.

Other explanations are substituted for this or combined with it. Some refer the words *water and blood* to the incident in John xix. 34. To this it is justly objected that these words are evidently chosen to describe something characteristic of Christ's Messianic office, which could not be said of the incident in question. Nevertheless, as Alford justly remarks, "to deny all such allusion seems against probability. The apostle could hardly, both here and in that place, lay such evident stress on the water and the blood together, without having in his mind some link connecting this place and that." The readers of the Epistle must have been familiar with the incident, from oral or from written teaching.

Others refer the words to the Christian sacraments. These,

however, as Huther observes, are only *the means for the appropriation of Christ's atonement;* whereas the subject here is *the accomplishment of the atonement itself. Αἷμα blood*, standing by itself, never signifies the Lord's Supper in the New Testament.

The true principle of interpretation appears to be laid down in the two canons of Düsterdieck. (1.) *Water* and *blood* must point both to some purely historical facts in the life of our Lord on earth, and to some still present witnesses for Christ. (2.) They must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. Thus the sacramental reference, though secondary, need not be excluded. Canon Westcott finds "an extension of the meaning" of *water* and *blood* in the following words: "Not in the water only, but in the water and in the blood," followed by the reference to the *present* witness of the Spirit. He argues that the change of the prepositions (*ἐν in*, for *διά by*), the use of the article (*τῷ*), and the stress laid on actual experience (it *is* the Spirit that *witnesseth*), these, together with the fact that that which was spoken of in its unity (*by water and blood*) is now spoken of in its separate parts (*in the water and in the blood*)—"all show that St. John is speaking of a *continuation* of the first *coming* under some new but analogous form. The first proof of the Messiahship of Jesus lay in His complete historical fulfilment of Messiah's work once for all, in bringing purification and salvation; that proof is continued in the experience of the Church in its two separate parts." Thus we are led to the ideas underlying the two sacraments.

The subject opened by the word *blood* is too large for discussion within these limits. The student is referred to Dr. Patrick Fairbairn's "Typology of Scripture;" Andrew Jukes, "The Law of the Offerings;" Professor William Milligan, "The Resurrection of our Lord," note, p. 274 sqq.; Canon Westcott's "Additional Note" on 1 John i. 7, in his "Commentary on John's Epistles;" and Henry Clay Trumbull, "The Blood Covenant."

Not by water only (*οὐκ ἐν τῷ ὕδατι μόνον*). Lit., not *in the water only.* Rev., *with.* The preposition *ἐν in*, marks the

sphere or element in which; *διά* by, the *medium* through which. For the interchange of *ἐν* and *διά* see 2 Cor. vi. 7. The words are probably directed against the teaching of Cerinthus. See on ii. 22. John asserts that Jesus *is* the Christ, and that He came by *blood* as well as by *water*.

And it is the Spirit that beareth witness (*καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν*). Lit., *and the Spirit is that which is bearing witness*. Note the present tense, *beareth witness*, and compare ver. 9, *hath borne witness*. The witness is present and continuous in the Church, in the sacraments for instance, *in* water and *in* blood. Witnessing is the peculiar office of the Spirit. See John xiv. 26; xv. 26; xvi. 8 sqq. See on John i. 7.

Because (*ὅτι*). Some render *that*, as presenting the *substance* of the testimony, which is absurd: *the Spirit witnesseth that the Spirit is the truth*. The Spirit is the *Holy Ghost*, not the *spiritual life in man*.

The truth (*ἡ ἀλήθεια*). Just as Christ is the truth (John xiv. 6).

7. **There are three that bear record** (*τρεῖς εἰσιν οἱ μαρτυροῦντες*). Lit., *three are the witnessing ones*.

The Father, the Word, and the Holy Ghost, and these three are one. These words are rejected by the general verdict of critical authorities. For the details of the memorable controversy on the passage, the student may consult Frederick Henry Scrivener, "Introduction to the Criticism of the New Testament;" Samuel P. Tregelles, "An Account of the Printed Text of the Greek New Testament;" John Selby Watson, "The Life of Richard Porson, M.A.;" Professor Ezra Abbot, "Orme's Memoir of the Controversy on 1 John v. 7;" Charles Foster, "A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses," or "Porson's Letters to Travis Eclectically Examined," Cambridge, 1867. On the last-named work, Scrivener remarks, "I would fain call it a success if I could

with truth. To rebut much of Porson's insolent sophistry was easy, to maintain the genuineness of this passage is simply impossible." Tregelles gives a list of more than fifty volumes, pamphlets, or critical notices on this question. Porson, in the conclusion of his letters to Travis, says: "In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek manuscripts except two (that of Dublin and the forged one found at Berlin), one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate, even from many of the best and oldest manuscripts of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and of most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries miraculously to banish the 'finest passage in the New Testament,' as Martin calls it, from the eyes and memories of almost all the Christian authors, translators, and transcribers."

8. **Agree in one** (*εἰς τὸ ἕν εἰσιν*). Lit., *are for the one.* They converge upon the one truth, Jesus Christ, the Son of God, come in the flesh.

9. **If we receive** (*εἰ λαμβάνομεν*). The indicative mood, assuming such reception as a fact. If we receive, *as we do.* On the verb *receive*, see on John iii. 32.

The witness of God is greater. Supply mentally, *and therefore we should receive that.*

For (*ὅτι*). Not explaining *why it is greater*, but why the principle of the superior greatness of divine testimony should apply and be appealed to in this case. Supply mentally, *and this applies in the case before us, for*, etc.

This is the witness of God **which** (*ἣν*). The best texts read *ὅτι that* or *because.* Render *that. This is the witness of God, even the fact that*, etc.

10. **On the Son of God.** Faith *in* the *person* of Christ, not merely in *the fact that* Jesus is the Son of God.

God. Also personal. To believe God, is to believe the message which comes from Him. See on John i. 12.

Hath made — hath believed (πεποίηκεν — πεπίστευκεν). The perfect tense marks the two results expressed by the verbs as connected with a past act. The act perpetuates itself in the present condition of the unbeliever.

Believed on the witness (πεπίστευκεν εἰς τὴν μαρτυρίαν). The phrase occurs only here. See on John i. 12. In one other case *to believe on* is used with an object not directly personal, πιστεύετε εἰς τὸ φῶς; but the reference is clearly to the personal Christ as *the Light of the World* (John viii. 12).

11. **Hath given** (ἔδωκεν). The aorist tense, *gave*. So Rev. The reference is to the historic fact of the gift. So 1 John iii. 23: "We should love one another as *He gave* (ἔδωκεν) us commandment." Ver. 24: "We know that He abideth in us by the Spirit which He *gave* (ἔδωκεν) us." On the other hand, 1 John iii. 1: "Behold what manner of love the Father *hath bestowed* (δέδωκεν) upon us." The gift of love abides in the fact that we *are now* children of God (ver. 2).

Eternal life (ζωὴν αἰώνιον). Compare the phrase τὴν ζωὴν τὴν αἰώνιον *the life, the eternal life* (i. 2), and ἡ αἰώνιος ζωὴ *the eternal life* (John xvii. 3). For the distinction between the phrases see on i. 2. The phrase here, without either article, merely defines the character of the life.

12. **Hath life** (ἔχει τὴν ζωήν). More strictly, as Rev., *the* life; *i.e.*, the life which God gave (ver. 11). See on John xvi. 22. Compare *Christ who is our life* (Col. iii. 4).

The Son of God. Hath *the Son*, hath not the *Son of God*, pointing back to God as the giver of life in His Son. Bengel observes: "The verse has two clauses: in the former, *of God*

is not added, because believers know *the Son;* in the other it is added, that unbelievers may know at length how serious it is not to have Him."

Hath not life. Note the inversion "He that hath the Son *hath the life.* He that hath not the Son of God, *the life hath he not.*"

13. **Have I written** (ἔγραψα). Lit., *I wrote.* John speaks as looking back over his Epistle and recalling the aim with which he wrote. See on ii. 13.

May know (εἰδῆτε). Not *perceive* (γινώσκειν), but know with settled and absolute knowledge. See on John ii. 24.

Ye have eternal life (ζωὴν ἔχετε αἰώνιον). The Greek order is peculiar, "ye may know that *life ye have eternal.*" The adjective *eternal* is added as an after-thought. So Westcott: "that ye have life—yes, eternal life."

Unto you that believe. In the A. V., these words follow *have I written.* The Rev. follows the Greek order. The words, like *eternal*, above, are added as an after-thought, defining the character of the persons addressed.

On the name (εἰς τὸ ὄνομα). See on John ii. 23; i. 12.

14. **Confidence** (παῤῥησία). Rev., *boldness.* See on ii. 28; John vii. 13. On *have boldness*, see on John xvi. 22.

We ask (αἰτώμεθα). With a possible reference in the middle voice to asking *for ourselves.*

According to His will (κατὰ τὸ θέλημα αὐτοῦ). For the phrase compare 1 Pet. iv. 19; Gal. i. 4; Eph. i. 5, 11.

He heareth us (ἀκούει ἡμῶν). Compare John ix. 31; xi. 41, 42. *Hear* is used in this sense by John only.

15. Whatsoever we ask. The whole phrase is governed by the verb *hear*. If we know that He heareth our every petition.

16. If any man see (*ἐάν τις ἴδῃ*). A supposed case.

His brother. Christian brother.

Sin a sin (*ἁμαρτάνοντα ἁμαρτίαν*). Lit., as Rev., *sinning a sin*. There is no exact parallel to the phrase in the New Testament. Compare *the promise which He promised*, ii. 25.

Not unto death (*μὴ πρὸς θάνατον*). Describing the nature of the sin. The preposition *unto*, signifies *tendency toward*, not necessarily *involving death*. See on ver. 17.

He shall ask (*αἰτήσει*). In prayer. The future tense expresses not merely *permission* (it shall be permitted him to ask), but the certainty that, as a Christian brother, he will ask. An *injunction* to that effect is implied.

He shall give. *He* may refer either to *God* or to *the petitioner*, as being the means of bestowing life through his intercession, as in Jas. v. 20. The former explanation is the more natural. So Rev.

Him (*αὐτῷ*). The brother for whom intercession is made.

For them that sin (*τοῖς ἁμαρτάνουσιν*). In apposition with *αὐτῷ to him*. God shall give life unto *him* (the erring brother), *even unto them that sin*. The plural generalizes the particular case described by *ἁμαρτάνοντα ἁμαρτίαν sinning a sin*.

There is a sin (*ἔστιν ἁμαρτία*). Rev., margin, better, *sin*. *A* sin would express a specific act as such. *Sin* describes the character of a class of acts.

Unto death. The difficulty of the passage lies in the explanation of these words. It is impossible to determine their exact

meaning with certainty. Some of the many explanations are as follows: Such sin as God punishes with deadly sickness or sudden death. All those sins punished with excommunication (so the older Catholic theologians). An unrepented sin. Envy. A sinful state or condition. The sin by which the Christian falls back from Christian life into death. The anti-Christian denial that Jesus is the Christ.

The phrase λαβεῖν ἁμαρτίαν θανατοφόρον *to incur a death-bearing sin* (A. V., *bear sin and die*), occurs Num. xviii. 22, Sept., and the distinction between sins unto death and sins not unto death is common in Rabbinic writings. However John's expression may have been *suggested* by these, it cannot be assumed that they determine the sense in which he uses it.

Life and *death* in the passage must correspond. *Bodily* death and *spiritual* life cannot be meant. The passage must be interpreted in the light of John's utterances elsewhere concerning life and death. In ver. 12, he says: *He that hath the Son hath life, and he that hath not the Son of God hath not life.* In iii. 14, 15, he says that *he that loveth not abideth in death:* that *he that hateth his brother is a manslayer*, and that *no manslayer hath eternal life abiding in him.* These canons of interpretation point to the explanation, in which some of the best authorities agree, that the sin unto death does not refer to *a specific act*, but to a *class* or *species* of sins, the tendency of which is to cut the bond of fellowship with Christ. Hence the passage is in the key-note of *fellowship* which pervades the Epistle. Whatever breaks the fellowship between the soul and Christ, and, by consequence, between the individual and the body of believers, is *unto death*, for there is no life apart from Christ. It is indeed true that this tendency inheres in *all* sin. Sin is essentially death. But a distinction is to be made, as Canon Westcott observes, between sins which flow from human imperfection and infirmity, and sins which are open manifestations of a character alien from God. "*All* unrighteousness is sin, and there is a sin not unto death." It must be carefully borne in mind in the study of the passage, that John is speaking of sinful acts as *revelations of character*, and not simply in themselves. So Huther: "Such sinning as is characterized,

not by the object with which it is connected, but by the disposition from which it proceeds." *

I do not say that he shall pray for it (*οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ*). Lit., *not concerning this do I say that he should make request.* So Rev. Prayer even for this sin unto death is not *forbidden*, but John says that he does not enjoin it. Note the sharp distinctness with which *that* terrible sin is thrown out by the pronoun of remote reference and its emphatic position in the sentence. Note also the words *make request* (*ἐρωτήσῃ*), and compare *αἰτήσει he shall ask.* On the distinction, see on Luke xi. 9. *Αἰτέω to ask*, is used of the petition of an inferior, and is never used of Christ's own requests to God. Hence it is properly used here of the humble and affectionate petition of a Christian to God on behalf of a sinning brother. *Ἐρωτάω* is used of the request of an equal, or of one who asks on equal terms. Hence it may mark a request based upon fellowship with God through Christ, or it may hint at an element of presumption in a prayer for a sin unto death. Westcott cites a very early inscription in the Roman Catacombs as an illustration of the use of *ἐρωτᾷν* in the sense of Christian prayer for Christians: *ἐρωτᾶ ὑπὲρ ἡμῶν pray for us.*

17. **Unrighteousness** (*ἀδικία*). This is the character of every offence against that which is right. Every breach of duty is a manifestation of sin. Compare iii. 4, where sin is defined as *ἀνομία lawlessness*, and lawlessness as sin. See Rom. vi. 13.

18. **We know** (*οἴδαμεν*). John uses this appeal to knowledge in two forms: *we know* (iii. 2, 14; v. 18, 19, 20); *ye know* (ii. 20; iii. 5, 15).

He that is begotten of God (*ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ*). Lit., *was begotten.* This exact phrase does not occur elsewhere.

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* An interesting paper on "The Sin unto Death," by the Rev. Samuel Cox, D.D., may be found in "The Expositor," 2d series, vol. i., p. 416. He holds to Bengel's view of *a sinful state or condition.*

Some refer it to *the man* who is born of God, making it parallel with ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, he that *is begotten* of God. Others to *Christ*, the only-begotten of God. The latter is preferable.

That wicked one (ὁ πονηρὸς). See on ii. 13. Rev., *the evil one.*

Toucheth (ἅπτεται). See on John xx. 17, the only other passage in John's writings where the verb occurs. Both this verb and θιγγάνω (Col. ii. 21; Heb. xi. 28; xii. 20) express a touch which exerts a modifying influence upon the object, though θιγγάνω indicates rather a superficial touch. On ψηλαφάω (Acts xvii. 27; Heb. xii. 18; 1 John i. 1), see on Luke xxiv. 39. Compare Col. ii. 21. The idea here is *layeth not hold of him.*

19. **We are of God** (ἐκ τοῦ Θεοῦ ἐσμέν). For the phrase εἶναι ἐκ *to be from*, see on John i. 46. For ἐσμέν *we are*, see on iii. 1. John expresses the relation of believers to God by the following phrases: *To be born or begotten of God*, γεννηθῆναι ἐκ τοῦ Θεοῦ (v. 1; ii. 29; iv. 7): denoting the initial communication of the new life. *To be of God*, εἶναι ἐκ τοῦ Θεοῦ (John viii. 47; 1 John iii. 10; iv. 6): denoting the essential connection in virtue of the new life. *Child of God*, τέκνον Θεοῦ (John i. 12; 1 John iii. 1, 10): denoting the relation established by the new life.

World (κόσμος). See on John i. 9.

Lieth (κεῖται). The word is stronger than ἐστι *is*, indicating the passive, unprogressive state in the sphere of Satan's influence. "While we are *from God*, implying a birth and a proceeding forth, and a change of state, the κόσμος *the world*, all the rest of mankind, remains in the hand of the evil one" (Alford).

In wickedness (ἐν τῷ πονηρῷ). Rev., better, *in the evil one.* The expression *to lie in* has a parallel in Sophocles' "Antigone:"

ἐν ὑμῖν γὰρ ὡς Θεῷ
κείμεθα τλήμονες.

"Wretched we lie in you as in a god" (247).

20. **An understanding** (διάνοιαν). Only here in John's writings. The faculty of understanding. See on Luke i. 51. Westcott remarks that nouns which express intellectual powers are rare in the writings of John.

We may know (γινώσκομεν). Apprehend progressively. Compare John xvii. 3.

Him that is true (τὸν ἀληθινόν). Compare Apoc. iii. 7, 14; vi. 10. On *true*, see on John i. 9. "God very strangely condescends indeed in making things plain to me, actually assuming for the time the form of a man, that I at my poor level may better see Him. This is my opportunity to know Him. This incarnation is God making Himself accessible to human thought —God opening to man the possibility of correspondence through Jesus Christ. And this correspondence and this environment are those I seek. He Himself assures me, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Do I not now discern the deeper meaning in *Jesus Christ whom Thou hast sent?* Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, 'The Son of God is come, and hath given us an understanding, that we might know Him that is true?'" (Drummond, "Natural Law in the Spiritual World").

This. God the Father. Many, however, refer it to the Son.

Eternal life. See on i. 2.*

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* The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.

21. **Keep yourselves** (*φυλάξατε ἑαυτὰ*). The exact phrase is not found elsewhere in the New Testament. See 2 Pet. iii. 17. Rev., rightly, *guard*. See on 1 Pet. i. 4.

Idols (*εἰδώλων*). Strictly, *images*. The command, however, has apparently the wider Pauline sense, to guard against everything which occupies the place due to God.

CRITICAL NOTE ON 1 JOHN III. 19–22.

The second great division of John's First Epistle treats of the conflict of truth and falsehood. This section extends from ch. ii. 18. to ch. iv. 6, and is subdivided under the following topics:

1. *The revelation of falsehood and truth* (ii. 18–29).
2. *The children of God and the children of the devil* (iii. 1–12).
3. *Brotherhood in Christ and the hatred of the world* (iii. 13–24).
4. *The Rival Spirits of Truth and Error* (iv. 1–6).

This passage lies within the third of these subdivisions; but the line of thought runs up into the second subdivision, which begins with this chapter,—*the children of God and the children of the Devil.*

Let us first briefly review the contents of this chapter down to the point of our text.

God shows His wonderful love in calling us *children* of God (*τέκνα*); as expressing *community of nature*, rather than *viol* (*sons*), which expresses *the position of privilege.*

The world, therefore, does not know us, even as it did not know Him.

We *are* children of God; and in this fact lies enfolded our future, the essence of which will be likeness to God, coming through unveiled and transfiguring vision.

The result of such a relation and hope is *persistent effort after moral purity.* "Every one that hath this hope in Him, purifieth himself, even as He is pure."

This attempt to purify corresponds with the fulfilment of our true destiny which Christ has made possible. Sin is irreconcilable with a right relation to God, for Christianity emphasizes the law of God, and "sin is lawlessness." The object of Christ's manifestation was to "take away sin;" therefore, "everyone that abideth in Him sinneth not." "He that doeth righteousness is righteous, even as He is righteous." "He that committeth sin is of the devil;" but the Son of God was manifested in order to destroy the works of the devil. The divine seed—the divine principle of growth—the germ of the new life is in the true believer; and the ideas of divine sonship and sin are mutually exclusive.

The being a child of God will manifest itself not only in doing righteousness, but in *love*—the love to God, taking shape in love and ministry to the brethren. This is the highest expression of righteousness. The whole aim of the Gospel is the creation and strengthening of love; and the type of life in God through Christ is therefore the direct opposite of Cain, who being of the evil one, slew his brother.

Over against this love is the world's hatred. This is bound up, as love is, with the question of origin. God's children share God's nature, which is love. The children of the world are the children of the evil one, whose nature is lawlessness and hatred. Love is the outgrowth of life; hatred, of death. He that loveth not, abideth in death. For ourselves, children of God, we know that we have passed from death unto life because we love the brethren.

Christ is the perfect type and revelation of love, since He gave His life for us. We, likewise, ought to lay down our lives for the brethren. The practical test of our brotherly love is ministry. The love of God does not dwell in us if we refuse to relieve our brother's need.

The fruit of love is *confidence*. "In *this*,"—the consciousness of active and sincere love to the brethren resting upon and moulded by the love of Christ—in *this*, we perceive that we are of the truth; and, perceiving this, we shall assure our hearts in the presence of God, in whom we live and move and have our being. It is of the very essence of Christian life that it is

lived and tested before God. No assurance or confidence is possible except from being in right relation to God.

Through the consciousness of love, then, which is of God, and which marks the children of God, we perceive that we are children of God—of the truth; and in this knowledge we find assurance and confidence before the very highest tribunal. "We shall assure our heart before Him."

This brings us to the heart of our passage. What is *the specific character* and *direction* of our assurance? Of what are we confident? Here we strike the differences in the exposition of the passage. The questions resolve themselves into three:

1. What is the meaning of πείσομεν (*we shall assure or persuade*)?
2. How are the two ὅτις (*that* or *because*) to be explained?
3. What is the meaning of μείζων (*greater*)?

These questions are interlinked so that it will not be always possible to separate their discussion sharply.

Πείσομεν may be taken either according to its primitive meaning, *persuade, induce, prevail upon* (Acts xix. 26; xviii. 4; 2 Cor. v. 11), or in its secondary and consequent sense, *to assure, quiet, appease* (Matt. xxviii. 14).

1. If we render *persuade*, two courses are possible.

(*a.*) Either we may use it absolutely, and mentally supply something as the substance of the persuasion. "Hereby know we that we are of the truth, and shall persuade our hearts before Him." The mind might then supply:

We shall persuade our heart to be confident in asking anything from God. Objection. This would anticipate ver. 21. "If our heart condemn us not, then have we boldness toward God, and whatsoever we ask of Him we receive," etc.; or,

We shall persuade our heart to show love in life and act. Objection. This does not suit the connection; for we recognize ourselves by our love as children of faith, and do not need first to move our hearts to love which already dwells there; or,

We shall persuade our heart that we are of the truth. Objection. This is tautological. We know

or perceive that we are of the truth, by the fact of our love. We therefore reject the absolute use of πείσομεν.

(*b.*) Still rendering *persuade*, we may attempt to find the substance of the persuasion in the following clauses. Here we run into the second of our three questions, the double ὅτι, for ὅτι becomes the sign of definition of πείσομεν. The different combinations and translations proposed centre in two possible renderings for ὅτι: *because* or *that*.

If we render *because*, it leaves us with the absolute πείσομεν which we have rejected. We have then to render—"Hereby perceive we that we are of the truth, and shall persuade our heart before Him: *because*, if our heart condemn us, *because*, I say (second ὅτι), God is greater than our heart," etc.

All the other renderings, like this, involve what is called the *epanaleptic* use of ὅτι; the second taking up and carrying forward the sense of the first. This is very objectionable here, because

1. There is no reason for it. This use of ὅτι or similar words is appropriate only in passages where the course of thought is broken by a long, interjected sentence or parenthesis, and where the conjunction takes up again the thread of discourse. It is entirely out of place here after the interjection of only a few words.

2. There is no parallel to it in the writings of John, nor elsewhere in the New Testament, so far as I know (but see 1 John v. 9).

The case is no better if we translate ὅτι *that*. Here indeed we get rid of the absolute πείσομεν, but we are compelled to hold by the resumptive ὅτι. For instance,

"We shall persuade ourselves *that*, if our heart condemn us, *that*, I say, God is greater than our heart."

Moreover, some of these explanations at least, commit the apostle to misstatement. Suppose, for example, we read: "We shall persuade our heart that God is greater than our heart:"

we make the apostle say that the consciousness of brotherly love, and of our consequent being "of the truth," is the basis of our conviction of the sovereign greatness of God. Thus: "Herein (in our brotherly love) do we perceive that we are of the truth, and herein we shall persuade ourselves that God is greater than our heart, and knoweth all things."

The case is not improved if we render the first ὅτι as pronominal, and read as follows: "We shall persuade ourselves *in whatever* our heart condemn us, *that* God is greater than our heart." The object of persuasion, then, is the greatness of God. The sense of condemnation is the occasion of our persuading ourselves: the foundation of our persuasion of God's greatness is our consciousness of being of the truth.

We conclude therefore,

1. That we must reject all renderings founded on the absolute use of πείσομεν.

(*a*.) Because it leaves the mind to supply something which the text leads us to expect that it will supply.

(*b*.) Because the conception of persuasion or assurance takes its character from the idea of condemning or accusing (καταγινώσκῃ), and becomes vague if we separate it from that.

2. We must reject explanations founded on the epanaleptic use of ὅτι for the reasons already given.

We turn now to the rendering adopted by the New Testament Revisers.

This rendering takes the first ὅτι with ἐὰν as *relative pronominal*, and the second as *causal;* and is as follows:

"Herein do we know (or, more properly, *perceive*) that we are of the truth; and shall assure (or quiet) our heart before Him *in whatsoever* our heart may condemn (or accuse) us; *because* God is greater than our heart and knoweth all things."

The only grammatical objection to this rendering, which is entitled to any weight, is that the exact pronominal phrase ὅτι ἐὰν does not occur elsewhere in the New Testament; but this is little better than a quibble, since we have really the same combination under another form, viz., Gal. v. 10, ὅστις ἐὰν (so Lach., West. and H., Tisch., Lightfoot), and possibly in Acts

iii. 23, where Tisch. reads ἥτις ἐὰν. In Col. iii. 17, West. and H., Lightfoot, and Ellicott, read ὅτι ἐὰν ("*whatsoever* ye do in word or deed"). Moreover, it is borne out by the frequent use of ἐὰν for ἂν after relatives (Matt. v. 19; viii. 19; x. 42; xi. 27; John xv. 7). See Moulton's "Winer," 2d ed., p. 390.

This rendering introduces the third question: *What is the meaning of μείζων?* Shall we take it as indicating *judgment* or *compassion* on the part of God? *i.e.*:

1st. Shall we allay the accusation of our heart by saying: "God is greater than our heart, His judgment is therefore stricter than ours; and so, apart from fellowship with Him we can have no hope;" or, as Meyer puts it,

> "Only in conscious brotherly love shall we calm our hearts, for, if we do not love, our heart condemns us, and God is greater than our heart, and there is no peace for the accusing conscience:" or, again, as it is popularly interpreted:
>
> "If our heart condemn us, then God, who is greater than our hearts, and knows all things, must not only endorse, but emphasize our self-accusation." If *our heart* condemn, how much more God?

Or, 2d. Shall we take μείζων as the expression of *God's compassionate love*, and say, "when our heart condemns us, we shall quiet it with the assurance that we are the proved children of God, and therefore, in fellowship with a God who is greater than our heart, greater in love and compassion no less than in knowledge?

The choice between these must be largely determined by the drift of the whole discussion, and here, therefore, we leave the textual and grammatical side of the question, and proceed to the homiletical aspect of the passage.

Generally, we may observe that the whole drift of the chapter is consolatory and assuring. The chapter is introduced with a burst of affectionate enthusiasm. "Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and such we are." The darker shades—the origin and nature of sin; the truth that sinners are of the evil one; the hatred of the world, springing out of this radical op-

position between the origin and motive of children of God and children of the evil one—are thrown in to heighten and emphasize the position and privilege of God's children. They are to be left in no doubt as to their relation to God. They are thrown for decisive testimony upon the supreme fact of love. If God the Father is love, and they are His children, they must share His nature; and they prove that they do by loving Him and His children. Hence, John elsewhere says (iv. 7 sq.), "Beloved, let us love one another; for love is of God, and every one that loveth hath been born of God (or begotten) and knoweth God. He that loveth not, knew not God, for God is love. . . . If we love one another, God abideth in us, and His love is perfected in us. In this we perceive that we abide in Him and He in us, because He hath given us of His Spirit. . . . We have known and believed the love that God hath to us. God is love, and he that abideth in love, abideth in God, and God in him."

And again, in this chapter, "We know that we have passed from death unto life, because we love the brethren."

This testimony of love all tends to the assurance of the heart. All comes to a head in this 19th verse. "Herein,"—in the fact and consciousness of love,—"herein, perceive we that we are of the truth, and shall assure our heart before Him, in whatsoever our heart condemn us." In striking parallelism with this is the fourth chapter of this Epistle just alluded to, especially the way in which, as in this chapter, the evidence of love makes for assurance. Look at the verses from the 7th to the 16th—the burden of which is, as we have seen, that love is the evidence of our dwelling in God; and then note how this evidence runs into assurance in the 17th and 18th verses. "Herein is our love made perfect, that we may have boldness (compare 'shall assure our heart') in the day of judgment (compare 'before Him'), because as He is so are we in this world (like Christ). There is no fear in love, but perfect love casteth out fear, because fear hath torment."

Now there was a very good and obvious reason for emphasizing this thought of assurance. John knew the misgivings of the Christian heart; and he knew, moreover, how they would

be awakened by the high standard of Christian character which he set up in this chapter. Look at these statements: "Every one that hath this hope in Him, purifieth himself, even as He is pure." "Every one that abideth in Him sinneth not. Every one that sinneth hath not even seen Him nor known Him." "He that committeth sin is of the devil." "He that is born of God doth not commit sin." It is not difficult to conceive the effect of such statements upon a sensitive conscience. Let us bring ourselves to these tests. Shall we not need to assure our hearts? In the consciousness of infirmity, with the remembrance of error, under the pressure and thrust of daily temptation, is it strange if the heart accuses? Is it strange if the question is raised, "Am I indeed a child of God? Do not these errors and lapses prove me to be a child of the devil?"

Now I think we should all be led to anticipate, in view of this fact, and as the natural sequence of the former part of the chapter, a thought, not of severe criticism and judgment, based upon God's infinite knowledge, but of fatherly compassion and assurance dealing with our self-accusations, and quieting our misgivings.

The Christian consciousness exercises a judicial office in us, accusing or approving. Our heart passes judgment. But what we especially need to remember, and what, as it seems to me, is the very core of the teaching of this passage, is *that the decrees of the heart are not final, but must be carried up to a higher tribunal for ratification.* Even our renewed heart is ignorant and blind. God is greater than our heart and knoweth all things. Whatever power of discernment conscience has, it receives from God. Hence, in the interpretation of the passage more stress should be laid than is commonly done upon the words "before Him." "If we receive the witness of men, the witness of God is greater" (1 John v. 14. Compare Heb. iv. 16). It is, as already hinted, essential to the idea of Christian life that it is lived in the very sight of God. The true child of God sets the Lord always before his face. The prime regulator of his life is the sense of God's presence. God's manifestation in Christ's perfect obedience is his pattern: God's law imparts to his conscience its tone of rebuke or of commendation. This

is a natural and necessary result of the relation assumed in the passage—*children of God*. As children of God, in our Father's house, life is regulated by the perpetual consciousness of our Father's presence and scrutiny. No assurance or confidence is possible which does not grow out of a right relation to Him.

John, then, does not mean to say that a child of God is sinless by virtue of his relation as a child; and that his self-accusation is quieted by being pronounced groundless.

He does not mean to say that the heart may not accuse him justly. God's judgment may confirm that of the heart.

He does mean to say that the heart is not the supreme and final arbiter.

The ordinary interpretation presents a radical defect in this;—that it assumes the infallibility of the heart, and brings in God to confirm and emphasize its decision. If your heart condemn you, then God, who is greater than your heart, condemns you more severely, because He sees your sin in the light of His omniscience. Further, it makes our confidence toward God depend primarily on the testimony of our hearts. If our heart condemn us not, then we may go before God with confidence and ask what we will, because God, being greater than our heart, confirms its testimony. The voice of the heart, in short, on this construction, is the voice of God. As I read it, John's teaching is the direct opposite of this. It is only God who knoweth all things. No assurance, no accusation is to be received as final until it has passed before Him. We must look outside of self for the highest tests of self. It is not before ourselves that we are either to assure or to condemn ourselves. Self-condemnation will not be allayed by self-communion. We need, not to be *self-assured*, but to be assured *by Him*.

It is almost needless to say, but it should be kept in mind, that these words are addressed to Christians; and this opens another and interesting question,—that of sin in Christians. The heart sometimes condemns unjustly, or unduly. The conscience is sometimes diseased and morbidly exacting, and the heart is distressed with accusations which are as fanciful as they are painful. But the heart's condemnation is, as has been already said, often just. This, however, as well as the

other cases, is covered by the apostle's words: "We shall assure our heart before Him, whereinsoever our heart condemn us." It may well be asked then, how, when God endorses the conviction of the heart, we are to assure our heart before Him? What, when the apostle himself has just told us that "whosoever is born of God doth not commit sin?—that he cannot sin, because he is born of God?—that whosoever sinneth hath not seen or known God? These utterances, by themselves, are terrible. They destroy all hope of assurance. They make sinlessness the test of being in Christ. How shall we assure our heart?

Here we must be particular to note that all through this chapter, and it might be said, throughout the Epistle, John is dealing with something broader than specific errors or good deeds. He is dealing with the question of a Christian's relation to God. Note the sharp and broad classifications of this chapter to this effect, indicating the order or economy to which the man belongs rather than his specific acts.

He that doeth righteousness.

He that doeth sin; where sin as a whole answers to righteousness as a whole.

He is righteous even as He is righteous. He is of the devil: where, in each case, the man's character is shown to be a reflection of his spiritual master.

So, too, the phrases, "children of God;" "of the truth;" "passed from death unto life." And in chapter i., "in darkness;" "in the light." Again, in chapter iv., "dwelleth in God;" "of the world;" "of God." And, once more, the fact that the entire Epistle turns on a question of relation between man and God. Its key-note is *fellowship*—"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ."

This being true, the tests applied are directed at this relation. "Hereby we perceive that we are of the truth:" that is our sphere, our genesis, our economy. And accordingly specific acts are treated in the light of this general relation. No man goes sinless before God. This is treated in the first chap-

ter with reference to certain actual delusions in this matter. Those who maintain that sin is an accident and not a principle, a transient phenomenon which leaves no abiding issues, are met with "if we say that we have no sin (*ἁμαρτίαν οὐκ ἔχομεν*), we lead ourselves astray and the truth is not in us." Those who deny that, personally, they have sinned, are met with "if we say that we have not sinned (*οὐχ ἡμαρτήκαμεν*), we make of Him a liar, and His word is not in us." So that, I repeat, the test here contemplated is a test of relation and not of specific act. As Westcott truthfully says: "As long as the relationship with God is real" (if a man is truly born of God) "sinful acts are but accidents. They do not touch the essence of the man's being." (Compare also Westcott on 1 John v. 16.) Consequently, when our heart condemns us of sin, and we appear before God, our assurance or quieting of heart comes through God's throwing us back upon this relation to Him, and its accompanying proof, love for the brethren. God teaches the heart to meet its self-accusation with the fact and evidence of sonship. Hereby we shall assure our heart before Him.

It is noteworthy how John exalts and emphasizes the sufficiency and decisiveness of this test. "He that abideth in love abideth in God, and God in him." "We know that we have passed from death unto life because we love the brethren." And in the fourth chapter he is even more emphatic; asserting (ver. 12) that love to the brethren is the only possible proof of love to God; for "God hath no man ever beheld. If we love one another, God abideth in us, and His love is perfected in us."

So, then, the man takes his justly accusing heart before Him, and God says, "It is true, you have sinned. But you are my child, proven to be such by your love. Shall not I, your Father, forgive your sin? Do you fear to bring it to me? 'If any man sin, he hath an advocate with me, Jesus Christ the righteous, and He is the propitiation for his sins.' If you confess your sin, I am faithful and just to forgive you your sin and to cleanse you from all unrighteousness."

If he goes under the accusation of imperfect love, he is met with the assurance that his relation to God is not determined

nor perpetuated by the scant measure of the purest human love. "Herein is love; not that we have loved (ἠγαπήκαμεν) God, but that He loved us (ἠγάπησεν, associating His love with a definite act) and sent His Son to be the propitiation for our sins."

If the self-accusation is morbid and unfounded, a freak of a diseased religious fancy, rather than a truthful verdict of a healthy conscience, the complex and confused witness of our ignorant heart is resolved into the simple testimony of love. I am God's child. At my Father's hand I shall meet with no encouragement to continue in sin, but with pardon for my sin; with tonics for my morbid conditions; with allowance for my infirmity. Only by that perfect wisdom will the error be duly weighed; only by that perfect love will it be forgiven; only by that perfect strength will the soul be energized to renew the life-long fight with sin. If we are trembling lest the things of which our heart accuses us be the warrant for disinheriting us of our position and privilege, we are pointed past our individual lapses and errors to the great, dominant sentiment of our relation to God. We love Him, we love the brethren, therefore we are His children; erring children no doubt, but still His. Will He disinherit His child?

Observe again, how John finds comfort in the fact of omniscience. We shall assure our heart *because God knoweth all things*. The natural instinct of imperfection is to evade the contact and scrutiny of perfection. But that instinct is false and misleading. The Gospel creates a contrary instinct, in creating a filial consciousness. If God's holiness shames our sinfulness, and God's perfect wisdom dwarfs our folly, nevertheless, perfection is the only safe refuge for the imperfect. No man wants to be tried before an ignorant or a corrupt judge. If that omniscient knowledge sees deeper into our sin than we do, it also sees deeper into our weakness. If it weighs the act in more nicely-poised scales, it weighs the circumstances in the same scales. If it knows our secret faults, it knows likewise our frame and our frailty. If it discerns aggravations, it equally discerns palliations. If infinite knowledge compasses the sin, so does infinite love. There mercy and truth meet together, and righteousness and peace kiss each other.

So we shall assure our heart before Him in whatsoever our heart condemn us. Not with the conceited assurance of self-righteousness; not with a drugged and dulled perception of the vileness of sin; not with an elixir which shall relax our spiritual fibre and moderate our enthusiasm for spiritual victory; but with the thought that we are God's children, loving, though erring, in our Father's hands; with our elder brother Christ interceding for us; with the knowledge that the judicial element in our Christian experience is transferred from our own heart to God; with the knowledge that, being His, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." As I read this passage I wonder if John, as he penned it, had not in mind that interview of Christ and Peter at the lake after the resurrection. There was Peter with a heart stung with self-accusation, as well it might be: Peter who had denied and forsaken his Lord: and yet Christ meets all this self-accusation with the words "Lovest thou Me?" And Peter's reply is in the very vein of our passage. "God is greater than our heart, and knoweth all things:" "Lord, thou knowest all things, thou knowest that I love Thee."

On this interpretation, the remainder of the passage follows simply and naturally. Once assured that we are children of God, we have boldness toward God. That assurance, carrying with it the assurance of pardon and sympathy, is the only means by which the heart's condemnation is legitimately allayed. If, under that assurance, our heart ceases to condemn us, "then have we confidence toward God." It is noteworthy how the line of thought coincides with that in the latter part of the fourth of Hebrews. There too we see the Divine omniscience emphasized—the discernment of the living word, "quick and powerful, sharper than any two-edged sword, a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do." Then comes the priesthood and the sympathy of Jesus, the

Great High-Priest, "touched with the feeling of our infirmities;" and then the same conclusion: "Let us therefore come *boldly* unto the throne of grace."

This latter part of the passage must therefore be interpreted by the former. That the heart feels no sense of condemnation is not, of itself, a legitimate nor a safe ground of boldness toward God. There is a boldness which is born of presumption, of spiritual obtuseness, of ignorance of the character and claims of God, of false and superficial conceptions of sin. A valid absence of condemnation must have a definite and valid fact, a substantial evidence behind it; and that it has, according to the interpretation we have given: "We shall assure our heart before Him in whatsoever our heart condemn us, by *this;* namely, that the all-knowing God is our forgiving Father, that Christ is our Propitiator and Saviour, and that the Spirit of love in our hearts, and the loving ministry of our lives testify that we are children of God. Note at this point how John answers to Paul. Look first at the fourth chapter of this Epistle. "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." Now turn to the eighth chapter of Romans. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness unto our spirit that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ." And, in like manner, "the Spirit also helpeth our infirmity; the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts (being greater than our heart and knowing all things) knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God"—for the saints that love God, foreordained, called,

justified, glorified. "What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

> 'For Thy sake we are killed all the day long;
> We were accounted as sheep for the slaughter.'

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Finally, the whole passage carries a protest and an antidote against an introverted, morbidly subjective and self-scrutinizing type of piety, which habitually studies self for the evidence of right spiritual relation and condition: which tests growth in grace by tension of feeling, and reckons spiritual latitude and longitude by spiritual moods. Feeling, religious sensibility, has its place, and a high and sacred place it is; but its place is not the judgment-seat; and right feeling in Christian experience is always based upon right relation to the facts of the plan of redemption. The Christian consciousness gives no valid testimony, save as it reflects the great objective verities of the Christian faith. If our spirit witnesses *with* the Spirit, the Spirit must first bear witness *to* our spirit that we are children of God.

THE SECOND EPISTLE OF JOHN.

1. **The elder** (*ὁ πρεσβύτερος*). The word is used originally of seniority in *age*. So Luke xv. 25. Afterward as a term of rank or office. Applied to members of the Sanhedrim (Matt. xvi. 21; Acts vi. 12). Those who presided over the Christian assemblies or churches (Acts xi. 30; 1 Tim. v. 17, 19). The twenty-four members of the heavenly court in John's vision (Apoc. iv. 4, 10,; v. 5, 6, 8, 11, 14). Here, with reference to official position, coupled, presumably, with age.

Unto the elect lady (*ἐκλεκτῇ κυρίᾳ*). An expression which baffles all the commentators. It is supposed by some that the title describes *a person*, by others, *a society*. The views of the former class as to *the person* designated, are (1.) That the letter was addressed to a certain Babylonian named *Electa*. (2.) To a person named *Kyria*. (3.) To *Electa Kyria*, a compound proper name. Those who regard the phrase as describing *a society*, divide on the question whether *a particular Christian society* or *the whole Church* is intended. It is impossible to settle the question satisfactorily.

Children (*τέκνοις*). May be taken either in a literal or in a spiritual sense. For the latter, see 1 Tim. 1, 2; Gal. iv. 25; 3 John 4. Compare also vv. 4, 13. The explanation turns on the meaning of *ἐκλεκτῇ κυρίᾳ*. If it mean *the Church*, *children* will have the spiritual sense. If it be a proper name, the literal.

Whom (*οὓς*). Comprehensive, embracing the mother and the children of both sexes.

I love (*ἀγαπῶ*). See on John v. 20.

In the truth (*ἐν ἀληθείᾳ*. Omit *the*. The expression *in truth* marks the atmosphere or element of truth in which something is said, or felt, or done. See John xvii. 17. *In truth* is equivalent to *truly, really*. Compare Col. i. 6; John xvii. 19.

That have known (*οἱ ἐγνωκότες*). Either *have come to know*, or as Rev., *know*. The perfect tense of *γινώσκω, to learn to know*, is rendered as a present: *I have learned to know*, therefore *I know*. See on 1 John ii. 3.

2. **Which dwelleth** (*τὴν μένουσαν*). Rev., *abideth*. Enlarging on the idea of *the truth: that which abideth*. See on 1 John iv. 9, on the phrase *to abide in*, see on 1 John ii. 6.

Shall be with us (*μεθ' ἡμῶν ἔσται*). *With us* has the emphatic position in the sentence: *and with us it shall be*. Note the change from *abideth in* to *shall be with*, and see on John xiv. 16, 17.

3. **Grace be with you, mercy and peace** (*ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη*). The verb is in the future tense: *shall be*. In the Pauline Epistles the salutations contain no verb. In 1 and 2 Peter and Jude, *πληθυνθείη be multiplied*, is used. *Grace* (*χάρις*) is of rare occurrence in John's writings (John i. 14, 16, 17; Apoc. i. 4; xxii. 21); and the kindred *χαρίζομαι to favor, be kind, forgive*, and *χάρισμα gift*, are not found at all. See on Luke i. 30. *Mercy* (*ἔλεος*), only here in John. See on Luke i. 50. The pre-Christian definitions of the word include the element of *grief* experienced on account of the *unworthy* suffering of another. So Aristotle. The Latin *misericordia* (*miser* "wretched," *cor* "the heart") carries the same idea. So Cicero defines it, *the sorrow arising from the wretchedness of another suffering wrongfully*. Strictly speaking, the word as applied to God, cannot include either of these elements, since *grief* cannot be ascribed to Him, and suffering is the legitimate result of sin. The sentiment in God assumes the character of *pitying love*. Mercy is kindness and good-will toward the miserable and afflicted, joined with a desire to relieve them. Trench observes: "In the Divine mind, and in the order of our salvation

as conceived therein, the *mercy* precedes the *grace*. God so loved the world with a pitying love (herein was the *mercy*), that He *gave* His only-begotten Son (herein the *grace*), that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation, the grace must go before the mercy and make way for it. It is true that the same persons are the subjects of both, being at once the guilty and the miserable; yet the righteousness of God, which it is quite as necessary should be maintained as His love, demands that the guilt should be done away before the misery can be assuaged; only the forgiven may be blessed. He must pardon before He can heal. . . . From this it follows that in each of the apostolic salutations where these words occur, grace precedes mercy" ("Synonyms of the New Testament").

With you. The best texts read *with us*.

From God—from Jesus Christ (*παρὰ Θεοῦ—παρὰ Ἰησοῦ Χριστοῦ*). Note the repeated preposition, bringing out the twofold relation to the Father and Son. In the Pauline salutations *ἀπό from*, is invariably used with God, and never repeated with *Jesus Christ*. On the use of *παρά from*, see on John vi. 46; 1 John i. 5.

God the Father. The more common expression is "God *our* Father."

The Son of the Father. The phrase occurs nowhere else. Compare John i. 18; 1 John ii. 22, 23; 1 John i. 3.

In truth and in love. The combination is not found elsewhere. The words indicate the contents of the whole Epistle.

4. **I rejoiced.** Expressions of thankful joy are common in the Pauline salutations. See Rom., 1 Cor., Eph., Philip., Col., 1 Thess., 2 Thess., Philem.

Greatly (*λίαν*). The word is found in John's writings only here and 3 John 3.

I found (*εὕρηκα*). See on John i. 41. Rev., *I have found.*

Of thy children (*ἐκ τῶν τέκνων*). The rendering is obscure. Rev., rightly, supplies *certain.* Compare John xvi. 17.

In truth (*ἐν ἀληθείᾳ*). Compare 3 John 3. See on 1 John i. 8.

5. **New** (*καινὴν*). See on Matt. xxvi. 29.

We had (*εἴχαμεν*). The apostle identifies himself with his readers.

6. **Love** (*ἡ ἀγάπη*). *The* love just mentioned in the verb *we love.*

That (*ἵνα*). See on John xv. 13.

After His commandments (*κατὰ τὰς ἐντολὰς αὐτοῦ*). For *walk*, with *κατά after, according to*, see Mark vii. 5; Rom. viii. 4; xiv. 15; 1 Cor. iii. 3; 2 Cor. x. 2. Very often with *ἐν in.* See John viii. 12; xi. 9, 10; 2 Cor. iv. 2; 1 John i. 7, 11. Both constructions are found 2 Cor. x. 2, 3.

From the beginning (*ἀπ' ἀρχῆς*). See on John i. 1.

In it (*ἐν αὐτῇ*). In *love:* not *the commandment.*

7. **Deceivers** (*πλάνοι*). See on *we deceive ourselves*, 1 John i. 8.

Are entered into (*ἐξῆλθαν εἰς*). Rev., *are gone forth into.* The A. V. follows the reading *εἰσῆλθον entered into.* The tense is the aorist, strictly rendered, *went forth.* It may indicate a particular crisis, at which they went forth from the Christian society.

Who confess not (*οἱ μὴ ὁμολογοῦντες*). The article with the participle describes the character of this class of deceivers, and does not merely assert a definite fact concerning them. Compare Mark xv. 41, "other women *which came up with* Him" (*αἱ συναναβᾶσαι*). *Confess.* See on Matt. vii. 23; x. 32.

Is come (*ἐρχόμενον*). Wrong. The verb is in the present participle, *coming*, which describes the manhood of Christ as *still being manifested*. See on 1 John iii. 5. In 1 John iv. 2 we have the manifestation treated as a past fact by the perfect tense, *ἐληλυθότα has come*. Rev., *that Jesus Christ cometh*. So in 1 Thess. i. 10, *τῆς ὀργῆς τῆς ἐρχομένης* is *the wrath which is coming;* which has already begun its movement and is advancing: not merely, as A. V., *the wrath to come*, which makes it wholly a future event. See on *lingereth*, 2 Pet. ii. 3.

An antichrist (*ὁ ἀντίχριστος*). Rev., rendering the definite article, *the antichrist*. See on 1 John ii. 18.

8. **Look to yourselves that** (*βλέπετε ἑαυτούς ἵνα*). *Ἵνα in order that*, marks the *intent* of the caution. See on John xv. 13.

We lose (*ἀπολέσωμεν*). The best texts read *ἀπολέσητε, ye lose*. So Rev., with *destroy* in margin. For the meanings of the verb see on Luke ix. 25.

We receive (*ἀπολάβωμεν*). The best texts read *ἀπολάβητε, ye receive*. The compounded preposition *ἀπό*, has the force of *back: receive back* from God.

Reward (*μισθὸν*). See on 2 Pet. ii. 13, and compare Matt. v. 12; John iv. 36; 1 Cor. iii. 8; Apoc. xi. 18; xxii. 12.

9. **Whosoever transgresseth** (*πᾶς ὁ παραβαίνων*). The best texts read *προάγων goeth onward*. So Rev., with *taketh the lead* in margin. The meaning is, *whosoever advances beyond the limits of Christian doctrine*. Others explain of those who would set themselves up as teachers, or *take the lead*. Such false progress is contrasted with *abiding* in the teaching. On the construction, *πᾶς every one*, with the article and participle, see on 1 John iii. 3.

Abideth—in (*μένων ἐν*). See on 1 John ii. 6.

Doctrine (*διδαχῇ*). Better, as Rev., *teaching*.

Of Christ. Not the teaching *concerning* Christ, but the teaching of Christ Himself and of His apostles. See Heb. ii. 3. So according to New Testament usage. See John xviii. 19; Acts ii. 42; Apoc. ii. 14, 15.

In the doctrine of Christ. Omit *of Christ.* *Διδαχή* teaching, is used thus absolutely, Rom. xvi. 17; Tit. i. 9.

10. **If there come any** (*εἴ τις ἔρχεται*). Better, Rev., *if anyone cometh.* The indicative mood assumes the fact: if any one comes, as there are those that come. *Cometh* is used in an official sense as of a teacher. See on 1 John iii. 5.

Bring (*φέρει*). For the use of the verb see John xviii. 29; Acts xxv. 18; 2 Pet. ii. 11; i. 17, 18; 1 Pet. i. 13.

Neither bid him God speed (*καὶ χαίρειν αὐτῷ μὴ λέγετε*). Lit., *and say not unto him "greeting!"* *Χαίρειν rejoice, hail,* was the customary form of salutation. It was also used in bidding farewell; but in the New Testament always of greeting (Acts xv. 23; xxiii. 26; Jas. i. 1).* "Now whoever cometh and teacheth you all these things, before spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not hear him" ("Teaching of the Twelve Apostles," ch. xi. See on Matt. x. 10).

11. **Is partaker** (*κοινωνεῖ*). The verb occurs nowhere else in John's writings. The kindred noun *κοινωνία fellowship,* is peculiar to the First Epistle. See on 1 John i. 3; also on *partners* (Luke v. 10); *fellowship* (Acts ii. 42); *partaker* (1 Pet. v. 1).

12. **I would not** (*οὐκ ἐβουλήθην*). See on Matt. i. 19.

Paper (*χάρτου*). Only here in the New Testament. The Egyptian papyrus or byblus, *Cyperus papyrus,* anciently very

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* Lightfoot renders *χαίρετε farewell* in Philip. iii. 1; and describes it as a *parting benediction* in iv. 4; but, in both cases, says that it includes an exhortation to *rejoice.* The *farewell* is needless in both instances.

common, but not now found within the limits of the country. It is a tall, smooth flag or reed, with a large triangular stalk, containing the pith which furnished the paper. The paper was manufactured by cutting the pith into strips, arranging them horizontally, and then placing across them another layer of strips, uniting the two layers by a paste, and subjecting the whole to a heavy pressure. The upper and middle portions of the reed were used for this purpose. The fact that the plant is no longer found is significant in connection with Isaiah's prophecy that "the *flags* (Heb. *suph*, *papyrus*) shall waste away" (Isa. xix. 6). The plant grew in shallow water or in marshes, and is accordingly represented on the monuments as at the side of a stream or in irrigated lands.* The Jews wrote on various materials, such as the leaves of the olive and palm, the rind of the pomegranate, and the skins of animals. The tablet (*πινακίδιον*, Luke i. 63) was in very common use. It consisted of thin pieces of wood, strung together, and either plain, or covered with papyrus or with wax.

Ink (*μέλανος*). Lit., *that which is black.* The word occurs only once outside of John's Epistles (2 Cor. iii. 3), and only three times in all (2 John 12; 3 John 13). Ink was prepared of soot or of vegetable or mineral substances. Gum and vitriol were also used. Colored inks, red and gold, were also employed.†

To come unto you (*γενέσθαι πρὸς ὑμᾶς*). Or, *to be present with you.* For the phrase, see 1 Cor. ii. 3; xvi. 10.

Face to face (*στόμα πρὸς στόμα*). Lit., *mouth to mouth.* Compare *πρόσωπον πρὸς πρόσωπον, face to face*, 1 Cor. xiii. 12.

Full (*πεπληρωμένη*). Rev., rightly, *fulfilled.*

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* For fuller details, see article *Papyrus* in "Encyclopædia Britannica," 9th edition, vol. xviii.

† See Edersheim, "Life and Times of Jesus the Messiah," ii., 270.

THE THIRD EPISTLE OF JOHN.

1. **The elder.** See on 2 John 1.

Gaius. The name occurs several times in the New Testament, as Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. The person addressed here cannot be identified.

The well-beloved. Rev., *the beloved.* In the Greek order the name comes first. *Gaius the beloved.*

In the truth (*ἐν ἀληθείᾳ*). Rev., properly, omitting the article, *in truth.* See on 2 John 4.

2. **Beloved.** Compare the plural, 1 John iii. 2, 21; iv. 1, 7, 11.

I wish above all things (*περὶ πάντων εὔχομαι*). Wrong. This sense of *περί* is contrary to New Testament usage. The preposition means *concerning.* So Rev. "I pray that *in all things* thou mayst prosper." *Εὔχομαι I pray* or *wish*, occurs only here in John's writings, and not often elsewhere. See Acts xxvi. 29; Rom. ix. 3; Jas. v. 16.

Mayst prosper (*εὐοδοῦσθαι*). Lit., *have a prosperous journey.* From *εὖ well*, and *ὁδός a way.* In this original sense, Rom. i. 10. The word occurs only three times in the New Testament. See 1 Cor. xvi. 2.

Be in health (*ὑγιαίνειν*). Used in the New Testament both in a physical and moral sense. The former is found only here and in Luke's Gospel. See Luke v. 31; vii. 10; xv. 27. Paul uses it of *soundness* in *faith* or *doctrine.* See 1 Tim. i. 10; vi.

3; 2 Tim. i. 13; Titus ii. 2. Here of Gaius' *bodily* health, as is shown by *soul* in the next clause.

Soul (ψυχή). See on Mark xii. 30; Luke i. 46. The *soul* (ψυχή) is the principle of individuality, the seat of personal impressions. It has a side in contact with both the material and the spiritual element of humanity, and is thus the mediating organ between body and spirit. Its meaning, therefore, constantly rises above *life* or the *living individual*, and takes color from its relation to either the emotional or the spiritual side of life, from the fact of its being the seat of the feelings, desires, affections, aversions, and the bearer and manifester of the divine life-principle (πνεῦμα). Consequently ψυχή is often used in our sense of *heart* (Luke i. 46; ii. 35; John x. 24; Acts xiv. 2); and the meanings of ψυχή *soul*, and πνεῦμα *spirit*, occasionally approach each other very closely. Compare John xii. 27, and xi. 33; Matt. xi. 29, and 1 Cor. xvi. 18. Also both words in Luke i. 47. In this passage ψυχή *soul*, expresses the soul regarded as a moral being designed for everlasting life. See Heb. vi. 19; x. 39; xiii. 17; 1 Pet. ii. 11; iv. 19. John commonly uses the word to denote the principle of the natural life. See John x. 11, 15; xiii. 37; xv. 13; 1 John iii. 16; Apoc. viii. 9; xii. 11; xvi. 3.

3. **Rejoiced greatly.** See on 2 John 4.

Brethren came (ἐρχομένων ἀδελφῶν). Lit., *coming*. The present participle denotes *coming from time to time*, and not coming on a single occasion, which would require the aorist. On *brethren*, see on 1 John ii. 9.

Thou walkest in truth. See on 1 John i. 8. For the phrase *walk in*, see on 2 John 6. *Thou* is emphatic, suggesting a contrast with less faithful ones, as Diotrephes, ver. 9.

4. **Joy** (χαράν). The texts vary; some reading χάριν *grace* or *favor* from God, on which see 2 John 3. Note the Greek order: *greater joy than this have I not.*

My children (*τὰ ἐμὰ τέκνα*). Lit., *mine own children.*

Walk (*περιπατοῦντα*). Rev., rightly, *walking.* The participle expresses something habitual.

5. **Thou doest faithfully** (*πιστὸν ποιεῖς*). Rev., *thou doest a faithful work.* A third interpretation is *thou givest a pledge or guaranty*, and a fourth, akin to this, *thou makest sure.* The Rev. is best. There is no parallel to justify the third and fourth.*

Thou doest (*ἐργάσῃ*). Or lit., according to the etymology, *workest* (*ἔργον work*). See on Jas. ii. 9. The distinction between this verb and others signifying *to do*, such as *ποιεῖν*, *πράσσειν*, *δρᾶν*, which last does not occur in the New Testament, is not sharply maintained in Attic Greek. In certain connections the difference between them is great, in others, it is hardly perceptible. On *ποιεῖν* and *πράσσειν*, see on John iii. 21. *Ἐργάζομαι*, like *πράσσειν*, contemplates the *process* rather than the *end* of action, carrying the ideas of *continuity* and *repetition.* It means *to labor*, *to be active*, *to perform*, with the idea of continued exertion, and therefore is used of servants, or of those who have an assigned business or office. See Matt. xxi. 28; xxv. 26; Luke xiii. 14; John v. 17; vi. 27; ix. 4; 1 Thess. ii. 9. For the phrase *ἐργάσῃ εἰς thou doest toward* (Rev.), see Matt xxvi. 10.

And to strangers (*καὶ εἰς τοὺς ξένους*). The best texts read, instead of *εἰς τοὺς to the* (strangers), *τοῦτο, that;* so that the sentence is, literally, "to them that are brethren, *and that* strangers." For the phrase *and that*, compare 1 Cor. vi. 6; Philip. i. 28; Eph. ii. 8.

6. **The Church** (*ἐκκλησίας*). See on Matt. xvi. 18.

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* Canon Westcott says "no parallel is quoted for" the Rev. rendering, but Apoc. xxi. 5, can hardly be esteemed a parallel to *his* rendering "thou makest sure."

If thou bring forward on their journey (προπέμψας). Lit., *having sent forward.* The aorist tense represents the act as accomplished. Compare Acts xv. 3; Tit. iii. 13. Rev., *set forward.*

After a godly sort (ἀξίως τοῦ Θεοῦ). Lit., *worthily of God.* So Rev. Compare 1 Thess. ii. 12; Col. i. 10.

Thou shalt do well (καλῶς ποιήσεις). For the phrase, see Acts x. 33; Philip. iv. 14; Jas. ii. 8, 19; 2 Pet. i. 19. Rev., renders the whole: *whom thou wilt do well to set forward on their journey worthily of God.*

7. **For His Name's sake** (ὑπὲρ τοῦ ὀνόματος). *His* is supplied by the A. V. It is not in the text. Rev., correctly, *for the sake of the Name. The Name* (Jesus Christ) is used thus absolutely in Acts v. 41; compare Jas. ii. 7. For a similar absolute use of *the way*, see on Acts ix. 2. See on 1 John i. 7.

Taking nothing of (μηδὲν λαμβάνοντες ἀπὸ). For the phrase *taking of*, or *from*, see on 1 John i. 5.

The Gentiles (ἐθνικῶν). This word occurs elsewhere only in the Gospel of Matthew. The more common word is ἔθνη, which is the reading of the Tex. Rec. here: ἐθνῶν. See on Luke ii. 32.

8. **Ought** (ὀφείλομεν). See on 1 John ii. 6.

To receive (ἀπολαμβάνειν). The best texts read ὑπολαμβάνειν *to support;* i.e., to *welcome* with the provision of hospitality. Rev., *welcome.* The verb means, originally, *to take underneath in order to raise.* Hence, *to support.* Figuratively, *to take upon the mind, to suppose*, as Luke vii. 43; Acts ii. 15: *to take up or follow in speech;* hence *to answer*, as Luke x. 30.

Fellow-helpers to the truth (συνεργοὶ τῇ ἀληθείᾳ). Lit., *fellow-workers.* The expression is explained in two ways: either fellow-workers *with the teachers* (τοιούτους *such*) in sup-

port of the truth; or *fellow-workers with the truth.* Adopt the latter, as Rev.*

9. **I wrote unto the Church.** The best texts insert τι *somewhat*, which indicates that the apostle did not regard the communication as specially important.

Diotrephes (Διοτρεφὴς). The name is from Δίος *of Zeus* (Jove), and τρέφω *to nourish*, and means *Jove-nursed.*

Who loveth to have the pre-eminence (ὁ φιλοπρωτεύων). From the adjective φιλόπρωτος *fond of being first.* The word occurs here only.

10. **Prating** (φλυαρῶν). From φλύω *to bubble up* or *boil over.* Hence of talk which is both *fluent* and *empty.* Compare the kindred adjective φλύαροι *tattlers*, 1 Tim. v. 13.

Them that would. Those who were disposed to receive the strangers.

Casteth them out. By excommunication, which, through his influence, he had power to bring about.

11. **Follow** (μιμοῦ). More correctly, as Rev., *imitate.* Elsewhere only 2 Thess. iii. 7, 9; Heb. xiii. 7. The kindred word μιμητής *imitator*, uniformly rendered *follower* in A. V., occurs 1 Cor. iv. 16; xi. 1; Eph. v. 1. Hence our word *mimic;* also pan*tomime.* Μῖμος means both an actor and a kind of prose

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* The ordinary usage of συνεργός with the genitive of the person co-operated with (Rom. xvi. 21; 1 Cor. iii. 9) seems against the second explanation; but against the former is the fact that the thing *for which*, or *on behalf of which*, one is a fellow-worker, is also used in the genitive (2 Cor. i. 24) or with εἰς *unto* (Col. iv. 11; 2 Cor. viii. 23). There is no instance of the *dativus commodi* (so Alford, Huther), *dative of reference.* On the other hand, the kindred verb συνεργέω occurs with the dative of the thing co-operated with in Jas. ii. 22: ἡ πίστις συνήργει τοῖς ἔργοις, *faith wrought with his works* (see Huther's note). I agree with Canon Westcott that this construction is sufficient to support the Rev. rendering. Huther, Alford, and Ebrard all adopt the other explanation.

drama, intended as a familiar representation of life and character, and without any distinct plot.

That which is evil — that which is good (*τὸ κακὸν — τὸ ἀγαθόν*). Compare *τὰ ἀγαθά good, τὰ φαῦλα evil*, John v. 29.

12. **Demetrius hath good report** (*Δημητρίῳ μεμαρτύρηται*). Lit., *unto Demetrius witness hath been borne.* See John iii. 26.

13. **I had** (*εἶχον*). The imperfect tense: *I was having*, when I began to write.

Pen (*καλάμου*). Lit., *reed.* See Matt. xi. 7. *The staff* or *sceptre* placed in mockery in Jesus' hand, Matt. xxvii. 29. *A measuring-reed*, Apoc. xi. 1.

14. **Face to face.** See on 2 John 12.

THE REVELATION OF JOHN.

CHAPTER I.

1. **The Revelation** (ἀποκάλυψις). The Greek word is transcribed in *Apocalypse*. The word occurs only once in the Gospels, Luke ii. 32, where *to lighten* should be rendered *for revelation*. It is used there of our Lord, as a light to dispel the darkness under which the heathen were veiled. It occurs thirteen times in Paul's writings, and three times in first Peter.

It is used in the following senses:

(*a.*) *The unveiling of something hidden, which gives light and knowledge to those who behold it.* See Luke ii. 32 (above). Christianity itself is the *revelation* of a mystery (Rom. xvi. 25). The participation of the Gentiles in the privileges of the new covenant was made known *by revelation* (Eph. iii. 3). Paul received the Gospel which he preached *by revelation* (Gal. i. 12), and went up to Jerusalem *by revelation* (Gal. ii. 2).

(*b.*) *Christian insight into spiritual truth.* Paul asks for Christians *the spirit of revelation* (Eph. i. 17). Peculiar manifestations of the general gift of revelation are given in Christian assemblies (1 Cor. xiv. 6, 26). Special *revelations* are granted to Paul (2 Cor. xii. 1, 7).

(*c.*) *The second coming of the Lord* (1 Pet. i. 7, 13; 2 Thess. i. 7; 1 Cor. i. 7) in which His glory shall be revealed (1 Pet. iv. 13), His righteous judgment made known (Rom. ii. 5), and His children revealed in full majesty (Rom. viii. 19).

The kindred verb ἀποκαλύπτω is used in similar connections. Following the categories given above,

(*a.*) Gal. i. 16; iii. 23; Eph. iii. 5; 1 Pet. i. 12.

(*b.*) Matt. xi. 25, 27; xvi. 17; Luke x. 21, 22; 1 Cor. ii. 10; xiv. 30; Philip. iii. 15.

(*c.*) Matt. x. 26; Luke ii. 35; xii. 2; xvii. 30; Rom. i. 17, 18; viii. 18; 1 Cor. iii. 13; 2 Thess. ii. 3, 6, 8; 1 Pet. i. 5; v. 1.

The word is compounded with *ἀπό from*, and *καλύπτω to cover*. Hence, *to remove the cover from anything; to unveil.* So of Balaam, "the Lord *opened* or *unveiled* his eyes (*ἀπεκάλυψεν τοὺς ὀφθαλμούς*: Num. xxii. 31, Sept.). So Boaz to Naomi's kinsman: "I thought to *advertise* thee:" Rev., "*disclose it* unto thee" (*ἀποκαλύψω τὸ οὖς σου*: Ruth iv. 4, Sept.). Lit., *I will uncover thine ear.*

The noun *ἀποκάλυψις revelation*, occurs only once in the Septuagint (1 Sam. xx. 30), in the physical sense of *uncovering.* The verb is found in the Septuagint in Dan. ii. 19, 22, 28.

In classical Greek, the verb is used by Herodotus (i., 119) of uncovering the head; and by Plato: thus, "*reveal* (*ἀποκαλύψας*) to me the power of Rhetoric" ("Gorgias," 460): "*Uncover* your chest and back" ("Protagoras," 352). Both the verb and the noun occur in Plutarch; the latter of uncovering the body, of waters, and of an error. The religious sense, however, is unknown to heathenism.

The following words should be compared with this: *Ὀπτασία a vision* (Luke i. 22; Acts xxvi. 19; 2 Cor. xii. 1). *Ὅραμα a vision* (Matt. xvii. 9; Acts ix. 10; xvi. 9). *Ὅρασις a vision* (Acts ii. 17; Apoc. ix. 17. Of visible form, Apoc. iv. 3). These three cannot be accurately distinguished. They all denote *the thing seen or shown*, without anything to show whether it is understood or not.

As distinguished from these, *ἀποκάλυψις* includes, along with the thing shown or seen, its interpretation or unveiling.

Ἐπιφάνεια appearing (hence our *epiphany*), is used in profane Greek of the appearance of a higher power in order to aid men. In the New Testament by Paul only, and always of the second *appearing* of Christ in glory, except in 2 Tim. i. 10, where it signifies His first appearing in the flesh. See 2 Thess. ii. 8; 1 Tim. vi. 14; Tit. ii. 13. As distinguished from this, *ἀποκάλυψις* is the more comprehensive word. An *apocalypse*

may include several *ἐπιφάνειαι appearings.* The *appearings* are the media of the *revealings.*

Φανέρωσις manifestation; only twice in the New Testament; 1 Cor. xii. 7; 2 Cor. iv. 2. The kindred verb *φανερόω to make manifest,* is of frequent occurrence. See on John xxi. 1. It is not easy, if possible, to show that this word has a less dignified sense than *ἀποκάλυψις.* The verb *φανερόω* is used of both the first and the second appearing of our Lord (1 Tim. iii. 16; 1 John i. 2; 1 Pet. i. 20; Col. iii. 4; 1 Pet. v. 4). See also John ii. 11; xxi. 1.

Some distinguish between *φανέρωσις* as an *external* manifestation, to the senses, but *single* and *isolated;* while *ἀποκάλυψις* is an *inward* and *abiding* disclosure. According to these, the *Apocalypse* or *unveiling,* precedes and produces the *φανέρωσις* or *manifestation.* The Apocalypse contemplates *the thing* revealed; the manifestation, *the persons to whom it is revealed.*

The Revelation here is *the unveiling of the divine mysteries.*

Of Jesus Christ. Not the *manifestation* or *disclosure* of Jesus Christ, but the revelation *given by* Him.

To shew (*δεῖξαι*). Frequent in the Apocalypse (iv. 1; xvii. 1; xxi. 9; xxii. 1). Construe with *ἔδωκεν gave: gave him to shew.* Compare "I will give him to sit" (ch. iii. 21): "It was given to hurt" (ch. vii. 2): "It was given him to do" (A. V. "had power to do;" ch. xiii. 14).

Servants (*δούλοις*). Properly, *bond-servants.* See on Matt. xx. 26; Mark ix. 35.

Must (*δεῖ*). As the decree of the absolute and infallible God.

Shortly come to pass (*γενέσθαι ἐν τάχει*). For the phrase *ἐν τάχει shortly,* see Luke xviii. 8, where yet long delay is implied. Expressions like this must be understood, not according to human measurement of time, but rather as in 2 Pet. iii. 8. The idea is, before long, as time is computed by God. The

aorist infinitive γενέσθαι is not *begin* to come to pass, but denotes *a complete fulfilment:* must shortly come to pass *in their entirety.*

He sent (ἀποστείλας). See on Matt. x. 2, 16.

Signified (ἐσήμανεν). From σῆμα *a sign.* Hence, literally, *give a sign or token.* The verb occurs outside of John's writings only in Acts xi. 28; xxv. 27. See John xii. 33; xviii. 32; xxi. 19. This is its only occurrence in the Apocalypse. The word is appropriate to the symbolic character of the revelation, and so in John xii. 33, where Christ predicts the mode of His death in a figure. Compare *sign*, Apoc. xii. 1.

Angel (ἀγγέλου). Strictly, *a messenger.* See Matt. xi. 10; Luke vii. 24; ix. 52. Compare the mediating angel in the visions of Daniel and Zechariah (Dan. viii. 15, 16; ix. 21; x. 10; Zech. i. 19). See on John i. 51.

Servant. Designating the prophetic office. See Isa. xlix. 5; Amos iii. 7; compare Apoc. xix. 10; xxii. 9.

John. John does not name himself in the Gospel or in the Epistles. Here "we are dealing with prophecy, and prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). Compare Dan. viii. 1; ix. 2.

2. **Bare record** (ἐμαρτύρησεν). See on John i. 7. Rev., *bear witness.* The reference is to the present book and not to the Gospel. The aorist tense is the epistolary aorist. See on 1 John ii. 13, and compare the introduction to Thucydides' "History:" "Thucydides, an Athenian, *wrote* (ξυνέγραψε) the history of the war," etc.; placing himself at the reader's standpoint, who will regard the writing as occurring in the past.

Word of God. Not the *personal* Word, but the prophetic contents of this book. See xxii. 6.

Testimony (μαρτυρίαν). For the phrase *to witness a witness* see John v. 32. For the peculiar emphasis on the idea of *wit-*

ness in John, see on John i. 7. The words and the idea are characteristic of the Apocalypse as of the Gospel and Epistles.

And (τε). Omit. The clause *all things that he saw* is in apposition with *the Word of God and the testimony of Jesus Christ*, marking these as *seen* by him. Rev. adds *even*.

All things that he saw (ὅσα εἶδεν). Lit., *as many things as he saw*. In the Gospel John uses the word εἶδεν *saw*, only twice of his own eye-witness (i. 40; xx. 8). In the Apocalypse it is constantly used of the seeing of visions. Compare i. 19. For the verb as denoting the immediate intuition of the seer, see on John ii. 24.

3. **Blessed** (μακάριος). See on Matt. v. 3.

He that readeth (ὁ ἀναγινώσκων). See on Luke iv. 16. The Reader in the Church. See 2 Cor. iii. 14. *They that hear*, the congregation. The words imply a *public, official* reading, in full religious assembly for worship. The passage is of some weight in determining the date of this book. The stated reading of the Apostolical writings did not exist as a received form before the destruction of Jerusalem, A.D. 70.

And keep (καὶ τηροῦντες). The absence of the article from τηροῦντες *keeping* (compare οἱ ἀκούοντες *they that hear*), shows that the hearers and the keepers form one class. Τηρεῖν *to keep*, is a peculiarly Johannine word, and is characteristic of the Apocalypse as of the other writings in its own peculiar sense of "keeping" in the exercise of active and strenuous care, rather than of watching over to preserve. See on *reserved*, 1 Pet. i. 4.

Prophecy. See on *prophet*, Luke vii. 26.

Which are written (τὰ γεγραμμένα). Perfect participle, *have been written*, and therefore *stand written*.

The time (ὁ καιρὸς). See on Matt. xii. 1.

At hand (ἐγγύς). Lit., *near*. See on *shortly*, ver. 1.

4. **John.** Note the absence of all official titles, such as are found in Paul; showing that John writes as one whose position is recognized.

Seven. Among every ancient people, especially in the East, a religious significance attaches to numbers. This grows out of the instinctive appreciation that number and proportion are necessary attributes of the created universe. This sentiment passes over from heathenism into the Old Testament. The number seven was regarded by the Hebrews as a sacred number, and it is throughout Scripture the covenant number, the sign of God's covenant relation to mankind, and especially to the Church. The evidences of this are met in the hallowing of the seventh day; in the accomplishment of circumcision, which is the sign of a covenant, after seven days; in the part played by the number in marriage covenants and treaties of peace. It is the number of purification and consecration (Lev. iv. 6, 17; viii. 11, 33; Num. xix. 12). "Seven is the number of every grace and benefit bestowed upon Israel; which is thus marked as flowing out of the covenant, and a consequence of it. The priests compass Jericho seven days, and on the seventh day seven times, that all Israel may know that the city is given into their hands by God, and that its conquest is a direct and immediate result of their covenant relation to Him. Naaman is to dip in Jordan seven times, that he may acknowledge the God of Israel as the author of his cure. It is the number of reward to those who are faithful in the covenant (Deut. xxviii. 7; 1 Sam. ii. 5); of punishment to those who are froward in the covenant (Lev. xxvi. 21, 24, 28; Deut. xxviii. 25), or to those who injure the people in it (Gen. iv. 15, 24; Exod. vii. 25; Ps. lxxix. 12). All the feasts are ordered by seven, or else by seven multiplied into seven, and thus made intenser still. Thus it is with the Sabbath, the Passover, the Feast of Weeks, of Tabernacles, the Sabbath-year, and the Jubilee."

Similarly the number appears in God's dealing with nations outside the covenant, showing that He is working for Israel's sake and with respect to His covenant. It is the number of the years of plenty and of famine, in sign that these are for Israel's

sake rather than for Egypt's. Seven times pass over Nebuchadnezzar, that he may learn that the God of his Jewish captives is king over all the earth (partly quoted and partly condensed from Trench's "Epistles to the Seven Churches").

Seven also occurs as a sacred number in the New Testament. There are seven beatitudes, seven petitions in the Lord's Prayer; seven parables in Matt. xiii.; seven loaves, seven words from the cross, seven deacons, seven graces (Rom. xii. 6–8), seven characteristics of wisdom (Jas. iii. 17). In the Apocalypse the prominence of the number is marked. To a remarkable extent the structure of that book is moulded by the use of numbers, especially of the numbers seven, four, and three. There are seven spirits before the throne; seven churches; seven golden candlesticks; seven stars in the right hand of Him who is like unto a son of man; seven lamps of fire burning before the throne; seven horns and seven eyes of the Lamb; seven seals of the book; and the thunders, the heads of the great dragon and of the beast from the sea, the angels with the trumpets, the plagues, and the mountains which are the seat of the mystic Babylon,—are all seven in number.

So there are *four* living creatures round about the throne, four angels at the four corners of the earth, holding the four winds; the New Jerusalem is foursquare. Authority is given to Death to kill over the fourth part of the earth, and he employs four agents.

Again the use of the number three is, as Professor Milligan remarks, "so remarkable and continuous that it would require an analysis of the whole book for its perfect illustration." There are three woes, three unclean spirits like frogs, three divisions of Babylon, and three gates on each side of the heavenly city. The *Trisagion*, or "thrice holy," is sung to God the Almighty, to whom are ascribed three attributes of glory.

Seven Churches. Not all the churches in Asia are meant, since the list of those addressed in the Apocalypse does not include Colossæ, Miletus, Hierapolis, or Magnesia. The seven named are chosen to symbolize the whole Church. Compare

ch. ii. 7. Seven being the number of the covenant, we have in these seven a representation of the Church universal.

In Asia. See on Acts ii. 9.

Grace—peace. For *grace* (χάρις), see on Luke i. 30. Both words are used by Paul in the salutations of all his Epistles, except the three Pastorals.

From Him which is, and which was, and which is to come (ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος). The whole salutation is given in the name of the Holy Trinity: the Father (Him which is, and was, and is to come), the Spirit (the seven spirits), the Son (Jesus Christ). See further below. This portion of the salutation has no parallel in Paul, and is distinctively characteristic of the author of the Apocalypse. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. The Greek student will note that the pronoun *which* (ὁ) is not construed with the preposition *from* (ἀπό), which would require the genitive case, but stands in the nominative case.

Each of these three appellations is treated as a proper name. The Father is *Him which is, and which was, and which is to come.* This is a paraphrase of the unspeakable name of God (Exod. iii. 14), the absolute and unchangeable. Ὁ ὢν, *the One who is*, is the Septuagint translation of Exod. iii. 14, "I am the ὁ ὢν (*I am*):" "ὁ ὢν (*I am*), hath sent me unto you." *The One who was* (ὁ ἦν). The Greek has no imperfect participle, so that the finite verb is used. *Which is* and *which was* form one clause, to be balanced against *which is to come.* Compare xi. 17; xvi. 5; and "*was* (ἦν) in the beginning with God" (John i. 2). *Which is to come* (ὁ ἐρχόμενος). Lit., *the One who is coming.* This is not equivalent to *who shall be;* i.e., the author is not intending to describe the abstract existence of God as covering the future no less than the past and the present. If this had been his meaning, he would have written ὁ ἐσόμενος, *which shall be.* The phrase *which is to come* would not express the future eternity of the Divine Being. The dominant conception in the title is rather that of *immutability.*

Further, the name does not emphasize so much God's abstract existence, as it does His permanent covenant relation to His people. Hence the phrase *which is to come*, is to be explained in accordance with the key-note of the book, which is the second coming of the Son (ch. i. 7; xxii. 20).

The phrase *which is to come*, is often applied to the Son (see on 1 John iii. 5), and so throughout this book. Here it is predicated of the Father, apart from whom the Son does nothing. "The Son is never alone, even as Redeemer" (Milligan). Compare "*We* will come unto him," John xiv. 23. Origen quotes our passage with the words: "But that you may perceive that the omnipotence of the Father and of the Son is one and the same, hear John speaking after this manner in the Apocalypse, '*Who is*, etc.'" Dean Plumptre compares the inscription over the temple of Isis at Sais in Egypt: "I am all that has come into being, and that which is, and that which shall be, and no man hath lifted my veil."

The Spirit is designated by

The seven Spirits (*τῶν ἑπτὰ πνευμάτων*). Paul nowhere joins the Spirit with the Father and the Son in his opening salutations. The nearest approach is 2 Cor. xiii. 13. The reference is not to the seven principal angels (ch. viii. 2). These could not be properly spoken of as the source of grace and peace; nor be associated with the Father and the Son; nor take precedence of the Son, as is the case here. Besides, angels are never called *spirits* in this book. With the expression compare ch. iv. 5, the seven lamps of fire, "which are the seven Spirits of God:" ch. iii. 1, where Jesus is said to have "the seven Spirits of God." Thus the seven Spirits belong to the Son as well as to the Father (see John xv. 26). The prototype of John's expression is found in the vision of Zechariah, where the Messiah is prefigured as a stone with seven eyes, "the eyes of the Lord, which run to and fro through the whole earth" (Zech. iii. 9; iv. 10). Compare also the same prophet's vision of the seven-branched candlestick (iv. 2).

Hence the Holy Spirit is called *the Seven Spirits;* the perfect, mystical number seven indicating unity through diversity

(1 Cor. xii. 4). Not the sevenfold *gifts* of the Spirit are meant, but the divine Personality who imparts them; the one Spirit under the diverse manifestations. Richard of St. Victor (cited by Trench, "Seven Churches") says: "And from the seven Spirits, that is, from the sevenfold Spirit, which indeed is simple in nature, sevenfold in grace."

5. **Jesus Christ.** The Son. Placed after the Spirit because what is to follow in vv. 5–8 relates to Him. This is according to John's manner of arranging his thoughts so that a new sentence shall spring out of the final thought of the preceding sentence. Compare the Prologue of the Gospel, and vv. 1, 2, of this chapter.

The faithful witness (ὁ μάρτυς ὁ πιστὸς). For the phraseology see on 1 John iv. 9. For *witness*, see on John i. 7; 1 Pet. v. 1. As applied to the Messiah, see Ps. lxxxix. 37; Isa. lv. 4. The construction again departs from the grammatical rule. The words *witness, first-born, ruler*, are in the nominative case, instead of being in the genitive, in apposition with *Jesus Christ*. This construction, though irregular, nevertheless gives dignity and emphasis to these titles of the Lord. See on ver. 4. The word πιστὸς, *faithful* is used (1), *of one who shows Himself faithful in the discharge of a duty or the administration of a trust* (Matt. xxiv. 45; Luke xii. 42). Hence, *trustworthy* (1 Cor. vii. 25; 2 Tim. ii. 2). Of *things* that can be relied upon (1 Tim. iii. 1; 2 Tim. ii. 11). (2), *Confiding; trusting; a believer* (Gal. iii. 9; Acts xvi. 1; 2 Cor. vi. 15; 1 Tim. v. 16). See on 1 John i. 9. The word is combined with ἀληθινός, *true, genuine* in ch. iii. 14; xix. 11; xxi. 5; xxii. 6. Richard of St. Victor (cit. by Trench) says: "A *faithful* witness, because He gave faithful testimony concerning all things which were to be testified to by Him in the world. A faithful witness, because whatever He heard from the Father, He faithfully made known to His disciples. A faithful witness, because He taught the way of God in truth, neither did He care for any one nor regard the person of men. A faithful witness, because He announced condemnation to the reprobate

and salvation to the elect. A faithful witness, because He confirmed by miracles the truth which He taught in words. A faithful witness, because He denied not, even in death, the Father's testimony to Himself. A faithful witness, because He will give testimony in the day of judgment concerning the works of the good and of the evil."

The first-begotten of the dead (*ὁ πρωτότοκος ἐκ τῶν νεκρῶν*). Rev., *the first-born*. The best texts omit *ἐκ from*. Compare Col. i. 18. The risen Christ regarded in His relation to the dead in Christ. He was not the first who rose from the dead, but the first who so rose that death was thenceforth impossible for Him (Rom. vi. 9); rose with that resurrection-life in which He will finally bring with Him those who sleep in Him (1 Thess. iv. 14). Some interpreters, rendering *first-born*, find in the phrase the metaphor of death as the womb which bare Him (see on Acts ii. 24). Others, holding by the rendering *first-begotten*, connect the passage with Ps. ii. 7, which by Paul is connected with the resurrection of Christ (Acts xiii. 32, 33). Paul also says that Jesus "was declared to be the Son of God with power by the resurrection from the dead" (Rom. i. 4). The verb *τίκτω* which is one of the components of *πρωτότοκος first-begotten* or *born*, is everywhere in the New Testament used in the sense of *to bear* or *to bring forth*, and has nowhere the meaning *beget*, unless Jas. i. 15 be an exception, on which see note. In classical Greek the meaning *beget* is common.

The Ruler of the kings of the earth (*ὁ ἄρχων τῶν βασιλέων τῆς γῆς*). Through resurrection He passes to glory and dominion (Philip. ii. 9). The comparison with the kings of the earth is suggested by Ps. ii. 2. Compare Ps. lxxxix. 27; Isa. lii. 15; 1 Tim. vi. 15; and see Apoc. vi. 15; xvii. 4; xix. 16.

Unto Him that loved (*τῷ ἀγαπήσαντι*). The true reading is *ἀγαπῶντι that loveth*. So Rev. Christ's love is ever present. See John xiii. 1.

Washed (λούσαντι). Read λύσαντι *loosed*. Trench remarks on the variation of readings as having grown out of a play on the words λουτρόν, *a bathing*, and λύτρον *a ransom*, both of which express the central benefits which redound to us through the sacrifice and death of Christ. He refers to this play upon words as involved in the etymology of the name *Apollo* as given by Plato; viz., *the washer* (ὁ ἀπολούων) and *the absolver* (ὁ ἀπολύων) from all impurities. Either reading falls in with a beautiful circle of imagery. If *washed*, compare Ps. li. 2; Isa. i. 16, 18; Ezek. xxxvi. 25; Acts xxii. 16; Eph. v. 26; Tit. iii. 5. If *loosed*, compare Matt. xx. 28; 1 Tim. ii. 6; 1 Pet. i. 18; Heb. ix. 12; Gal. iii. 13; iv. 5; Apoc. v. 9; xiv. 3, 4.

6. **Kings** (βασιλεῖς). The correct reading is βασιλείαν *a kingdom*. The term *King* is never applied in the New Testament to individual Christians. The reigning of the saints is emphasized in this book. See ch. v. 10; xx. 4, 6; xxii. 5. Compare Dan. vii. 18, 22.

Priests (ἱερεῖς). *Kingdom* describes the body of the redeemed *collectively*. *Priests* indicates their *individual* position. Peter observes the same distinction (1 Pet. ii. 5) in the phrases *living stones* (individuals) and *a spiritual house* (the body collectively), and combines both kings and priests in another collective term, *royal priesthood* (ver 9). The priesthood of believers grows out of the priesthood of Christ (Ps. cx. 4; Zech. vi. 13; Heb. vii.–x.). This dignity was promised to Israel on the condition of obedience and fidelity to God. "Ye shall be a kingdom of priests and a holy nation" (Exod. xix. 6). In the kingdom of Christ each individual is a priest. The priest's work is not limited to any order of the ministry. All may offer the sacrifice of praise and thanksgiving: all have direct access to the holiest through the blood of Jesus: all Christians, as priests, are to minister to one another and to plead for one another. The consummation of this ideal appears in Apoc. xxi. 22, where the heavenly Jerusalem is represented as without temple. It is *all* temple. "It is the abolition of the distinction between

holy and profane (Zech. xiv. 20, 21)—nearer and more remote from God — through all being henceforth holy, all being brought to the nearest whereof it is capable, to Him" (Trench).

Unto God and His Father (*τῷ Θεῷ καὶ πατρὶ αὐτοῦ*). Lit., *to the God and Father of Him.* Hence Rev., correctly, *His God and Father.* For the phrase compare Rom. xv. 6; 2 Cor. i. 3; Eph. i. 3.

Glory and dominion (*ἡ δόξα καὶ τὸ κράτος*). Rev., correctly, rendering the two articles, "*the* glory and *the* dominion." The articles express *universality: all* glory; that which everywhere and under every form represents glory and dominion. The verb *be* (the glory) is not in the text. We may render either as an ascription, *be*, or as a confession, *is*. The glory *is* His. *Δόξα glory* means originally *opinion* or *judgment.* In this sense it is not used in Scripture. In the sacred writers always of *a good* or *favorable* opinion, and hence *praise, honor, glory* (Luke xiv. 10; Heb. iii. 3; 1 Pet. v. 4). Applied to physical objects, as *light, the heavenly bodies* (Acts xxii. 11; 1 Cor. xv. 40). The *visible brightness* in manifestations of God (Luke ii. 9; Acts vii. 55; Luke ix. 32; 2 Cor. iii. 7). *Magnificence, dignity* (Matt. iv. 8; Luke iv. 6). *Divine majesty or perfect excellence*, especially in doxologies, either of God or Christ (1 Pet. iv. 11; Jude 25; Apoc. iv. 9, 11; Matt. xvi. 27; Mark x. 37; viii. 38; Luke ix. 26; 2 Cor. iii. 18; iv. 4). *The glory or majesty of divine grace* (Eph. i. 6, 12, 14, 18; 1 Tim. i. 11). *The majesty of angels* (Luke ix. 26; Jude 8; 2 Pet. ii. 10). *The glorious condition of Christ after accomplishing His earthly work, and of the redeemed who share His eternal glory* (Luke xxiv. 26; John xvii. 5; Philip. iii. 21; 1 Tim. iii. 16; Rom. viii. 18, 21; ix. 23; 2 Cor. iv. 17; Col. i. 27).

Trench remarks upon the prominence of the doxological element in the highest worship of the Church as contrasted with the very subordinate place which it often occupies in ours. "We can perhaps make our requests known unto God, and this is well, for it is prayer; but to give glory to God, quite apart from anything to be directly gotten by ourselves in re-

turn, this is better, for it is adoration." Dr. John Brown in his Memoir of his father, one of the very finest biographical sketches in English literature, records a formula used by him in closing his prayers on specially solemn occasions: "And now unto Thee, O Father, Son, and Holy Ghost, the one Jehovah and our God, we would—as is most meet—with the Church on earth and the Church in heaven, ascribe all honor and glory, dominion and majesty, as it was in the beginning, is now, and ever shall be, world without end, Amen" ("Horæ Subsecivæ"). Compare the doxologies in 1 Pet. iv. 11; Gal. i. 5; Apoc. iv. 9, 11; v. 13; vii. 12; Jude 25; 1 Chron. xxix. 11.

Forever and ever (*εἰς τοὺς αἰῶνας τῶν αἰώνων*). Lit., *unto the ages of the ages.* For the phrase compare Gal. i. 5; Heb. xiii. 21; 1 Pet. iv. 11. It occurs twelve times in the Apocalypse, but not in John's Gospel or Epistles. It is the formula of eternity.

Amen (*ἀμήν*). The English word is a transcription of the Greek and of the Hebrew. A verbal adjective, meaning *firm, faithful.* Hence *ὁ ἀμήν, the Amen*, applied to Christ (Apoc. iii. 14). It passes into an adverbial sense by which something is asserted or confirmed. Thus often used by Christ, *verily.* John alone uses the double affirmation, *verily, verily.* See on John i. 51; x. 1.

7. **He cometh with clouds** (*ἔρχεται μετὰ τῶν νεφελῶν*). The clouds are frequently used in the descriptions of the Lord's second coming. See Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Mark xiv. 62. Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration, and see Ps. xcvii. 2; xviii. 11; Nahum i. 3; Isa. xix. 1.

Shall see (*ὄψεται*). The verb denotes the physical act, but emphasizes the mental discernment accompanying it, and points to the *result* rather than to the *act* of vision. See on John i. 18.

Appropriate here as indicating the quickened spiritual discernment engendered by the Lord's appearing, in those who have rejected Him, and who now mourn for their folly and sin.

They which (*οἵτινες*). The compound relative describes a class. See on Matt. xiii. 52; xxi. 41; Mark xii. 18.

Pierced (*ἐξεκέντησαν*). See on John xix. 34, and compare Zech. xii. 10; John xix. 36. The expression here refers not to the Jews only, but to all who reject the Son of Man; those who "in any age have identified themselves with the Spirit of the Saviour's murderers" (Milligan). The passage is justly cited as a strong evidence that the author of the Gospel is also the author of the Apocalypse.

Kindreds (*φυλαὶ*). More correctly, *tribes*. The word used of the true Israel in ch. v. 5; vii. 4–8; xxi. 12. As the tribes of Israel are the figure by which the people of God, Jew or Gentile, are represented, so unbelievers are here represented as *tribes*, "the mocking counterpart of the true Israel of God." Compare Matt. xxiv. 30, 31.

Shall wail because of Him (*κόψονται ἐπ' αὐτὸν*). Rev., better, *shall mourn over Him*. Lit., *shall beat their breasts*. See on Matt. xi. 17.

8. **Alpha and Omega** (*τὸ Α καὶ τὸ Ω*). Rev., rightly, gives the article, "*the* Alpha," etc. The words are explained by the gloss, properly omitted from the text, *the beginning and the ending*. The Rabbinical writers used the phrase *from Aleph to Tav*, to signify *completely, from beginning to end*. Thus one says, "Adam transgressed the whole law from Aleph even to Tav." Compare Isa. xli. 4; xliii. 10; xliv. 6.

The Lord (*ὁ Κύριος*). See on Matt. xxi. 3. The best texts read *Κύριος ὁ Θεὸς, the Lord the God*. Rev., *the Lord God*.

Which is, etc. See on ver. 4. "God, as the old tradition declares, holding in His hand the beginning, middle, and end of all that is" (Plato, "Laws," 715).

The Almighty (*ὁ παντοκράτωρ*). Used only once outside of the Apocalypse, in 2 Cor. vi. 18, where it is a quotation. Constantly in the Septuagint.

9. **I John.** Compare Dan. vii. 28; ix. 2; x. 2.

Who am also your brother (*ὁ καὶ ἀδελφὸς ὑμῶν*). Omit *καὶ, also,* and render as Rev., *John your brother.*

Companion (*συγκοινωνὸς*). Rev., better, *partaker with you.* See Philip. i. 7, and note on *partners,* Luke v. 10. *Κοινωνὸς,* is *a partner, associate. Σύν* strengthens the term: partner *along with.* Compare John's favorite word in the First Epistle, *κοινωνία fellowship,* 1 John i. 3.

In the tribulation, etc. Denoting the sphere or element in which the fellowship subsisted.

Tribulation (*θλίψει*). See on Matt. xiii. 21. Persecution for Christ's sake, and illustrated by John's own banishment.

Kingdom (*βασιλείᾳ*). The present kingdom. Trench is wrong in saying that "while the tribulation is present the kingdom is only in hope." On the contrary, it is the assurance of being *now* within the kingdom of Christ — under Christ's sovereignty, fighting the good fight under His leadership—which gives hope and courage and patience. The kingdom of God is a *present* energy, and it is a peculiarity of John to treat the eternal life as already present. See John iii. 36; v. 24; vi. 47, 54; 1 John v. 11. "*In* all these things we are abundantly the conquerors (Rom. viii. 37 sqq.). This may go to explain the peculiar order of the three words; *tribulation* and *kingdom,* two apparently antithetic ideas, being joined, with a true insight into their relation, and *patience* being added as the element through which the tribulation is translated into sovereignty. The reference to the *future* glorious consummation of the kingdom need not be rejected. It is rather involved in the present kingdom. Patience, which links the life of tribulation

with the sovereignty of Christ here upon earth, likewise links it with the consummation of Christ's kingdom in heaven. Through faith and patience the subjects of that kingdom inherit the promises. "Rightly he says first 'in the tribulation' and adds afterwards 'in the kingdom,' because, if we suffer together we shall also reign together" (Richard of St. Victor, cit. by Trench). Compare Acts xiv. 22.

Patience. See on 2 Pet. i. 6; Jas. v. 7.

Of Jesus Christ (*Ἰησοῦ Χριστοῦ*). The best texts omit *Christ* and insert *ἐν in;* rendering, as Rev., "kingdom and patience which are *in Jesus.*"

Was (*ἐγενόμην*). Lit., *I came to pass*, i.e., *I found myself.* The past tense seems to imply that John was no longer in Patmos when he wrote.

Patmos. Now called *Patmo* and *Palmosa.* In the Ægean, one of the group of the Sporades, about twenty-eight miles S. S.W. of Samos. It is about ten miles long by six in breadth. The island is volcanic, and is bare and rocky throughout; the hills, of which the highest rises to nearly a thousand feet, commanding a magnificent view of the neighboring sea and islands. The bay of La Scala, running into the land on the east, divides the island into two nearly equal parts, a northern and a southern. The ancient town, remains of which are still to be seen, occupied the isthmus which separates La Scala from the bay of Merika on the western coast. The modern town is on a hill in the southern half of the island, clustered at the foot of the monastery of St. John. A grotto is shown called "the grotto of the Apocalypse," in which the apostle is said to have received the vision. "The stern, rugged barrenness of its broken promontories well suits the historical fact of the relegation of the condemned Christian to its shores, as of a convict to his prison. The view from the topmost peak, or, indeed, from any lofty elevation in the islands, unfolds an unusual sweep, such as well became the Apocalypse, the unveiling of the future to the eyes of the solitary seer. Above, there was always the broad

heaven of a Grecian sky; sometimes bright with its 'white cloud' (Apoc. xiv. 14), sometimes torn with 'lightnings and thunderings,' and darkened by 'great hail,' or cheered with 'a rainbow like unto an emerald' (Apoc. iv. 3; viii. 7; xi. 19; xvi. 21). Over the high tops of Icaria, Samos, and Naxos rise the mountains of Asia Minor; amongst which would lie, to the north, the circle of the Seven Churches to which his addresses were to be sent. Around him stood the mountains and islands of the Archipelago (Apoc. vi. 14; xvi. 20). When he looked round, above or below, 'the sea' would always occupy the foremost place . . . the voices of heaven were like the sound of the waves beating on the shore, as 'the sound of many waters' (Apoc. xiv. 2; xix. 6); the millstone was 'cast into the sea' (Apoc. xviii. 21); the sea was to 'give up the dead which were in it' (Apoc. xx. 13)" (Stanley, "Sermons in the East").

For the word of God (*διὰ τὸν λόγον τοῦ Θεοῦ*). *For* is *because of: on account of.* The expression is commonly explained with reference to John's banishment as a martyr for Christian truth. Some, however, especially those who desire to overthrow John's authorship of the book, explain that he was in Patmos *for the sake of preaching the word there*, or in order to receive a communication of the word of God. Apart, however, from the general tone of John's address, which implies a season of persecution, the phrase *for the word of God* occurs in two passages where the meaning cannot be doubtful; ch. vi. 9, and xx. 4.

Testimony (*μαρτυρίαν*). See on John i. 7.

Of Jesus Christ. Omit *Christ.*

10. **I was** (*ἐγενόμην*). See on ver. 9.

In the Spirit (*ἐν πνεύματι*). The phrase *I was in the Spirit* occurs only here and ch. iv. 2: *in the Spirit*, in ch. xvii. 3; xxi. 10. The phrase denotes a state of trance or spiritual ecstasy. Compare Acts x. 10; 2 Cor. xii. 2, 4. "Connection with surrounding objects through the senses is suspended, and

a connection with the invisible world takes place" (Ebrard). "A divine release from the ordinary ways of men" (Plato, "Phædrus," 265).

"You ask, 'How can we know the infinite?' I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the divine essence is communicated to you. This is ecstacy. It is the liberation of your mind from its finite consciousness. . . . But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. . . . All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are then different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One, and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to heights above the actual and the particular, where we stand in the immediate presence of the Infinite who shines out as from the deeps of the soul" (Letter of Plotinus, about A.D. 260).

Richard of St. Victor (died 1173) lays down six stages of contemplation: two in the province of the imagination, two in the province of reason, and two in the province of intelligence. The third heaven is open only to the eye of intelligence—that eye whose vision is clarified by divine grace and a holy life. In the highest degrees of contemplation penitence avails more than science; sighs obtain what is impossible to reason. Some good men have been ever unable to attain the highest stage; few are fully winged with all the six pinions of contemplation. In the ecstasy he describes, there is supposed to be a dividing asunder of the soul and the spirit as by the sword of the Spirit of God. The body sleeps, and the soul and all the visible world is shut

away. The spirit is joined to the Lord, and, one with Him, transcends itself and all the limitations of human thought.

Sufism is the mystical asceticism of Mohammedanism. The ecstasy of a Sufi saint is thus described:

> "My tongue clave fever-dry, my blood ran fire,
> My nights were sleepless with consuming love,
> Till night and day sped past—as flies a lance
> Grazing a buckler's rim; a hundred faiths
> Seemed there as one; a hundred thousand years
> No longer than a moment. In that hour
> All past eternity and all to come
> Was gathered up in one stupendous *Now*,—
> Let understanding marvel as it may.
> Where men see clouds, on the ninth heaven I gaze,
> And see the throne of God. All heaven and hell
> Are bare to me and all men's destinies,
> The heavens and earth, they vanish at my glance:
> The dead rise at my look. I tear the veil
> From all the world, and in the hall of heaven
> I set me central, radiant as the sun."
>
> Vaughan, "Hours with the Mystics," ii., 19.

Beatrice says to Dante:

> "We from the greatest body
> Have issued to the heaven that is pure light;
> Light intellectual replete with love,
> Love of true good replete with ecstasy,
> Ecstasy that transcendeth every sweetness."

Dante says:

> "I perceived myself
> To be uplifted over my own power,
> And I with vision new rekindled me,
> Such that no light whatever is so pure
> But that mine eyes were fortified against it."
>
> "Paradiso," xxx., 38–60.

Again, just before the consummate beatific vision, Dante says:

> "And I, who to the end of all desires
> Was now approaching, even as I ought
> The ardor of desire within me ended.
> Bernard was beckoning unto me, and smiling,

That I should upward look; but I already
Was of my own accord such as he wished;
Because my sight, becoming purified,
Was entering more and more into the ray
Of the High Light which of itself is true.
From that time forward what I saw was greater
Than our discourse, that to such vision yields,
And yields the memory unto such excess."

"Paradiso," xxxiii., 46–57.

On the Lord's day (*ἐν κυριακῇ ἡμέρᾳ*). The phrase occurs only here in the New Testament. The first day of the week, the festival of the Lord's resurrection. Not, as some, the day of judgment, which in the New Testament is expressed by *ἡ ἡμέρα τοῦ Κυρίου the day of the Lord* (2 Thess. ii. 2); or *ἡμέρα Κυρίου the day of the Lord*, the article being omitted (2 Pet. iii. 10); or *ἡμέρα Χριστοῦ the day of Christ* (Philip. ii. 16). The usual New Testament expression for the first day of the week is *ἡ μία τῶν σαββάτων* (Luke xxiv. 1; see on Acts xx. 7).

Behind me. The unexpected, overpowering entrance of the divine voice. Compare Ezek. iii. 12.

Of a trumpet (*σάλπιγγος*). Properly, *a war* trumpet.

11. **I am Alpha and Omega, the first and the last.** Omit.

Thou seest (*βλέπεις*). See on John i. 29.

Write (*γράψον*). The aorist imperative, denoting instantaneous action. Write *at once, promptly.*

In a book (*εἰς βιβλίον*). Lit., *into.* Commit in writing *to* a book. For *book* see on Matt. xix. 7; Mark x. 4; Luke iv. 17. The command to write is given twelve times in the Apocalypse.

Seven churches. See on ver. 4.

Which are in Asia. Omit.

Ephesus, etc. Five out of the seven cities here named appear in a passage in Tacitus' "Annals" (iv., 55), in which is described a contention among eleven of the cities of proconsular Asia for the privilege of erecting a statue and a temple to Tiberius. Laodicea is passed over as unequal in wealth and dignity to the task. Philadelphia and Thyatira do not appear. Pergamum is rejected as having already a temple to Augustus. Ephesus (with Miletus) has sufficient employment for its state in the ceremonies of its own deity, Diana. Thus the dispute was confined to Sardis and Smyrna; and Smyrna was preferred on the ground of its friendly offices to the Roman people.

12. **To see the voice.** The voice is put for the speaker.

That spake (ἥτις). The compound relative has a qualitative force: *of what sort.*

With me (μετ' ἐμοῦ). The preposition implies *conversation* and not mere *address.*

Candlesticks (λυχνίας). See on Matt. v. 15. We are at once reminded of the seven-branched candlestick of the tabernacle (Exod. xxv. 31; Heb. ix. 2; compare Zech. iv. 2). Here there is not one candlestick with seven branches, but seven candlesticks, representing the Christian Church. The Jewish Church was one, as being the Church of a single people. The Christian Church, though essentially one, is a Church composed of many peoples. It is no longer outwardly one or in one place. According to the literal meaning of the word, *lampstand*, the several lampstands are bearers of the light (Matt. v. 14, 16), "holding forth the word of life" (Philip. ii. 15, 16).

The epithet *golden*, so common in the Apocalypse, indicates the preciousness of all that pertains to the Church of God. Trench observes that throughout the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus, *golden* in the Zend Avesta is throughout synonymous with *heavenly* or *divine.* Even so late as the time of David gold was not used as a standard of value, but

merely as a very precious article of commerce, and was weighed. In the Scriptures it is the symbol of great value, duration, incorruptibility, strength (Isa. xiii. 12; Lam. iv. 2; 2 Tim. ii. 20; Job xxxvi. 19). It is used metaphorically of Christian character (Apoc. iii. 18). In the Earthly Paradise, Dante describes trees like gold.

> "A little farther on, seven trees of gold
> In semblance the long space still intervening
> Between ourselves and them did counterfeit."
> "Purgatorio," xxix., 43–45.

13. **Seven.** Omit.

The Son of Man. The article is wanting in the Greek. Rev., "*a* son of man." But the reference is none the less to the Lord, and is not equivalent to *a man*. Compare John v. 27; Apoc. xiv. 14.

A garment down to the foot (ποδήρη). Compare Dan. x. 5. From πούς, *the foot*, and ἄρω, *to fasten*: hence that which connects head and foot. The word is properly an adjective, *reaching to the foot*, with χίτων *garment*, understood. Xenophon speaks of the heavy-armed soldiers of the Persians as bearing wooden shields reaching to their feet (ποδήρεσι ξυλίναις ἀσπίσιν) "Anabasis," i., 8, 9). The word occurs only here in the New Testament, but several times in the Septuagint; as Ezek. ix. 2, 3, 11, where the A. V. gives merely *linen*; Exod. xxviii. 4, A. V., *robe*; of the High-Priest's garment, Levit. xvi. 4; of Aaron's holy linen coat.

The long robe is the garment of dignity and honor. It may be either royal, or priestly, or both. Compare Isa. vi. 1.

Girt about the paps (περιεζωσμένον πρὸς τοῖς μαστοῖς). Rev., more correctly, "girt about *at* (πρὸς) the breasts." Compare ch. xv. 6. The ordinary girding was at the loins. According to Josephus, the Levitical priests were girded about the breast.

A golden girdle. The girdle is an Old Testament symbol of power, righteousness, truth (Isa. xxii. 21; Job xii. 18; Isa.

xi. 5). Compare Eph. vi. 14, where the girdle of the Christian panoply is *truth*, which binds together the whole array of graces as the girdle does the upper and lower parts of the armor. The girdle suits equally Christ's kingly and priestly office. The girdle of the High-Priest was not golden, but only inwrought with gold. See Exod. xxviii. 8: "curious girdle:" Rev., "cunningly woven band." So Exod. xxix. 5.

14. **White** (λευκαὶ). See on Luke ix. 29. Compare Dan. vii. 9.

Wool—snow. This combination to represent whiteness occurs in Dan. vii. 9, and Isa. i. 18. *Snow*, in Ps. li. 7.

Flame of fire. Compare Dan x. 6. Fire, in Scripture, is the expression of divine anger. The figure may include the thought of the clear and penetrating insight of the Son of Man; but it also expresses His indignation at the sin which His divine insight detects. Compare xix. 11, 12. So Homer, of Agamemnon in a rage: "His eyes were like shining fire" ("Iliad," i., 104); also of Athene, when she appears to Achilles: "Her eyes appeared dreadful to him" ("Iliad," i., 200).

15. **Fine brass** (χαλκολιβάνῳ). Rev., *burnished brass*. Only here and ch. ii. 18. Compare Dan. x. 6; Ezek. i. 7. The meaning of the word is uncertain. Some explain *electrum*, an alloy of gold and silver: others, *brass of Lebanon* (Λίβανος): others, *brass of the color of frankincense* (λίβανος): others again, that it is an hybrid compound of the Greek χαλκός *brass*, and the Hebrew *laban to make white*. Dean Plumptre observes: "Such technical words were likely enough to be current in a population like that of Ephesus, consisting largely of workers in metal, some of whom were no doubt Jews" ("Epistles to the Seven Churches of Asia").

Many waters. Compare Ezek. i. 24; xliii. 2; Isa. xvii. 12. See also Apoc. xiv. 2; xix. 6.

16. **A sharp, two-edged sword** (ῥομφαία δίστομος ὀξεῖα). The Greek order is *a sword, two-edged, sharp*. For the peculiar

word for *sword* see on Luke ii. 35. *Two-edged* is, literally, *two-mouthed.* See on *edge*, Luke xxi. 24. Homer speaks of poles for sea-fighting, "clad on the *tip* (*στόμα, mouth*) with brass."

Countenance (*ὄψις*). Used by John only, and only three times: here, John vii. 24; xi. 44. Not *general appearance.*

Shineth (*φαίνει*). See on John i. 5.

In his strength. With the full power of the eastern sun at noonday.

This picture of the Son of Man suggests some remarks on the general character of such symbols in the Apocalypse. It may be at once said that they are not of a character which tolerates the sharper definitions of pictorial art. They must be held in the mind, not as clearly-cut symbols which translate themselves into appeals to the eye and which have their exact correspondences in visible facts, but rather in their totality, and with a dominant sense of their inner correspondences with moral and spiritual ideas. To translate them into picture is inevitably to run at some point into a grotesqueness which impairs and degrades their solemnity. This is shown in Albrecht Dürer's sixteen wood-cuts illustrative of the Apocalypse.* Professor Milligan goes too far in saying that these are *only* grotesque. One must be always impressed with Dürer's strong individuality, "lurking" as Lord Lindsay remarks, below a mind "like a lake, stirred by every breath of wind which descends on it through the circumjacent valleys;" with the fertility of his invention, the plenitude of his thought, his simplicity and fearlessness. But his very truthfulness to nature is his enemy in his dealing with such themes as the Apocalyptic visions; investing them as it does with a realism which is foreign to their spirit and intent. Take, for example, "the four riders" (Apoc. vi.). The power is at once felt of the onward movement of the three horsemen with bow, sword, and

* "Die Heimlich Offenbarung Johanis:" published in 1498

balances; the intense, inexorable purpose with which they drive on over the prostrate forms at their feet; but the fourth rider, Death on the pale horse, followed by Hell, portrayed as the wide-opened jaws of a monster into which a crowned head is sinking, degenerates into a ghastly caricature of the most offensive German type—a harlequin, far surpassing in hideousness the traditional skeleton with scythe and hour-glass.

Similarly, the angel with his feet like pillars of fire, the one upon the sea and the other upon the earth. If we are solemnly impressed by the awful face of the angel breaking forth from the sun, the solemnity degenerates into something akin to amusement, at the feet like solid columns, ending in flame at the knees, and at the Evangelist "who kneels on a promontory with the corner of the great book presented by the angel in his mouth, apparently in danger of choking."

In short, such symbols as the Lamb with seven horns and seven eyes; the four living creatures, each with six wings, and full of eyes before and behind; the beast rising out of the sea, having ten horns and seven heads, and on the horns ten diadems,—do not lend themselves to the pencil. An illustration of the sadly grotesque effect of such an attempt may be seen in Mr. Elliott's "Horæ Apocalypticæ," where is a picture of the locust of ch. ix., with a gold crown on the head, hair like women's, a breastplate of iron, and a tail like a scorpion's.

Archbishop Trench very aptly draws the comparison between the modes in which the Greek and the Hebrew mind respectively dealt with symbolism. With the Greek, the æsthetic element is dominant, so that the first necessity of the symbol is that it shall satisfy the sense of beauty, form, and proportion. With the Hebrew, the first necessity is "that the symbol should set forth truly and fully the religious idea of which it is intended to be the vehicle. How it would appear when it clothed itself in an outward form and shape; whether it would find favor and allowance at the bar of taste, was quite a secondary consideration; may be confidently affirmed not to have been a consideration at all."

The imagery of the Apocalypse is Hebrew and not Greek. It is doubtful if there is any symbol taken from heathenism;

so that the symbols of the Apocalypse are to be read from the Jewish and not from the Heathen stand-point.

But to say that these symbols jar upon the æsthetic sense, is not to detract from their value as symbols, nor to decry them as violations of the fitness of things. It may be fairly asked if, with all their apparent incongruity, and even monstrousness, they may not, after all, be true to a higher canon of congruity. Certain it is that the great visible divine economy, both of nature and of man, distinctly includes the grotesque, the monstrous, the ridiculous (or what we style such). We recognize the fact in the phrase "freaks of Nature." But *are* they freaks? Are they incongruous? Until we shall have grasped in mind the whole *kosmos*, it will not be safe for us to answer that question too positively. The apparent incongruity, viewed from a higher plane, may merge into beautiful congruity. Tested by a more subtile sense; brought into connection and relation with the whole region of mental and spiritual phenomena; regarded as a factor of that larger realm which embraces ideas and spiritual verities along with external phenomena; the outwardly grotesque may resolve itself into the spiritually beautiful; the superficial incongruity into essential and profound harmony.

This possibility emerges into fact in certain utterances of our Lord, notably in His parables. Long since, the absurdity has been recognized of attempting to make a parable "go on all fours;" in other words, to insist on a hard and literal correspondence between the minutest details of the symbol and the thing symbolized. Sound exposition has advanced to a broader, freer, yet deeper and more spiritual treatment of these utterances, grasping below mere correspondences of detail to that deeper, "fundamental harmony and parallelism between the two grand spheres of cosmic being—that of Nature and that of Spirit; between the three kingdoms of Nature, History, and Revelation. The selection of symbols and parables in Scripture, therefore, is not arbitrary, but is based on an insight into the essence of things" (Milligan).

Thus then, in this picture of the Son of Man, the attempt to portray to the eye the girded figure, with snow-white hair, flaming eyes, and a sword proceeding out of His mouth,—with

feet like shining brass, and holding seven stars in His hand, would result as satisfactorily as the attempt to picture the mysterious combination of eyes and wheels and wings in Ezekiel's vision. If, on the other hand, we frankly admit the impossibility of this, and relegate this symbolism to a higher region, as a delineation (imperfect through the imperfection of human speech and the inevitable power of the sensuous) of deep-lying spiritual facts, priestly and royal dignity, purity, divine insight, divine indignation at sin; if we thus bring the deeper suggestions of outward humanity and nature into relation with their true correspondents in the spiritual realm—we gain something more and deeper than a pictorial appeal to the imagination. We grasp what we cannot formulate; nevertheless we grasp it. Dropping the outward correspondence, we are the freer to penetrate to the depths of the symbolism, and reach an inner correspondence no less real and no less apprehensible.

17. **I fell.** Compare Exod. xxiii. 20; Ezek. i. 28; Dan. viii. 17 sqq.; x. 7 sqq.; Luke v. 8; Apoc. xix. 10. The condition of the seer, *in the Spirit*, does not supersede existence in the body. Compare Acts ix. 3–5.

The first and the last. This epithet is three times ascribed to Jehovah by Isaiah (xli. 4; xliv. 6; xlviii. 12); three times in this book (here, ii. 8; xxii. 13). Richard of St. Victor comments thus: "I am the first and the last. First through creation, last through retribution. First, because before me a God was not formed; last, because after me there shall not be another. First, because all things are from me; last, because all things are to me; from me the beginning, to me the end. First, because I am the cause of origin; last, because I am the judge and the end" (cit. by Trench).

18. **I am He that liveth** (*καὶ ὁ ζῶν*). Not a fresh sentence connected with the following words as in A. V., but connected with *the first and the last* by *καὶ and*. Rev., *and the living One*. Compare John i. 4; xiv. 6; v. 26.

And I was dead (*καὶ ἐγενόμην νεκρὸς*). Strictly, *I became.* So Rev., in margin. Compare Philip. ii. 8, "*became* obedient unto death."

For evermore. See on ver. 6.

Amen. Omit.

The keys of Hell and Death. Rev., correctly, *of Death and of Hades.* Conceived as a prison-house or a walled city. See on Matt. xvi. 18. The keys are the symbol of authority. See Matt. xvi. 19; Apoc. iii. 7; ix. 1; xx. 1. The Rabbinical proverb said: "There are four keys lodged in God's hand, which He committeth neither to angel nor to seraph: the key of the rain, the key of food, the key of the tombs, and the key of a barren woman."

19. **Write.** See on ver. 11. Add *therefore.*

The things which are (*ἃ εἰσιν*). Some render, *what they are; i.e.*, what they signify; but the reference of *μετὰ ταῦτα after these, hereafter* to *ἃ εἰσιν which are*, seems to be decisive in favor of the former rendering, which besides is the more natural.

Shall be (*μέλλει γίνεσθαι*). Not the future of the verb *to be*, but *are about* (*μέλλει*) *to come to pass* (*γίνεσθαι*). Compare ver. 1, "*must* come to pass." Here the thought is not the prophetic *necessity*, but the *sequence* of events.

20. **Mystery** (*μυστήριον*). See on Matt. xiii. 11. Depending in construction upon the verb *write*, and in apposition with *the things which thou sawest.*

Stars. Symbols of pre-eminence and authority. See Num. xxiv. 17; Dan. xii. 3. False teachers are *wandering stars* (Jude 13). Compare Isa. xiv. 12.

Angels (*ἄγγελοι*). The exact meaning of the term here is uncertain. The following are the principal interpretations:

1. *The officials known as angels or messengers of the synagogue, transferred to the Christian Church.* These were mere clerks or readers; so that their position does not answer to that of the angels presiding over the churches. There is, besides, no trace of the transfer of that office to the Christian Church.

2. *Angels proper.* Heavenly guardians of the churches. This is urged on the ground that the word is constantly used in the Apocalypse of a heavenly being; by reference to the angels of the little ones (Matt. xviii. 10), and to Peter's angel (Acts xii. 15). It is urged that, if an individual may have a guardian angel, so may a Church. Reference is also made to the tutelar national angels of Dan. x. 21; xii. 1.

But why should the seer be instructed to write to heavenly messengers, with exhortations to repentance and fidelity, and describing them as "rich," "poor," "lukewarm," etc. (ch. ii. 4; iii. 1, 16)?

3. *The angels are a personification of the churches themselves:* the Church being spoken of as if concentrated in its angel or messenger. But in ver. 20, they are explicitly distinguished from the golden candlesticks, the churches.

4. *The rulers and teachers of the congregation.* These are compared by Daniel (xii. 3) to stars. See Mal. ii. 7, where the priest is called the messenger (angel) of the Lord; and iii. 1, where the same word is used of the prophet. See also Hag. i. 13. Under this interpretation two views are possible. (*a*) The angels are *Bishops;* the word ἄγγελος sometimes occurring in that sense (as in Jerome and Socrates). This raises the question of the existence of episcopacy towards the close of the first century.* (*b*) The word is used of *the ministry collectively;* the whole board of officers, including both presbyters and deacons, who represented and were responsible for the moral condition of the churches. See Acts xx. 17, 28; 1 Pet. v. 1–5.

Dr. Schaff says: "This phraseology of the Apocalypse already looks towards the *idea of episcopacy* in its primitive form, that is, to a monarchical concentration of governmental form in one

* See Bishop Lightfoot's Essay on the Christian Ministry, in his "Commentary on Philippians."

person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole. . . . But even in this case we must insist on an important distinction between the 'angels' of the Book of Revelation and the later diocesan Bishops. For aside from the very limited extent of their charges, as compared with the large territory of most Greek, Roman Catholic, and Anglican Bishops, these angels stood *below* the Apostles and their legates, and were not yet invested with the great power (particularly the right to confirm and ordain) which fell to the later Bishops after the death of the Apostles. . . . The angels, accordingly, if we are to understand by them single individuals, must be considered as forming the transition from the presbyters of the apostolic age to the Bishops of the second century" ("History of the Apostolic Church").

CHAPTER II.

Each of the epistles to the seven churches contains: **1.** A command to write to the angel of the particular Church. 2. A sublime title of our Lord, taken, for the most part, from the imagery of the preceding vision. 3. An address to the angel of the Church, always commencing with *I know*, introducing a statement of its present circumstances: continuing with an exhortation either to repentance or to constancy; and ending with a prophetic announcement, mostly respecting what shall be at the Lord's coming. 4. A promise to him that overcometh, generally accompanied with a solemn call to earnest attention: "He that hath an ear," etc. (Alford).

In two churches, Smyrna and Philadelphia, the Lord finds matter for praise only. In two, Sardis and Laodicea, with a very slight exception in the former, for rebuke only. In Ephesus, Pergamum, and Thyatira the condition is a mixed one, calling for mingled praise and rebuke.

1. **Ephesus.** Ephesus was built near the sea, in the valley of the Cayster, under the shadows of Coressus and Prion. In

the time of Paul it was the metropolis of the province of Asia. It was styled by Pliny *the Light of Asia.* Its harbor, though partly filled up, was crowded with vessels, and it lay at the junction of roads which gave it access to the whole interior continent. Its markets were the "Vanity Fair" of Asia. Herodotus says: "The Ionians of Asia have built their cities in a region where the air and climate are the most beautiful in the whole world; for no other region is equally blessed with Ionia. For in other countries, either the climate is over-cold and damp, or else the heat and drought are sorely oppressive" (i., 142).

In Paul's time it was the residence of the Roman proconsul; and the degenerate inhabitants descended to every species of flattery in order to maintain the favor of Rome. The civilization of the city was mingled Greek and Oriental. It was the head-quarters of the magical art, and various superstitions were represented by different priestly bodies. The great temple of Diana, the Oriental, not the Greek divinity, was ranked among the seven wonders of the world, and Ephesus called herself its *sacristan* (see on Acts xix. 27). To it attached the right of asylum. Legend related that when the temple was finished, Mithridates stood on its summit and declared that the right of asylum should extend in a circle round it, as far as he could shoot an arrow; and the arrow miraculously flew a furlong. This fact encouraged moral contagion. The temple is thus described by Canon Farrar: "It had been built with ungrudging magnificence out of contributions furnished by all Asia—the very women contributing to it their jewels, as the Jewish women had done of old for the Tabernacle of the Wilderness. To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh. It gleamed far off with a star-like radiance. Its peristyle consisted of one hundred and twenty pillars of the Ionic order, hewn out of Parian marble. Its doors of carved cypress-wood were surmounted by transoms so vast and solid that the aid of miracles was invoked to account for their elevation. The staircase, which led to the roof, was said to [illegible]en cut out of a single vine of Cyprus. Some of the pill[illegible]rved with designs of exquisite beauty [illegible]hin were t[illegible]eces

of Praxiteles and Phidias and Scopas and Polycletus. Paintings by the greatest of Greek artists, of which one—the likeness of Alexander the Great by Apelles—had been bought for a sum equal in value to £5,000 of modern money, adorned the inner walls. The roof of the temple itself was of cedar-wood, supported by columns of jasper on bases of Parian marble. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end of it stood the great altar adorned by the bas-relief of Praxiteles, behind which fell the vast folds of a purple curtain. Behind this curtain was the dark and awful shrine in which stood the most sacred idol of classic heathendom; and again, behind the shrine, was the room which, inviolable under divine protection, was regarded as the wealthiest and securest bank in the ancient world" ("Life and Work of St. Paul," ii., 12).

Next to Rome, Ephesus was the principal seat of Paul's labors. He devoted three years to that city. The commonly received tradition represents John as closing his apostolic career there. Nothing in early Church history is better attested than his residence and work in Ephesus, the centre of the circle of churches established by Paul in Ionia and Phrygia.

Who walketh (*ὁ περιπατῶν*). More than *standeth*. The word expresses Christ's activity on behalf of His Church.

2. **Thy works** (*τὰ ἔργα σοῦ*). See on John iv. 47.

Labor (*κόπον*). Originally *suffering, weariness;* hence *exhausting* labor. The kindred verb *κοπιάω* is often used of apostolic and ministerial labor (Rom. xvi. 12; 1 Cor. xv. 10; Gal. iv. 11).

Patience (*ὑπομονήν*). See on 2 Pet. i. 6; Jas. v. 7. Compare Paul's exhortation to Timothy in Ephesus, 2 Tim. ii. 25, 26.

Bear (*βαστάσαι*). See on John x. 31; xii. 6. Compare Gal. vi. 2, where the word is used of Christians *bearing* each others' burdens.

Them which are evil (*κακοὺς*). Trench observes that "it is not a little remarkable that the grace or virtue here ascribed to the angel of the Ephesian Church (compare ver. 6) should have a name in classical Greek: *μισοπονηρία hatred of evil;* the person of whom the grace is predicated being *μισοπόνηρος hater of evil;* while neither of these words, nor yet any equivalent to them occurs in the New Testament. It is the stranger, as this hatred of evil, purely as evil, however little thought of or admired now, is eminently a Christian grace."

Hast tried (*ἐπειράσω*). Rev., *didst try.* See on *tried*, 1 Pet. i. 7; and compare 1 John iv. 1; 1 Cor. xii. 10.

3. The best texts omit *οὐ κέκμηκας hast not grown weary*, and read *καὶ οὐ κεκοπίακες hast not grown weary.* The transcribers supposed the verb *κοπιάω* to mean only *to labor;* whereas it includes the sense of weariness from labor.

4. **Somewhat.** Not in the text, and unnecessary. The following clause is the object of *I have.* "I have against thee that thou hast left," etc. "It is indeed a *somewhat* which the Lord has against the Ephesian Church; it threatens to grow to be an *everything;* for see the verse following" (Trench). For the phrase *have against*, see Matt. v. 23; Mark xi. 25; Col. iii. 13.

Hast left (*ἀφῆκας*). Rev., more correctly, rendering the aorist, *didst leave.* The verb originally means *to send away* or *dismiss.* See on John iv. 3.

First love. Compare Jer. ii. 2. The first enthusiastic devotion of the Church to her Lord, under the figure of conjugal love.

5. **Thou art fallen** (*ἐκπέπτωκας*). Lit., *hast fallen out.*

Repent (*μετανόησον*). See on Matt. iii. 2; xxi. 29.

I will come (*ἔρχομαι*). Rev., correctly, *I come.*

Quickly. Omit.

Will remove thy candlestick. "Its candlestick has been for centuries removed out of his place; the squalid Mohammedan village which is nearest to its site does not count one Christian in its insignificant population; its temple is a mass of shapeless ruins; its harbor is a reedy pool; the bittern booms amid its pestilent and stagnant marshes; and malaria and oblivion reign supreme over the place where the wealth of ancient civilization gathered around the scenes of its grossest superstitions and its most degraded sins" (Farrar, "Life and Work of Paul," ii., 43, 44).

John employs the verb *κινέω remove* (Rev., *move*) only in the Apocalypse, and only once besides the present instance, in ch. vi. 14, where, as here, it signifies moving *in judgment.*

The Nicolaitans. From *νικᾶν to conquer*, and *λαός the people.* There are two principal explanations of the term. The first and better one historical. A sect springing, according to credible tradition, from Nicholas a proselyte of Antioch, one of the seven deacons of Jerusalem (Acts vi. 5), who apostatized from the truth, and became the founder of an Antinomian Gnostic sect. They appear to have been characterized by sensuality, seducing Christians to participate in the idolatrous feasts of pagans, and to unchastity. Hence they are denoted by the names of Balaam and Jezebel, two leading agents of moral contamination under the Old Testament dispensation. Balaam enticed the Israelites, through the daughters of Moab and Midian, to idolatry and fornication (Num. xxv.; xxxi. 16). Jezebel murdered the Lord's prophets, and set up idolatry in Israel. The Nicolaitans taught that, in order to master sensuality, one must know the whole range of it by experience; and that he should therefore abandon himself without reserve to the lusts of the body, since they concerned only the body and did not touch the spirit. These heretics were hated and expelled by the Church of Ephesus (Apoc. ii. 6), but were tolerated by the Church of Pergamum (Apoc. ii. 15). The other view regards the name as symbolic, and Nicholas as the Greek rendering of Balaam, whose name signifies *destroyer* or *corrupter of the people.* This view is adopted by Trench ("Seven

Churches"), who says: "The Nicolaitans are the Balaamites; no sect bearing the one name or the other; but those who, in the new dispensation, repeated the sin of Balaam in the old, and sought to overcome or destroy the people of God by the same temptations whereby Balaam had sought to overcome them before." The names, however, are by no means parallel: *conqueror of the people* not being the same as *corrupter of the people*. Besides, in ver. 14, the Balaamites are evidently distinguished from the Nicolaitans.

Alford remarks: "There is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in ver. 13."

7. **He that hath an ear,** etc. Compare Matt. xi. 15; Mark iv. 9. The phrase is not found in John's Gospel. It is used always of radical truths, great principles and promises.

To him that overcometh (τῷ νικῶντι). A formula common to all these Epistles. The verb is used absolutely without any object expressed. It is characteristic of John, occurring once in the Gospel, six times in the First Epistle, sixteen times in the Apocalypse, and elsewhere only Luke xi. 22; Rom. iii. 4; xii. 21.

Will I give. This phrase has a place in every one of these Epistles. The verb is John's habitual word for the privileges and functions of the Son, whether as bestowed upon Him by the Father, or dispensed by Him to His followers. See John iii. 35; v. 22, 27, 36; vi. 65; xiii. 3; xvii. 6. Compare Apoc. ii. 23; iii. 8; vi. 4; xi. 3.

Of the tree (ἐκ ξύλου). The preposition ἐκ *out of* occurs one hundred and twenty-seven times in the Apocalypse, and its proper signification is almost universally *out of;* but this rendering in many of the passages would be so strange and unidiomatic, that the New Testament Revisers have felt themselves able to adopt it only forty-one times out of all that number,

and employ *of, from, by, with, on, at, because of, by reason of, from among.* See, for instance, ch. ii. 7, 21, 22; vi. 4, 10; viii. 11; ix. 18; xiv. 13; xv. 2; xvi. 21. Compare John iii. 31; iv. 13, vi. 13, 39, 51; viii. 23, 44; ix. 6; xi. 1; xii. 3, 27, 32; xvii. 15.

Tree, lit., *wood.* See on Luke xxiii. 31; 1 Pet. iii. 24. Dean Plumptre notes the fact that, prominent as this symbol had been in the primeval history, it had remained unnoticed in the teaching where we should most have looked for its presence —in that of the Psalmist and Prophets of the Old Testament. Only in the Proverbs of Solomon had it been used, in a sense half allegorical and half mystical (Prov. iii. 18; xiii. 12; xi. 30; xv. 4). The revival of the symbol in the Apocalypse is in accordance with the theme of the restitution of all things. "The tree which disappeared with the disappearance of the earthly Paradise, reappears with the reappearance of the heavenly." *To eat* of the tree of life expresses participation in the life eternal. The figure of the tree of life appears in all mythologies from India to Scandinavia. The Rabbins and Mohammedans called the vine *the probation tree.* The Zend Avesta has its tree of life called *the Death-Destroyer.* It grows by the waters of life, and the drinking of its sap confers immortality. The Hindu tree of life is pictured as growing out of a great seed in the midst of an expanse of water. It has three branches, each crowned with a sun, denoting the three powers of creation, preservation, and renovation after destruction. In another representation Budha sits in meditation under a tree with three branches, each branch having three stems. One of the Babylonian cylinders discovered by Layard, represents three priestesses gathering the fruit of what seems to be a palm-tree with three branches on each side. Athor, the Venus of the Egyptians, appears half-concealed in the branches of the sacred peach-tree, giving to the departed soul the fruit, and the drink of heaven from a vial from which the streams of life descend upon the spirit, a figure at the foot of the tree, like a hawk, with a human head and with hands outstretched.

In the Norse mythology a prominent figure is Igdrasil, *the Ash-tree of Existence;* its roots in the kingdom of Hela or

Death, its trunk reaching to heaven, and its boughs spread over the whole universe. At its foot, in the kingdom of Death, sit three Nornas or Fates, the Past, the Present, and the Future, watering its roots from the sacred well. Compare ch. xxii. 2, 14, 19. Virgil, addressing Dante at the completion of the ascent of the Purgatorial Mount, says:

> "That apple sweet, which through so many branches
> The care of mortals goeth in pursuit of,
> To-day shall put in peace thy hungerings."
>
> "Purgatorio," xxvii., 115–117.

Paradise. See on Luke xxiii. 43. Omit *in the midst of*. *Παράδεισος Paradise* "passes through a series of meanings, each one higher than the last. From any garden of delight, which is its first meaning, it comes to be predominantly applied to the garden of Eden, then to the resting-place of separate souls in joy and felicity, and lastly to the very heaven itself; and we see eminently in it, what we see indeed in so many words, how revealed religion assumes them into her service, and makes them vehicles of far higher truth than any which they knew at first, transforming and transfiguring them, as in this case, from glory to glory" (Trench).

8. **Smyrna.** Lying a little north of Ephesus, on a gulf of the same name. The original city was destroyed about B.C. 627, and was deserted and in ruins for four hundred years. Alexander the Great contemplated its restoration, and his design was carried out after his death. The new city was built a short distance south of the ancient one, and became the finest in Asia Minor, being known as *the glory of Asia*. It was one of the cities which claimed the honor of being Homer's birthplace. A splendid temple was erected by the Smyrnaeans to his memory, and a cave in the neighborhood of the city was shown where he was said to have composed his poems. Smyrna's fine harbor made it a commercial centre; but it was also distinguished for its schools of rhetoric and philosophy. Polycarp was the first bishop of its church, which suffered much from persecution, and he was said to have suffered martyrdom

in the stadium of the city, A.D. 166. It is argued with some plausibility that Polycarp was bishop of Smyrna at the time of the composition of the Apocalypse, and was the person addressed here. This question, however, is bound up with that of the date of composition (see Trench, "Epistles to the Seven Churches"). The city was a seat of the worship of Cybele the Mother of the gods, and of Dionysus or Bacchus.

Was dead (*ἐγένετο νεκρὸς*). Lit., *became dead.*

Is alive (*ἔζησεν*). Lit., *lived.* Rev., properly, *lived again;* the word being used of restoration to life. See, for a similar usage, Matt. ix. 18; John v. 25.

9. **Thy works and.** Omit.

Tribulation (*θλῖψιν*). See on Matt. xiii. 21. Referring to the persecutions of Jewish and heathen oppressors. See on *Smyrna*, ver. 8.

Poverty (*πτωχείαν*). Because, like all the other early Christian churches, the majority of its members were of the poorer classes, and also, perhaps, with reference to their robbery by persecutors. See on *poor*, Matt. v. 3.

Rich. In faith and grace. Compare Jas. ii. 5, 7; 1 Tim. vi. 17, 18; Luke xii. 21; Matt. xix. 21.

Blasphemy (*βλασφημίαν*). See on Mark vii. 22. Not primarily direct blasphemy against God, but reviling at believers.

Jews. Literally. Not Christians, as in Philip. iii. 3; Rom. ii. 28, 29. Actually Jews by birth, but not spiritually. The title is not given them by the Spirit, nor by the seer, but by themselves; and none would use that title except such as were Jews by birth and by religion. The enmity of the Jews against Christians is a familiar fact to all readers of the book of Acts; and it is a matter of history that their malignity was especially displayed toward the Church of Smyrna. In the circular letter

addressed by the Church of Smyrna to the churches in the Christian world, it is related that Jews joined with heathen in clamoring that Polycarp should be cast to the lions or burned alive, and were foremost ὡς ἔθος αὐτοῖς (*as was their wont*) in bringing logs for the pile, and in the endeavor to prevent the remains of the martyr from being delivered to his Christian associates for burial.

Synagogue of Satan. For *synagogue*, see on *assembly*, Jas. ii. 2, the only passage in which the word is used for a Christian assembly. This fact goes to support the literal explanation of the term *Jews*. For *Satan*, see on Luke x. 18. For John's use of the expression *the Jews*, see on John i. 19. The use of the word here in an honorable sense, so different from John's custom, has been urged against his authorship of the Apocalypse. But John here only quotes the word, and, further, employs it without the article.

10. **Fear not** (μηδὲν φοβοῦ). Lit., *fear nothing*. For the verb, see on Luke i. 50.

Behold (ἰδοὺ δή). The particle δή *for certain*, which is not rendered, gives a quality of assurance to the prediction.

The Devil (διάβολος). See on Matt. iv. 1. The persecution of the Christians is thus traced to the direct agency of Satan, and not to the offended passions or prejudices of men. Trench observes: "There is nothing more remarkable in the records which have come down to us of the early persecutions, than the sense which the confessors and martyrs and those who afterwards narrate their sufferings and their triumphs entertain and utter, that these great fights of affliction through which they were called to pass, were the immediate work of the Devil."

Shall cast (μέλλει βαλεῖν). Rev., rightly, *is about to cast*.

Prison (φυλακὴν). See on Acts v. 21.

May be tried (*πειρασθῆτε*). Tempted. See on 1 Pet. i. 7.

Tribulation ten days (*θλῖψιν ἡμερῶν δέκα*). Lit., *a tribulation of ten days.*

Be thou (*γίνου*). The exact force of the word cannot be given by a corresponding word in English. Lit., "*become thou.*" There is to be a succession of trials demanding an increase in the power and a variety in the direction of faith. With reference to these trials, faithfulness is to be not only *existent* but *becoming*, developing with new strength and into new applications.

Unto death (*ἄχρι θανάτου*). Not faithful *until the time* of death, but faithful up to a measure which will endure death for Christ's sake. "It is an *intensive*, not an *extensive* term."

A crown (*τὸν στέφανον*). Rev., rightly, "*the* crown." See on 1 Pet. v. 4; Jas. i. 12. *Crown* is used with a variety of words: crown of *righteousness* (2 Tim. iv. 8); *glory* (1 Pet. v. 4); *beauty* (Isa. lxii. 3, Sept., A. V., *glory*); *pride* (Isa. xxviii. 1); *rejoicing* (1 Thess. ii. 19).

Of life (*τῆς ζωῆς*). The full phrase is *the crown of the life:* i.e., the crown which consists in life eternal. The image is not taken from the Greek games, although Smyrna contained a temple of Olympian Jupiter, and Olympian games were celebrated there. It is the *diadem* of royalty rather than the *garland* of victory, though more commonly used in the latter sense. It is not likely that John would use an image from the games, since there was the most violent prejudice against them on the part of Jewish Christians; a prejudice which, on occasions of their celebration, provoked the special ferocity of the pagans against what they regarded as the unpatriotic and unsocial character of Christ's disciples. It was at the demand of the people assembled in the stadium that Polycarp was given up to death. Moreover, it is doubtful whether any symbol in the Apocalypse is taken from heathenism. The imagery is Jewish.

11. **Be hurt** (ἀδικηθῇ). Strictly, *wronged.*

Second death. An expression peculiar to the Apocalypse. See xx. 6, 14; xxi. 8. In those two passages it is defined as *the lake of fire.* The death awaiting the wicked after judgment.

12. **Pergamos.** The proper form of the name is *Pergamum.* It was situated in Teuthrania in Mysia, in a district watered by three rivers, by one of which it communicated with the sea. The original city was built on a lofty hill, which afterward became the citadel as houses sprang up around its base. The local legends attached a sacred character to the place, which, together with its natural strength, made it a place of deposit for royal treasure. The city was mainly indebted to Eumenes II. (B.C. 197–159) for its embellishment and extension. In addition to walks and public buildings, he founded the library, which contained two-hundred-thousand volumes, and was second only to that of Alexandria. The kingdom of Pergamum became a Roman province B.C. 130; but the city continued to flourish, so that Pliny styled it *by far the most illustrious of Asia.* All the main roads of Western Asia converged there. Pergamum was celebrated for the manufacture of ointments, pottery, tapestries, and parchment, which derives its name (*charta Pergamena*) from the city. It contained a celebrated and much-frequented temple of Æsculapius, who was worshipped in the form of a living serpent fed in the temple. Hence Æsculapius was called the god of Pergamum, and on the coins struck by the town he often appears with a rod encircled by a serpent. The great glory of the city was the Nicephorium, a grove of great beauty containing an assemblage of temples. The city has been described as a sort of union of a pagan cathedral-city, a university-town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. The streams which embraced the town irrigated the groves of Nicephorium and of Æsculapius, in which flourished the licentious rites of pagan antiquity. The sacred character of the city appears in coins and inscriptions which described the Pergamenes by the title claimed by

the worshippers of Diana at Ephesus, *νεωκόροι temple-sweepers* or *sacristans.*

The sharp sword with two edges. See on ch. i. 16.

13. **Dwellest** (*κατοικεῖς*). See on Luke xi. 26; Acts ii. 5.

Seat (*θρόνος*). Rev., rightly, *throne*, which is a transcript of the Greek word. Better than *seat*, because it is intended to represent Satan as exercising dominion there. The word is used in the New Testament of a *kingly* throne (Luke i. 32, 52; Acts ii. 30): of *the judicial tribunal* or *bench* (Matt. xix. 28; Luke xxii. 30): of *the seats of the elders* (Apoc. iv. 4; xi. 16). Also, by metonymy, of *one who exercises authority*, so, in the plural, of angels (Col. i. 16), thrones belonging to the highest grade of angelic beings whose place is in the immediate presence of God.

Holdest fast (*κρατεῖς*). See on Matt. vii. 3; Acts iii. 11.

My name. See on 1 John i. 7.

My faith. See on Acts vi. 7.

Antipas. There is no other record of this martyr.

14. **Doctrine** (*διδαχὴν*). Rev., better, *teaching.*

Balaam. See Num. xxv. 1–9; xxxi. 15, 16. Compare 2 Pet. ii. 15; Jude 11.

A stumbling-block (*σκάνδαλον*). See on *offend*, Matt. v. 29, and *offence*, Matt. xvi. 23.

Before (*ἐνώπιον*). Lit., *in the sight of.* See on Luke xxiv. 11.

Things sacrificed to idols (*εἰδωλόθυτα*). In the A. V. the word is rendered in four different ways: *meats offered to idols* (Acts xv. 29): *things offered to idols* (Acts xxi. 25): *things that*

are offered in sacrifice unto idols (1 Cor. viii. 4); and as here Rev., uniformly, *things sacrificed to idols.*

The eating of idol meats, which was no temptation to the Jewish Christian, was quite otherwise to the Gentile. The act of sacrifice, among all ancient nations, was a social no less than a religious act. Commonly only a part of the victim was consumed as an offering, and the rest became the portion of the priests, was given to the poor, or was sold again in the markets. Hence sacrifice and feast were identified. The word originally used for killing in sacrifice (θύειν) obtained the general sense of *killing* (Acts x. 13). Among the Greeks this identification was carried to the highest pitch. Thucydides enumerates sacrifices among popular entertainments. "We have not forgotten," he says, "to provide for our weary spirits many relaxations from toil. We have regular games and sacrifices throughout the year" (ii., 38). So Aristotle: "And some fellowships seem to be for the sake of pleasure; those of the followers of Love, and those of club-diners; for these are for the sake of sacrifice and social intercourse" ("Ethics," viii., 9, 5). Suetonius relates of Claudius, the Roman Emperor, that, on one occasion, while in the Forum of Augustus, smelling the odor of the banquet which was being prepared for the priests in the neighboring temple of Mars, he left the tribunal and placed himself at the table with the priests ("Claudius," 33). Also how Vitellius would snatch from the altar-fire the entrails of victims and the corn, and consume them ("Vitellius," 13). Thus, for the Gentile, "refusal to partake of the idol-meats involved absence from public and private festivity, a withdrawal, in great part, from the social life of his time." The subject is discussed by Paul in Rom. xiv. 2–21, and 1 Cor. viii. 1–xi. 1. The council of Jerusalem (Acts xv.) forbade the eating of meat offered to idols, not as esteeming it forbidden by the Mosaic law, but as becoming a possible occasion of sin to weak Christians. In his letter to the Corinthians, among whom the Jewish and more scrupulous party was the weaker, Paul, in arguing with the stronger and more independent party, never alludes to the decree of the Jerusalem council, but discusses the matter from the stand-point of the rights of conscience. While he admits

the possibility of a blameless participation in a banquet, even in the idol-temple, he dissuades from it on the ground of its dangerous consequences to weak consciences, and as involving a formal recognition of the false worship which they had renounced at their baptism. "In the Epistle to the Romans we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food; as, in the Nicolaitans of the Apocalyptic churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied" (Stanley, "On Corinthians"). "It may be noted as accounting for the stronger and more vehement language of the Apocalypse, considered even as a simply human book, that the conditions of the case had altered. Christians and heathen were no longer dwelling together, as at Corinth, with comparatively slight interruption to their social intercourse, but were divided by a sharp line of demarcation. The eating of things sacrificed to idols was more and more a crucial test, involving a cowardly shrinking from the open confession of a Christian's faith. Disciples who sat at meat in the idol's temple were making merry with those whose hands were red with the blood of their fellow-worshippers, and whose lips had uttered blaspheming scoffs against the Holy Name" (Plumptre).

In times of persecution, tasting the wine of the libations or eating meat offered to idols, was understood to signify recantation of Christianity.

15. **So.** Even as Balak had Balaam for a false teacher, *so* hast thou the Nicolaitan teachers.

Nicolaitans. See on ver. 6.

Which thing I hate. Omit.

16. **I will make war** (*πολεμήσω*). The words *war* and *make war* occur oftener in the Apocalypse than in any other book of the New Testament. "An eternal roll of thunder from the throne" (Renan).

17. **To eat.** Omit.

Of the hidden manna (*τοῦ μάννα τοῦ κεκρυμμένου*). The allusion may be partly to the pot of manna which was laid up in the ark in the sanctuary. See Exod. xvi. 32–34; compare Heb. ix. 4. That the imagery of the ark was familiar to John appears from ch. xi. 19. This allusion however is indirect, for the manna laid up in the ark was not for food, but was a memorial of food once enjoyed. Two ideas seem to be combined in the figure:

1. Christ as the bread from heaven, the nourishment of the life of believers, the true manna, of which those who eat shall never die (John vi. 31–33; 48–51); hidden, in that He is withdrawn from sight, and the Christian's life is hid with Him in God (Col. iii. 3). 2. The satisfaction of the believer's desire when Christ shall be revealed. The hidden manna shall not remain for ever hidden. We shall see Christ as He is, and be like Him (1 John iii. 2). Christ gives the manna in giving Himself. "The seeing of Christ as He is, and, through this beatific vision, being made like to Him, is identical with the eating of the hidden manna, which shall, as it were, be then brought forth from the sanctuary, the holy of holies of God's immediate presence where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed to His people" (Trench).

This is one of numerous illustrations of the dependence of the Apocalypse upon Old Testament history and prophecy. "To such an extent is this the case," says Professor Milligan, "that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source." See, for instance, Balaam (ii. 14); Jezebel (ii. 20); Michael (xii. 7, compare Dan. x. 13; xii. 1); Abaddon (ix. 11); Jerusalem, Mt. Zion, Babylon, the Euphrates, Sodom, Egypt (xxi. 2; xiv. 1; xvi. 19; ix. 14; xi. 8); Gog and Magog (xx. 8, compare Ezek. xxxviii., xxxix.). Similarly, the tree of life, the sceptre of iron, the potter's vessels, the morning-star (ii. 7, 17, 27, 28). Heaven is described under the figure of the

tabernacle in the wilderness (xi. 1, 19; vi. 9; viii. 3; xi. 19; iv. 6). The song of the redeemed is the song of Moses (xv. 3). The plagues of Egypt appear in the blood, fire, thunder, darkness and locusts (ch. viii.). "The great earthquake of ch. vi. is taken from Haggai; the sun becoming black as sackcloth of hair and the moon becoming blood (ch. viii.) from Joel: the stars of heaven falling, the fig-tree casting her untimely figs, the heavens departing as a scroll (ch. viii.) from Isaiah: the scorpions of ch. ix. from Ezekiel: the gathering of the vine of the earth (ch. xiv.) from Joel, and the treading of the wine-press in the same chapter from Isaiah." So too the details of a single vision are gathered out of different prophets or different parts of the same prophet. For instance, the vision of the glorified Redeemer (i. 12–20). The golden candlesticks are from Exodus and Zechariah; the garment down to the foot from Exodus and Daniel; the golden girdle and the hairs like wool from Isaiah and Daniel; the feet like burnished brass, and the voice like the sound of many waters, from Ezekiel; the two-edged sword from Isaiah and Psalms; the countenance like the sun from Exodus; the falling of the seer as dead from Exodus, Isaiah, Ezekiel, and Daniel; the laying of Jesus' right hand on the seer from Daniel.

"Not indeed that the writer binds himself to the Old Testament in a slavish spirit. He rather uses it with great freedom and independence, extending, intensifying, or transfiguring its descriptions at his pleasure. Yet the main source of his emblems cannot be mistaken. The sacred books of his people had been more than familiar to him. They had penetrated his whole being. They had lived within him as a germinating seed, capable of shooting up not only in the old forms, but in new forms of life and beauty. In the whole extent of sacred and religious literature there is to be found nowhere else such a perfect fusion of the revelation given to Israel with the mind of one who would either express Israel's ideas, or give utterance, by means of the symbols supplied by Israel's history, to the present and most elevated thoughts of the Christian faith" (this note is condensed from Professor Milligan's "Baird Lectures on the Revelation of St. John").

A white stone (*ψῆφον λευκὴν*). See on *counteth*, Luke xiv. 28; and *white*, Luke ix. 29. The foundation of the figure is not to be sought in Gentile but in Jewish customs. "White is everywhere the color and livery of heaven" (Trench). See ch. i. 14; iii. 5; vii. 9; xiv. 14; xix. 8, 11, 14; xx. 11. It is the bright, glistering white. Compare Matt. xxviii. 3; Luke xxiv. 4; John xx. 12; Apoc. xx. 11; Dan. vii. 9.

It is impossible to fix the meaning of the symbol with any certainty. The following are some of the principal views: The Urim and Thummim concealed within the High-Priest's breastplate of judgment. This is advocated by Trench, who supposes that the Urim was a peculiarly rare stone, possibly the diamond, and engraven with the ineffable name of God. The new name he regards as the new name of God or of Christ (ch. iii. 12); some revelation of the glory of God which can be communicated to His people only in the higher state of being, and which they only can understand who have actually received.

Professor Milligan supposes an allusion to the plate of gold worn on the High-Priest's forehead, and inscribed with the words "Holiness to the Lord," but, somewhat strangely, runs the figure into the stone or pebble used in voting, and regards the white stone as carrying the idea of the believer's acquittal at the hands of God.

Dean Plumptre sees in the stone the signet by which, in virtue of its form or of the characters inscribed on it, he who possessed it could claim from the friend who gave it, at any distance of time, a frank and hearty welcome; and adds to this an allusion to the custom of presenting such a token, with the guest's name upon it, of admission to the feast given to those who were invited to partake within the temple precincts—a feast which consisted wholly or in part of sacrificial meats.

Others, regarding the connection of the stone with the manna, refer to the use of the lot cast among the priests in order to determine which one should offer the sacrifice.

Others, to the writing of a candidate's name at an election by ballot upon a stone or bean.

In short, the commentators are utterly divided, and the true interpretation remains a matter of conjecture.

A new name. Some explain the new name of God or of Christ (compare ch. iii. 12); others, of the recipient's own name. "A *new* name however, a revelation of his everlasting title as a son of God to glory in Christ, but consisting of and revealed in those personal marks and signs of God's peculiar adoption of *himself*, which he and none other is acquainted with" (Alford). Bengel says: "Wouldst thou know what kind of a new name thou wilt obtain? Overcome. Before that thou wilt ask in vain, and after that thou wilt soon read it inscribed on the white stone."

18. **Thyatira.** Situated on the confines of Mysia and Ionia. According to Pliny it was known in earlier times as Pelopia and Euhippia. Its prosperity received a new impulse under the Roman Emperor Vespasian. The city contained a number of corporate guilds, as potters, tanners, weavers, robe-makers, and dyers. It was from Thyatira that Lydia the purple-seller of Philippi came, Paul's first European convert. The numerous streams of the adjacent country were full of leeches. The principal deity of the city was Apollo, worshipped as the Sun-god under the surname Tyrimnas. A shrine outside the walls was dedicated to Sambatha, a sibyl. The place was never of paramount political importance.

Son of God. Compare *Son of man*, ch. i. 13; Ps. ii. 7; ch. xix. 13.

Who hath His eyes, etc. See on ch. i. 14, 15.

Thy works, and the last, etc. Omit *and*, and read, as Rev., *and that thy last works are more than the first.*

20. **A few things.** Omit.

Thou sufferest (ἐᾷς). Used absolutely. *Toleratest.*

That woman. Rev., *the woman.* Some translate *thy wife.*

Jezebel. Used symbolically, but with reference to the notorious historic Jezebel. She was the daughter of Ethbaal, king

of Sidon (1 Kings xvi. 31), formerly a priest of Astarte, and who had made his way to the throne by the murder of his predecessor Pheles. Ahab's marriage with her was the first instance of a marriage with a heathen princess of a king of the northern kingdom of Israel. This alliance was a turning-point in the moral history of the kingdom. From the times of David and Solomon many treaties had been concluded between Phœnicia and Israel; but it was at the same time the special business of the kingdom of the ten tribes to restore the ancient rigidness of the nationality of Israel. Jezebel looked down with perverse pride upon a people whose religion she neither understood nor respected. Though the ten tribes had yielded to idolatry in the worship of the calves, the true God was still worshipped and the law of Moses acknowledged. From the time of Ahab's marriage the apostasy of Israel became more decided and deadly. She was "a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race. Her husband, in whom generous and gentle feelings were not wanting, was yet of a weak and yielding character which soon made him a tool in her hands. . . . The wild license of her life and the magical fascination of her arts or her character became a proverb in the nation. Round her and from her, in different degrees of nearness, is evolved the awful drama of the most eventful crisis of this portion of the Israelite history" (Stanley, "Jewish Church"). She sought to exterminate the prophets of Jehovah (1 Kings xviii. 13), and inaugurated the worship of Baal the Sun-god on a magnificent scale. Two sanctuaries were established, one for each of the great Phœnician deities, at each of the two new capitals of the kingdom, Samaria and Jezreel. The sanctuary of Astarte or Ashtaroth (the Phœnician Venus) at Jezreel was under Jezebel's special sanction, and there is reason to suppose that she ministered as a priestess in that licentious worship. Four hundred priests or prophets were attached to this sanctuary and were supported at her table. The sanctuary to Baal at Samaria was large enough to contain all the worshippers of the northern kingdom. Its staff consisted of four hundred and fifty priests, and the interior con-

tained representations of the Sun-god on small pillars, while a large statue of the same deity was set up in front. At these sanctuaries Ahab in person offered sacrifices.

Expositors are divided as to the symbolic import of the name in this passage, some referring it to a single person—"some single wicked woman in the Church of Thyatira inheriting this name of infamy in the Church of God," giving herself out as a prophetess, and seducing the servants of Christ to commit fornication and to eat things offered to idols. Others interpret the name as designating an influential heretical party in the Church: but, as Alford remarks, "the real solution must lie hidden until all that is hidden shall be known." It is clear, at any rate, that Thyatira, like the Church of old, had sinned by her alliance with a corrupt faith and practice.

To teach and to seduce (διδάσκειν καὶ πλανᾶσθαι). The best texts read καὶ διδάσκει καὶ πλανᾷ *and she teacheth and seduceth.* So Rev. For *seduceth* see on *err*, Mark xii. 24, and *deceiver* and *error*, Matt. xxviii. 63, 64. The word πλανᾶν *to seduce* is found oftener in the Apocalypse than elsewhere in the New Testament. It never means mere error as such, but *fundamental departure from the truth.*

To commit fornication and to eat things sacrificed to idols. Both sins of the historical Jezebel. See 2 Kings ix. 22, 30; Jer. iv. 30; Nahum iii. 4.

21. **Space** (χρόνον). Lit., *time*, as Rev.

Repent (μετανοήσῃ). See on Matt. iii. 2; xxi. 29.

Of her fornication (ἐκ). Lit., *out of;* i.e., so as to come out of and escape from her sin. See on ver. 7.

22. **Into a bed.** Of anguish. The scene of the sin is also the scene of the punishment.

Commit adultery (μοιχεύοντας). A wider term than πορνεῦσαι *to commit fornication.* Compare the metaphorical

meaning expressing the rebellion and idolatry of Israel (Jer. iii. 8; v. 7; Ezek. xvi. 32).

With her (*μετ' αὐτῆς*). Not with her as the *conjux adulterii*, but *who share with her in her adulteries.*

Of their deeds (*ἐκ τῶν ἔργων αὐτῶν*). Read *αὐτῆς her* (deeds). Repent *out of* (*ἐκ*) as in ver. 21.

23. **Children** (*τέκνα*). Emphatic. Distinguished from *the participators* of ver. 22, as her proper adherents, "who are begotten of her and go to constitute her." Others, however, deny any distinction (Milligan), and others (as Trench) explain as the *less* forward and prominent members of the wicked company, deceived where the others were the deceivers.

With death (*ἐν θανάτῳ*). *To kill with death* is a very strong expression. Compare Lev. xx. 10, Sept., *θανάτῳ θανατούσθωσαν shall be put to death* (A. V. and Rev.). Lit., *let them be put to death with death.* The reference can hardly be to the slaughter of Ahab's seventy sons (2 Kings x. 6, 7) who were not Jezebel's children.

All the churches. Not merely the seven churches, but the churches throughout the world.

Shall know (*γνώσονται*). See on John ii. 24.

Searcheth (*ἐρευνῶν*). See John v. 39; vii. 52; Rom. viii. 27. Compare Jer. xi. 20; xvii. 10; xx. 12; 1 Pet. i. 11. Denoting a *careful* search, a *following up* or *tracking.* See Gen. xxxi. 35; 1 Kings xx. 6; Prov. xx. 27; 1 Cor. ii. 10.

Reins (*νεφρούς*). Only here in the New Testament. Strictly, *kidneys.* Used of the *thoughts*, *feelings*, and *purposes* of the soul. A similar use of the physical for the spiritual organ is *σπλάγχνα bowels* for *heart.* See on *pitiful*, 1 Pet. iii. 8.

24. **And** unto the rest. Omit *and*, and render, as Rev., *to you I say, to the rest*, etc.

And which (*καὶ οἵτινες*). Omit *καὶ and*. The compound relative, *which*, classifies; *which are of those who know not*, etc.

The depths of Satan (*τὰ βάθη τοῦ Σατανᾶ*). The reference is, most probably, to the Gnostic sect of the Ophites (*ὄφις a serpent*), or, in Hebrew, Naasenes (*naash a serpent*), serpent-worshippers, a sect the origin of which is unknown, but which existed as late as the sixth century; since, in 530, Justinian passed laws against it. "The veneration of the serpent was but the logical development of a theory, the germ of which is common to many of the Gnostic sects. Proceeding on the assumption that the creator of the world is to be regarded as an evil power, a thing in hostility to the supreme God, it follows as a natural consequence that the fall of man through disobedience to the command of his maker must be regarded, not as a transgression against the will of the supreme God, but as an emancipation from the authority of an evil being. The serpent, therefore, who tempted mankind to sin, is no longer their destroyer but their benefactor. He is the symbol of intellect, by whose means the first human pair were raised to the knowledge of the existence of higher beings than their creator. This conception, consistently carried out, would have resulted in a direct inversion of the whole teaching of scripture; in calling evil good and good evil; in converting Satan into God and God into Satan. The majority of the Ophite sects, however, seem to have shrunk from this portentous blasphemy. While acknowledging the fall of man as, in some manner, a deliverance from evil and an exaltation of human nature, they hesitated to carry out their principle by investing the evil spirit with the attributes of deity. A kind of compromise was made between scripture and philosophy. The serpent was, notwithstanding his service to mankind, represented as a being of evil nature and an enemy to man, though his work was overruled to man's good, and he himself was, beyond his intention, the instrument of a higher wisdom. But in one sect at least of the Ophites, the more logical and thoroughly blasphemous consequences of the first principles were exhibited openly and unblushingly" (Mansel, "Gnostic Heresies"). The characteristic boast of the

Gnostics was their knowledge of *the depths* of divine things. In this they were probably perverting and caricaturing the words of Paul (Rom. xi. 33; 1 Cor. ii. 10).

As they speak. Rev., *as they say.* The questions are, 1st. What is the phrase alluded to? Is it the familiar formula of these heretics, "the depths," or "the depths of God," *the depths of Satan* being added by the Lord himself in ironical contrast with the depths of divine knowledge,—or is it *the depths of Satan?* 2d. Does *as they say* refer to *Christians*, describing the *depths* of the Gnostics as depths of *Satan*, or does it refer to the heretics themselves, calling their own mysteries *depths of Satan?*

The majority of commentators regard *as they say* as referring to the heretics, and as applying only to the word *depths; of Satan* being added by the Lord in indignation. Alford says that no such formula as *depths of Satan*, or any resembling it, is found as used by the ancient Gnostic heretics.

Other burden (ἄλλο βάρος). The words for *burden* in the New Testament are ὄγκος (only in Heb. xii. 1), βάρος (Matt. xx. 12; Gal. vi. 2), and φορτίον (Matt. xi. 30; xxiii. 4; Gal. vi. 5). Ὄγκος refers to *bulk*, βάρος to *weight*, φορτίον to a burden so far as it is *borne* (φέρω). Thus in Heb. xii. 1, "lay aside every *weight* (ὄγκος)," the figure being that of runners in the race-course, and the word appropriate as denoting the bulky robes and the accoutrements of the ordinary dress which might impede the freedom of the limbs. In Matt. xx. 12, "the *burden* (βάρος) and heat of the day," the idea is that of heavy toil pressing like a weight. So Gal. vi. 2, "Bear ye one another's *burdens.*" But in Gal. vi. 5, the emphasis is on the *act of bearing;* and therefore φορτίον is used: "Every man shall bear his own *burden;*" i.e., every man shall carry that which it is appointed him to bear. The reference in that passage is probably to the prohibition enjoined by the apostolic council of Jerusalem, which concerned the very things which are rebuked here—fornication and abstinence from idol-meats. In the narrative of that council the phrase occurs "to lay upon you no greater

burden" (Acts xv. 28). The meaning accordingly will be, "I put upon you no other burden than abstinence from and protest against these abominations."

25. **Hold fast** (*κρατήσατε*). See on Mark vii. 3; Acts iii. 11.

Till I come (*ἄχρις οὗ ἂν ἥξω*). The conditional particle *ἂν* marks the time of His coming as uncertain.

26. **Keepeth my works** (*τηρῶν τὰ ἔργα μου*). The phrase occurs only here in the New Testament. The *works* are those which Christ *commands*, which He *does*, and which are *the fruits of His Spirit*. See on John iv. 47.

Power (*ἐξουσίαν*). See on John i. 12. Rev., better, *authority*.

Nations (*ἐθνῶν*). See on Matt. xxv. 32, and *Gentiles*, Luke ii. 32. Properly, here, the Gentiles, as opposed to the true Israel of God.

27. **Shall rule** (*ποιμανεῖ*). Lit., *shall shepherd*. A comparison with ch. vii. 17, brings out the terrible irony in this word. Compare Ps. ii. 9, Sept., where the same word is used. A. V., *break*. See on *rule*, Matt. ii. 6; *feed*, Acts xx. 28; 1 Pet. v. 2; Jude 12.

Rod (*ῥάβδῳ*). Commonly rendered *staff*, once *sceptre*, Heb. i. 8. This is its meaning here.

Vessels (*σκεύη*). See on *goods*, Matt. xii. 29; *vessel*, 1 Pet. iii. 7.

Of the potter (*κεραμικὰ*). From *κέραμος potter's clay*.

Shall they be broken to shivers. The A. V. follows the reading *συντριβήσεται*, the future tense of the verb. The correct reading is *συντρίβεται*, the present tense. Render therefore, as Rev., "as the vessels of the potter *are broken*." See

on Mark v. 4, and *bruising*, Luke ix. 39. The *σύν together* gives the picture of the fragments collapsing into a heap.

28. **The morning-star** (*τὸν ἀστέρα τὸν πρωϊνόν*). *The star, that of the morning.* One of John's characteristic constructions. See on 1 John iv. 9. The reference is, most probably, to Christ himself. See ch. xxii. 16. He will give Himself. This interpretation falls in with the promise of power over the nations in ver. 26. The star was the ancient emblem of sovereignty. See Num. xxiv. 17; Matt. ii. 2. "It was the symbol of sovereignty on its brighter and benignant side, and was therefore the fitting and necessary complement of the dread attributes that had gone before. The king came not only to judge and punish, but also to illumine and cheer" (Plumptre). Compare 2 Pet. i. 19.

CHAPTER III.

1. **Sardis.** The capital of the ancient kingdom of Lydia. It was situated in a plain watered by the river Pactolus. The city was of very ancient origin. Herodotus (i., 84) gives the account of its siege and capture by Cyrus, and of its previous fortification by an old king, Meles. It was ruled by a series of able princes, the last of whom was Crœsus, celebrated for his wealth and his misfortunes. In the earlier part of his reign he extended his dominion over the whole of Asia Minor, with the exception of Lycia and Cilicia. The Lydian rule was terminated by the conquest of Cyrus. From the Persians it passed into the hands of Alexander the Great, after which, for the next three hundred years, its fortunes are obscure. In B.C. 214 it was taken and sacked by Antiochus the Great after a siege of two years. The kings of Pergamus next succeeded to the dominion, and from them it passed into the hands of the Romans.

In the time of Tiberius it was desolated by an earthquake, together with eleven or twelve other important cities of Asia, and the calamity was increased by a pestilence.

Sardis was in very early times an important commercial city. Pliny says that the art of dyeing wool was invented there, and it was the entrepôt of the dyed woollen manufactures, carpets, etc., the raw material for which was furnished by the flocks of Phrygia. It was also the place where the metal *electrum* was procured. Gold was found in the bed of the Pactolus. Silver and gold coins are said to have been first minted there, and it was at one time known as a slave-mart. The impure worship of the goddess Cybele was celebrated there, and the massive ruins of her temple are still to be seen. The city is now a heap of ruins. In 1850 no human being found a dwelling there.

The seven Spirits of God. See on ch. i. 4.

2. **Be watchful** (*γίνου γρηγορῶν*). Lit., *become awake and on the watch.* See on Mark xiii. 35; 1 Pet. v. 8. *Become* what thou art not.

Strengthen (*στήριξον*). See on 1 Pet. v. 10, and compare Luke xxii. 32; Rom. i. 11; 2 Thess. iii. 3.

That are ready to die (*ἃ μέλλει ἀποθανεῖν*). Read *ἔμελλον were ready* or *about* (to die).

I have not found thy works (*οὐ εὕρηκά σου τὰ ἔργα*). Some texts omit the article before *works*, in which case we should render, *I have found no works of thine.* So Rev.

Perfect (*πεπληρωμένα*). Lit., *fulfilled.* So Rev.

God. The best texts insert *μου*, "*my* God."

3. **Thou hast received and heard** (*εἴληφας καὶ ἤκουσας*). The former of these verbs is in the perfect tense: thou hast received the truth as a permanent deposit. It remains with thee whether thou regardest it or not. The latter verb is in the aorist tense, *didst hear* (so Rev.), denoting merely the act of hearing when it took place.

Watch. See on ver. 2.

On thee. Omit.

As a thief (ὡς κλέπτης). *Thief*, as distinguished from λῃστής *robber*, a plunderer on a larger scale, who secures his booty not by stealth, but by violence. Hence the word is appropriate here to mark the unexpected and stealthy coming of the Lord. Compare 1 Thess. v. 2, 4; 2 Pet. iii. 10.

Thou shalt not know what hour I will come upon thee. The Greek proverb says that the feet of the avenging deities are shod with wool. The sentiment is voiced in the two following fragments from Æschylus:

> "Whether one sleep or walk or sit at ease,
> Unseen and voiceless Justice dogs his steps,
> Striking athwart his path from right or left;
> Nor what is foully done will night conceal:
> Whate'er thou doest some god beholdeth thee."

> "And dost thou deem that thou shalt e'er o'ercome
> Wisdom divine? That retribution lies
> Somewhere remote from mortals? Close at hand,
> Unseen itself, it sees and knows full well
> Whom it befits to smite. But thou know'st not
> The hour when, swift and sudden, it shall come
> And sweep away the wicked from the earth."

4. **Thou hast a few names.** The best texts insert ἀλλὰ *but* between these words and the close of the preceding verse. So Rev. *But*, notwithstanding the general apathy of the Church, thou hast a few, etc. Compare ver. 1, *thou hast a name*, and see on ch. xi. 13. *Names* is equivalent to *persons*, a few who may be rightly *named* as exceptions to the general conception.

Even in Sardis. Omit καὶ *even*.

Defiled (ἐμόλυναν). See on 1 Pet. i. 4.

Garments. See the same figure, Jude 23. The meaning is, have not sullied the purity of their Christian life.

In white (ἐν λευκοῖς). With ἱματίοις *garments* understood. See on ch. ii. 17, and compare Zech. iii. 3, 5. "White colors are suitable to the gods" (Plato, "Laws," xii., 956). So Virgil, of the tenants of Elysium:

> "Lo, priests of holy life and chaste while they in life had part;
> Lo, god-loved poets, men who spake things worthy Phœbus' heart:
> And they who bettered life on earth by new-found mastery;
> And they whose good deeds left a tale for men to name them by:
> And all they had their brows about with snowy fillets bound."
>
> "Æneid," vi., 661–665.

The same shall be clothed (οὗτος περιβαλεῖται). For οὗτος *this*, or *the same*, read οὕτως *thus:* "shall *thus* be arrayed." So Rev. The verb denotes a solemn investiture, and means literally *to throw* or *put around.*

5. **Book of life.** Lit., *the book of the life.* For the figure, see Exod. xxxii. 32; Ps. lxix. 28; Dan. xii. 1; Philip. iv. 3. Compare Luke x. 20; Heb. xii. 23.

I will confess (ἐξομολογήσομαι). *Openly* confess (ἐξ). See on Matt. xi. 25; Acts xix. 18; Jas. v. 16.

7. **Philadelphia.** Seventy-five miles southeast of Sardis. The second city in Lydia. The adjacent region was celebrated as a wine-growing district, and its coins bore the head of Bacchus and the figure of a Bacchante. The population included Jews, Jewish Christians, and converts from heathenism. It suffered from frequent earthquakes. Of all the seven churches it had the longest duration of prosperity as a Christian city. It still exists as a Turkish town under the name of *Allah Shehr, City of God.* The situation is picturesque, the town being built on four or five hills, and well supplied with trees, and the climate is healthful. One of the mosques is believed by the native Christians to have been the gathering-place of the church addressed in the Apocalypse. "One solitary pillar of high an-

tiquity has been often noticed as reminding beholders of the words in ch. iii. 12: 'Him that overcometh will I make a pillar in the temple of my God.'"

He that is holy (*ὁ ἅγιος*). See on Acts xxvi. 10. Christ is called *holy*, Acts ii. 27; xiii. 35; Heb. vii. 26; in all which passages the word, however, is *ὅσιος*, which is holy *by sanction*, applied to one who diligently observes all the sanctities of religion. It is appropriate to Christ, therefore, as being the one in whom these eternal sanctities are grounded and reside. *Ἅγιος*, the word used here, refers rather to separation from evil.

He that is true (*ὁ ἀληθινὸς*). See on John i. 9. *Ἀληθινὸς* is not merely *genuine* as contrasted with the absolutely false, but as contrasted with that which is only subordinately or typically true. It expresses the *perfect* realization of an idea as contrasted with its *partial* realization. Thus, Moses gave bread, but the Father giveth the *true* bread (*τὸν ἄρτον τὸν ἀληθινόν*). Israel was a vine of God's planting (Ps. lxxx. 8), Christ is the *true* (*ἡ ἀληθινὴ*) vine (John xv. 1). The word is so characteristic of John that, while found only once in the Synoptic Gospels, once in a Pauline Epistle, and four times in the Epistle to the Hebrews, it occurs nine times in the fourth Gospel, four times in John's First Epistle, and ten times in the Apocalypse, and in every instance in these three latter books in its own distinctive signification.

The key of David. See on ch. i. 18, and compare Isa. xxii. 22. David is the type of Christ, the supreme ruler of the kingdom of heaven. See Jer. xxx. 9; Ezek. xxxiv. 23; xxxvii. 24. The house of David is the typical designation of the kingdom of Jesus Christ (Ps. cxxii. 5). The holding of the keys, the symbols of power, thus belongs to Christ as Lord of the kingdom and Church of God. See on Matt. xvi. 19: He admits and excludes at His pleasure.

No man shutteth (*οὐδεὶς κλείει*). Read *κλείσει shall shut* So Rev.

8. **I have set** (δέδωκα). Lit., *I have given.* For a similar phrase see Luke xii. 51.

An open door (θύραν ἀνεῳγμένην). Rev., more literally, *a door opened.* This is variously explained. Some refer it to the entrance into the joy of the Lord; others to the initiation into the meaning of scripture; others again to the opportunity for the mission-work of the Church. In this last sense the phrase is often used by Paul. See 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3. Compare Acts xiv. 27.* *I have given* is appropriate, since all opportunities of service are gifts of God. See on ch. ii. 7.

For thou hast (ὅτι ἔχεις). Some texts make *behold—shut* parenthetical, and render ὅτι *that*, defining *thy works*, etc. So Rev.

A little strength (μικρὰν δύναμιν). This would mean, thou hast *some* power, though small. Many, however, omit the indefinite article in translating, and render *thou hast little strength;* i.e., *thou art poor in numbers and worldly resources.* So Alford, Trench, and Düsterdieck.

And (καὶ). John's single copula instead of a particle of logical connection. See on John i. 10; vi. 46; 1 John i. 5; John viii. 20.

Hast kept my word (ἐτήρησάς μου τὸν λόγον). Rev., rendering the aorist more strictly, *didst keep.* For the phrase, see John xvii. 6, 8.

9. **I will make** (δίδωμι). Rev., rightly, *I give.* See on ver. 8. The sense is broken off there and resumed here.

Of the synagogue (ἐκ τῆς συναγωγῆς). Certain ones of the synagogue. Most interpreters refer to the Jews. Others ex-

* This is the explanation of Trench, Plumptre, Düsterdieck, and Alford, and seems, on the whole, to be the preferable one. Professor Milligan argues at length for the second explanation, which is Bengel's.

plain more generally, of the bowing down of the Church's enemies at her feet. Trench refers to a passage in the Epistle of Ignatius to this Philadelphian church, implying the actual presence in the midst of it of converts from Judaism, who preached the faith which they once persecuted.

Of Satan. See on ch. ii. 9.

I will make them to come (*ποιήσω αὐτοὺς ἵνα ἥξωσιν*). Lit., *I will make them that they shall come.*

Worship before thy feet. Compare Isa. lx. 14; xlix. 23.

10. **The word of my patience** (*τὸν λόγον τῆς ὑπομονῆς μου*). Not the words which Christ has spoken concerning patience, but the word of Christ which requires patience to keep it; the gospel which teaches the need of a patient waiting for Christ. On *patience*, see on 2 Pet. i. 6; Jas. v. 7.

From the hour (*ἐκ*). The preposition implies, not a keeping *from* temptation, but a keeping *in* temptation, as the result of which they shall be delivered *out of* its power. Compare John xvii. 15.

Of temptation (*τοῦ πειρασμοῦ*). Lit., "of *the* trial." See on Matt. vi. 13; 1 Pet. i. 7. Rev., *trial.*

World (*οἰκουμένης*). See on Luke ii. 1.

11. **Behold.** Omit.

That no one take thy crown (*ἵνα μηδεὶς λάβῃ τὸν στέφανον σου*). Take it away. The idea is not that of one believer stepping into the place which was designed for another, but of an enemy taking away from another the reward which he himself has forfeited. The expression is explained by Col. ii. 18. It is related by Mahomet that, after having attempted, in vain, to convert one Abdallah to the faith, and having been told by him to go about his business and to preach only to those who should come to him—he went, downcast, to a friend's house.

His friend, perceiving that he was sad, asked him the reason; and on being told of Abdallah's insult, said, "Treat him gently; for I swear that when God sent thee to us, we had already strung pearls to crown him, and he seeth that thou hast snatched the kingdom out of his grasp." For *crown*, see on ch. ii. 10. *Thy* crown is not the crown which *thou hast*, but the crown which thou *shalt have* if thou shalt prove faithful.

12. **Pillar** (*στύλον*). The word occurs, Gal. ii. 9; 1 Tim. iii 15; Apoc. x. 1. The reference here is not to any prominence in the earthly church, as Gal. ii. 9, but to blessedness in the future state. The exact meaning is doubtful. Some explain, *he shall have a fixed and important place in the glorified church.* Compare Matt. xix. 28. Others emphasize the idea of *stability*, and find a possible local reference to the frequent earthquakes from which Philadelphia had suffered, and which had shaken its temples. Strabo says: "And Philadelphia has not even its walls unimpaired, but daily they are shaken in some way, and gaps are made in them. But the inhabitants continue to occupy the land notwithstanding their sufferings, and to build new houses." Others again emphasize the idea of *beauty*. Compare 1 Pet. ii. 5, where the saints are described as *living stones.*

Temple (*ναῷ*). See on Matt. iv. 5.

Upon him. *The conqueror*, not *the pillar.* Compare ch. vii. 3; ix. 4; xiv. 1; xxii. 4. Probably with reference to the golden plate inscribed with the name of Jehovah, and worn by the High-Priest upon his forehead (Exod. xxviii. 36, 38). See on ch. ii. 17.

New Jerusalem. See Ezek. xlviii. 35. The believer whose brow is adorned with this name has the freedom of the heavenly city. Even on earth his commonwealth is in heaven (Phil. iii. 20). "Still, his citizenship was latent: he was one of God's hidden ones; but now he is openly avouched, and has a right to enter in by the gates to the city" (Trench). The city is called by John, *the great and holy* (ch. xxi. 10); by

Matthew, *the holy city* (iv. 5); by Paul, *Jerusalem which is above* (Gal. iv. 6); by the writer to the Hebrews, *the city of the living God, the heavenly Jerusalem* (Heb. xii. 22). Plato calls his ideal city *Callipolis, the fair city* ("Republic," vii., 527), and the name *Ouranopolis, heavenly city*, was applied to Rome and Byzantium. For *new* (*καινῆς*), see on Matt. xxvi. 29. The *new* Jerusalem is not a city *freshly* built (*νέα*), but is *new* (*καινὴ*) in contrast with the old, outworn, sinful city. In the Gospel John habitually uses the Greek and civil form of the name, *Ἱεροσόλυμα*; in the Apocalypse, the Hebrew and more holy appellation, *Ἱερουσάλημ*.*

14. **Of the Laodiceans** (*Λαοδικέων*). Read *ἐν Λαοδικείᾳ in Laodicea.* Laodicea means *justice of the people.* As Laodice was a common name among the ladies of the royal house of the Seleucidæ, the name was given to several cities in Syria and Asia Minor. The one here addressed was on the confines of Phrygia and Lydia, about forty miles east of Ephesus, and was known as Laodicea on the Lycus. It had borne successively the names of Diospolis and Rhoas, and was named Laodicea when refounded by Antiochus Theos, B.C. 261–246. It was situated on a group of hills between two tributaries of the Lycus—the Asopus and the Caprus. Towards the end of the Roman Republic, and under the first emperors, it became one of the most important and flourishing cities of Asia Minor. One of its citizens, Hiero, bequeathed all his enormous property to the people, and adorned the city with costly gifts. It was the

* The literature of hymnology is very rich in hymns depicting the glory of the heavenly city. In Latin there are *Jerusalem luminosa*, which reappears in *Jerusalem my happy home*, and *O Mother dear Jerusalem: Urbs beata Jerusalem*, which reappears in *Blessed city, heavenly Salem: Urbs Sion Aurea*, in *Jerusalem the golden* and *Jerusalem the glorious.* Of this *O bona patria*, translated in *To thee, O dear, dear Country*, is a portion. Also Bernard's *Me receptet Sion illa.* In English may be noted, besides the translations just referred to, *Sweet place, sweet place alone; Hear what God the Lord hath spoken; Jerusalem, my happy home, when shall I come to thee?* In German, Meyfart's *Jerusalem du hochgebaute Stadt*, and Hiller's *O Jerusalem du Schöne.* Of Meyfart's hymn there are two English translations, one by Miss Winkworth, *Jerusalem, thou city fair and high*, and the other by Bishop Whittingham of Maryland, *Jerusalem, high tower thy glorious walls.*

seat of large money transactions and of an extensive trade in wood. The citizens developed a taste for Greek art, and were distinguished in science and literature. Laodicea was the seat of a great medical school. During the Roman period it was the chief city of a Roman *conventus* or political district, in which courts were held by the proconsul of the province, and where the taxes from the subordinate towns were collected. Cicero held his court there, and many of his letters were written thence. The conventus represented by Laodicea comprised not less than twenty-five towns, and inscriptions refer to the city as "the metropolis." The Greek word διοίκησις, corresponding to the Latin *conventus*, was subsequently applied to an ecclesiastical district, and appears in *diocese*. The tutelary deity of the city was Zeus (Jupiter). Hence its earlier name, *Diospolis*, or *City of Zeus*. Many of its inhabitants were Jews. It was subject to frequent earthquakes, which eventually resulted in its abandonment. It is now a deserted place, but its ruins indicate by their magnitude its former importance. Among these are a racecourse, and three theatres, one of which is four hundred and fifty feet in diameter. An important church council was held there in the fourth century.

The Amen. Used only here as a proper name. See Isa. lxv. 16, where the correct rendering is *the God of the Amen*, instead of A. V. *God of truth*. The term applied to the Lord signifies that He Himself is the fulfilment of all that God has spoken to the churches.

Faithful (πιστός). The word occurs in the New Testament in two senses: *trusty, faithful* (Matt. xxiv. 45; xxv. 21, 23; Luke xii. 42); and *believing, confiding* (John xx. 27; Gal. iii. 9; Acts xvi. 1). Of God, necessarily only in the former sense.

True (ἀληθινός). See on ver. 7. The veracity of Christ is thus asserted in the word *faithful*, *true* being not true *as distinguished from false*, but *true to the normal idea of a witness.*

The beginning (ἡ ἀρχή). *The beginner*, or *author;* not as Col. i. 15, *the first and most excellent creature of God's hands.*

"The stress laid in the Epistle to the Colossians on the inferiority of those to whom the self-same name of *ἀρχαὶ beginnings, principalities* was given . . . to the One who was the true beginning, or, if we might venture on an unfamiliar use of a familiar word, the true *Principality* of God's creation, may account for the prominence which the name had gained, and therefore for its use here in a message addressed to a church exposed, like that of Colossæ, to the risks of angelolatry, of the substitution of lower principalities and created mediators for Him who was the Head over all things to His Church" (Plumptre). Compare Heb. xii. 2, *ἀρχηγὸν leader.*

15. **Cold** (*ψυχρός*). Attached to the world and actively opposed to the Church. "This," as Alford remarks, "as well as the opposite state of spiritual fervor, would be an intelligible and plainly-marked condition; at all events free from the danger of mixed motive and disregarded principle which belongs to the lukewarm state: inasmuch as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel."

Hot (*ζεστός*). From *ζέω to boil* or *seethe.* See on *fervent*, Acts xviii. 25.

16. **Lukewarm** (*χλιαρός*). Only here in the New Testament.

Foremost and most numerous among the lost, Dante places those who had been content to remain neutral in the great contest between good and evil.

> "Master, what is this which now I hear?
> What folk is this, which seems by pain so vanquished?"
> And he to me: "This miserable mode
> Maintain the m lancholy souls of those
> Who lived withouten infamy or praise.
> Commingled are they with that caitiff choir
> Of angels, who have not rebellious been,
> Nor faithful were to God, but were for self.
> The heavens expelled them, not to be less fair;
> Nor them the nethermore abyss receives,
> For glory none the damned would have from them."
>
> "Inferno," iii., 33–42.

I will (*μέλλω*). *I am about* or *have in mind.* Not a declaration of immediate and inexorable doom, but implying a possibility of the determination being changed.

Spue (*ἐμέσαι*). Only here in the New Testament. Compare Lev. xviii. 28; xx. 22.

17. **Because thou sayest.** Connect, as A. V. and Rev., with what follows, not with what precedes. Some interpret *I will spue thee out of my mouth because thou sayest*, etc.

Increased with goods (*πεπλούτηκα*). Rev., *have gotten riches.* The reference is to imagined *spiritual* riches, not to worldly possessions.

Thou. Emphatic.

Wretched (*ὁ ταλαίπωρος*). Rev., better, giving the force of the article, *the wretched one.* From *τλάω to endure*, and *πειρά a trial.*

Miserable (*ἐλεεινός*). Only here and 1 Cor. xv. 19. An object of *pity* (*ἔλεος*).

Poor (*πτωχός*). See on Matt. v. 3.

18. **I counsel** (*συμβουλεύω*). With a certain irony. Though He might command, yet He advises those who are, in their own estimation, supplied with everything.

To buy. Compare Isa. lv. 1; Matt. xiii. 44, 46. Those who think themselves rich, and yet have just been called *beggars* by the Lord, are advised by Him to buy. The irony, however, covers a sincere and gracious invitation. The goods of Christ are freely given, yet they have their price—renunciation of self and of the world.

Gold (*χρυσίον*). Often of gold *money* or *ornaments.* So 1 Pet. i. 18; Acts iii. 6; 1 Pet. iii. 3. Also of *native* gold and gold which has been smelted and wrought (Heb. ix. 4). There

may very properly be a reference to the extensive money transactions of Laodicea.

Tried in the fire (*πεπυρωμένον ἐκ πυρὸς*). The verb means *to burn, to be on fire:* in the perfect passive, as here, *kindled, made to glow;* thence *melted by fire*, and so *refined.* Rev., *refined by fire. By* fire is, literally, *out of* the fire (*ἐκ;* see on ch. ii. 7).

White raiment. Rev., *garments.* See on ver. 4.

Mayest be clothed (*περιβάλῃ*). Rev., more literally, *mayest clothe thyself.* See on ver. 5.

Do not appear (*μὴ φανερωθῇ*). Rev., more literally, *be not made manifest.* See on John xxi. 1. Stripping and exposure is a frequent method of putting to open shame. See 2 Sam. x. 4; Isa. xx. 4; xlvii. 23; Ezek. xvi. 37. Compare also Matt. xxii. 11–13; Col. iii. 10–14.

Anoint thine eyes with eye-salve (*κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου*). The correct reading is *ἔγχρισαι*, the infinitive, *to anoint*, instead of the imperative. So Rev., *eye-salve to anoint thine eyes. Κολλούριον*, of which the Latin *collyrium* is a transcript, is a diminutive of *κολλύρα a roll of coarse bread.* See 1 Kings xiv. 3, Sept.; A. V., *cracknels.* Here applied to a roll or stick of ointment for the eyes. Horace, describing his Brundisian journey, relates how, at one point, he was troubled with inflamed eyes, and anointed them with black eye-salve (*nigra collyria.* Sat., i., v., 30). Juvenal, describing a superstitious woman, says: "If the corner of her eye itches when rubbed, she consults her horoscope before calling for *salve*" (*collyria;* vi., 577). The figure sets forth the spiritual anointing by which the spiritual vision is purged. Compare Augustine, "Confessions, vii., 7, 8. "Through my own swelling was I separated from Thee; yea, my pride-swollen face closed up mine eyes. . . . It was pleasing in Thy sight to reform my deformities; and by inward goads didst Thou rouse me, that I should be ill at ease until Thou wert manifested to my inward

sight. Thus, by the secret hand of Thy medicining, was my swelling abated, and the troubled and bedimmed eyesight of my mind, by the smarting anointings of healthful sorrows, was from day to day healed." Compare 1 John ii. 20, 27.

19. **As many as I love.** In the Greek order *I* stands first as emphatic.

Rebuke (ἐλέγχω). See on John iii. 20. Rev., *reprove*.

Chasten (παιδεύω). See on Luke xxiii. 16.

Be zealous (ζήλευε). The verb is akin to ζεστός *hot* in ver. 16, on which see note.

Repent. See on Matt. iii. 2; xxi. 29.

20. **I stand at the door and knock.** Compare Cant. v. 2. Κρούω *I knock* was regarded as a less classical word than κόπτω. Κρούω is to knock *with the knuckles, to rap;* κόπτω, *with a heavy blow;* ψοφεῖν of the knocking of some one within the door, warning one without to withdraw when the door is opened. Compare Jas. v. 9. "He at whose door we ought to stand (for He is the Door, who, as such, has bidden *us* to knock), is content that the whole relation between Him and us should be reversed, and, instead of our standing at His door, condescends Himself to stand at ours" (Trench). The Greeks had a word θυραυλεῖν for a lover waiting at the door of his beloved. Trench cites a passage from Nicolaus Cabasilas, a Greek divine of the fourteenth century: "Love for men emptied God (Philip. ii. 7). For He doth not abide in His place and summon to Himself the servant whom He loved; but goes Himself and seeks him; and He who is rich comes to the dwelling of the poor, and discloses His love, and seeks an equal return; nor does He withdraw from him who repels Him, nor is He disgusted at his insolence; but, pursuing him, remains sitting at his doors, and that He may show him the one who loves him, He does all things, and sorrowing, bears and dies."

My voice. Christ not only knocks but speaks. "The voice very often will interpret and make intelligible the purpose of the knock" (Trench).

Hear—open the door. No irresistible grace.

Will sup (*δειπνήσω*). See on Luke xiv. 12. For the image, compare Cant. v. 2–6; iv. 16; ii. 3. Christ is the Bread of Life, and invites to the great feast. See Matt. viii. 11; xxv. 1 sqq. The consummation will be at the marriage-supper of the Lamb (Mark xiv. 25; Apoc. xix. 7–9).

He with me. It is characteristic of John to note the sayings of Christ which express the *reciprocal* relations of Himself and His followers. See John vi. 56; x. 38; xiv. 20; xv. 4, 5; xvii. 21, 26. Compare John xiv. 23.

21. He that overcometh. See on ch. ii. 7.

CHAPTER IV.

The Revelation proper now begins.

1. **After this** (*μετὰ ταῦτα*). Rev., literally, *after these things.* Not indicating a break in the ecstatic state of the seer, but only a succession of separate visions.

I looked (*εἶδον*). Rev., better, *I saw.* Not of the *directing of attention*, but of the simple reception of the vision.

A door was opened (*θύρα ἀνεῳγμένη*). Rev., rightly, omits *was.* A door *set open.* The A. V. implies that the seer witnessed the opening of the door.

In Heaven. Compare Ezek. i. 1; Matt. iii. 16; Acts vii. 56; x. 11. In all these heaven itself is opened.

Was. Omit. Render, as Rev., "*a voice* as of a trumpet."

A trumpet (*σάλπιγγος*). See on Matt. xxiv. 31. Properly *a war-trumpet*, though the word was also used of a *sacred* trumpet, with the epithet *ἱερά sacred*.

Speaking—saying (*λαλούσης—λέγουσα*). See on Matt. xxviii. 18. The former verb indicates the breaking of the silence, the latter the matter of the address.

Hereafter (*μετὰ ταῦτα*). Some editors connect these words with the succeeding verse, substituting them for *καὶ and* at the beginning of that verse, and rendering, "I will show thee the things which must come to pass. *After these things* straightway I was," etc.

2. **I was in the Spirit** (*ἐγενόμην ἐν πνεύματι*). Strictly, *I became: I found myself in.* Appropriate to the sudden and unconscious transportation of the seer into the ecstatic state. Thus Dante describes his unconscious rapture into Paradise:

> "And suddenly it seemed that day to day
> Was added, as if He who had the power
> Had with another sun the heaven adorned."

Beatrice, noting his amazement, says:

> "Thou makest thyself so dull
> With false imagining, that thou seest not
> What thou wouldst see if thou hadst shaken it off.
> Thou art not upon earth as thou believest;
> But lightning, fleeing its appropriate site,
> Ne'er ran as thou, who thitherward returnest."
>
> "Paradiso," i., 60–93.

A throne. See Ezek. i. 26–28.

Was set (*ἔκειτο*). Denoting merely *position*, not that the seer saw the placing of the throne. Compare John ii. 6.

One sitting. He is called henceforward throughout the book *He that sitteth on the throne*, and is distinguished from the Son in ch. vi. 16; vii. 10, and from the Holy Spirit in ver. 5.

He is commonly understood to be God the Father; but some understand the triune God.*

3. **Jasper stone.** The last of the twelve stones in the High-Priest's breastplate (Exod. xxviii. 20; xxxix. 13), and the first of the twelve enumerated in the foundation of the New Jerusalem (Apoc. xxi. 19). Also the stone employed in the superstructure of the wall of the Heavenly City (ch. xxi. 18). The stone itself was of different colors, the best being purple. According to ch. xxi. 11, it represents a crystalline brightness.

Sardine. Rev., *Sardius.* The sixth foundation-stone of the Heavenly Jerusalem in ch. xxi. 20. A red stone, supposed to answer to our cornelian. Pliny derives its name from Sardis where it was discovered. Others from the Persian *sered, yellowish red.* The exact meaning of the symbolism must remain uncertain, owing to our ignorance of the precise meaning of "jasper," a name which seems to have covered a variety of stones now known under other classifications. Some interpreters, assuming the jasper to be sparkling white, find in it a representation of the holiness of God, and in the fiery sardius a representation of His wrath.

Rainbow (ἶρις). Only here and ch. x. 1. The word is identical, and seems to have had some original connection with Iris, the deity known as the messenger-goddess of Olympus. In Homer the word is used in both senses.

> "And if thou wishest now to ask of me,
> No dream I am, but lovely and divine:
> Whereof let this be unto thee a sign,
> That when thou wak'st, the many-colored bow
> Across the world the morning sun shall throw.
> But me indeed thine eyes shall not behold.
> Then he, awaking in the morning cold,
> A sprinkle of fine rain felt on his face,
> And leaping to his feet, in that wild place,

* So Professor Milligan, who thinks that the whole scene is founded on Isa. vi., which, he remarks, is always justly regarded as one of the greatest adumbrations of the Trinity contained in the Old Testament.

Looked round, and saw the morning sunlight throw
Across the world the many-colored bow;
And trembling knew that the high gods indeed
Had sent the messenger unto their need."
William Morris, "Jason," xi., 190–200.

In classical Greek the word is used of any bright halo surrounding another body; of the circle round the eyes of a peacock's tail, and of the iris of the eye.

"And I beheld the flamelets onward go,
Leaving behind themselves the air depicted,
And they of trailing pennons had the semblance,
So that it overhead remained distinct
With sevenfold lists, all of them of the colors
Whence the sun's bow is made, and Delia's girdle." *
Dante, "Purgatorio," xxix., 73–78.

"Within the deep and luminous subsistence
Of the High Light appeared to me three circles,
Of threefold color and of one dimension,
And by the second seemed the first reflected
As Iris is by Iris, and the third
Seemed fire that equally from both is breathed."
"Paradiso," xxxiii., 115–120.

On this passage, which belongs to the description of Dante's vision of the Eternal Trinity, Dean Plumptre remarks: "One notes, not without satisfaction, that Dante shrinks from the anthropomorphism of Byzantine and early Western art, in which the Ancient of Days was represented in the form of venerable age. For him, as for the more primitive artists, the rainbow reflecting rainbow is the only adequate symbol of the "God of God, Light of Light" of the Nicene Creed, while the fire of love that breathes from both is that of the Holy Spirit, "proceeding from the Father and the Son."

Round about the throne. Compare Ezek. i. 26, 28.

Emerald (*σμαραγδίνῳ*). The stone is first mentioned by Herodotus, who describes a temple of Hercules which he visited

* *I.e.*, the halo round the moon.

at Tyre. He says: "I found it richly adorned with a number of offerings, among which were two pillars, one of pure gold, the other of *emerald* (*σμαράγδου λίθου*), shining with great brilliancy at night" (ii., 44). Also in his story of Polycrates of Samos, the signet-ring which Polycrates cast into the sea, was an emerald set in gold (iii., 41). It is claimed, however, that the real emerald was unknown to the ancients. Rawlinson thinks that the pillar in the Tyrian temple was of glass. The bow was not wanting in the other colors, but the emerald was predominant.

4. **Throne** (*θρόνου*). *A seat* or *chair.* In Homer, an arm-chair with high back and footstool. Cushions were laid upon the seat, and over both seat and back carpets were spread. *A royal throne.* Used of the *oracular seat* of the priestess of Apollo. Apollo, in the "Eumenides" of Æschylus, says: "Never, when I sat in *the diviner's seat* (*μαντικοῖσιν ἐν θρόνοις*) did I speak aught else than Zeus the father of the Olympians bade me" (616–618). Plato uses it of *a teacher's seat.* "I saw Hippias the Elean sitting in the opposite portico in *a chair* (*ἐν θρόνῳ*). Others were seated round him on *benches* (*ἐπὶ βάθρων*)," questioning him, "and he *ex cathedrâ* (*ἐν θρόνῳ καθήμενος*, lit., *sitting in the chair*) was determining their several questions to them, and discoursing of them" ("Protagoras," 315). Also used of *a judge's bench*, and *a bishop's seat.*

Seats (*θρόνοι*). Rev., rightly, *thrones.* The word is the same as the last.

I saw. Omit.

Elders (*πρεσβυτέρους*). See on Acts xiv. 23. The twenty-four elders are usually taken to represent the one Church of Christ, as at once the Church of the old and of the new Covenant, figured by the twelve patriarchs and the twelve apostles.

> "Then saw I people, as behind their leaders,
> Coming behind them, garmented in white,
> And such a whiteness never was on earth.
> . . . . . .

Under so fair a heaven as I describe
The four and twenty-elders, two by two,
Came on incoronate with flower-de-luce."
Dante, "Purgatorio," xxix., 64–84.

Clothed (*περιβεβλημένους*). Rev., *arrayed*. Better, as indicating a more solemn investiture. See on ch. iii. 5.

They had. Omit.

Crowns (*στεφάνους*). See on 1 Pet. v. 4; Jas. i. 12. *Στέφανος* with the epithet *golden* is found only in the Apocalypse. Compare ch. ix. 7; xiv. 14. The natural inference from this epithet and from the fact that the symbolism of the Apocalypse is Hebrew, and that the Jews had the greatest detestation of the Greek games, would be that *στέφανος* is here used of the *royal* crown, especially since the Church is here represented as triumphant—*a kingdom and priests*. On the other hand, in the three passages of the Apocalypse where John evidently refers to the kingly crown, he uses *διάδημα* (ch. xii. 3; xiii. 1; compare xvii. 9, 10; xix. 12). Trench ("Synonyms of the New Testament") claims that the crown in this passage is the crown, not of kinghood, but of glory and immortality. The golden crown (*στέφανος*) of the Son of Man (ch. xiv. 14) is the conqueror's crown.

It must be frankly admitted, however, that the somewhat doubtful meaning here, and such passages of the Septuagint as 2 Sam. xii. 30; 1 Chron. xx. 2; Ps. xx. 3; Ezek. xxi. 26; Zech. vi. 11, 14, give some warrant for the remark of Professor Thayer ("New Testament Lexicon") that it is doubtful whether the distinction between *στέφανος* and *διάδημα* (the victor's *wreath* and the kingly *crown*) was strictly observed in Hellenistic Greek. *The crown of thorns* (*στέφανος*) placed on our Lord's head, was indeed *woven*, but it was the caricature of a royal crown.

5. **Proceeded** (*ἐκπορεύονται*). Rev., *proceed*. The tense is graphically changed to the present.

Lightnings and thunderings and voices. Compare Exod. xix 16. Variously interpreted of God's *might*, His *judgment*,

His *power over nature*, and His *indignation against the wicked.*

Lamps (λαμπάδες). The origin of our *lamp*, but, properly, *a torch;* the word for *lamp* being λύχνος, a *hand-lamp* filled with oil (Matt. v. 15; Luke viii. 16; John v. 35). See on Matt. xxv. 1. Trench says: "The true Hindoo way of lighting up, is by torches, held by men who feed the flame with oil from a sort of bottle constructed for the purpose."

Seven Spirits of God. See on ch. i. 4.

6. **Of glass** (ὑαλίνη). Rev., *glassy*, which describes the *appearance* not the *material.* The adjective, and the kindred noun ὕαλος *glass* occur only in the Apocalypse. The etymology is uncertain; some maintaining an Egyptian origin, and others referring it to the Greek ὕω *to rain*, with the original signification of *rain-drop.* Originally, some kind of clear, transparent stone. Herodotus says that the Ethiopians place their dead bodies "in a crystal pillar which has been hollowed out to receive them, crystal being dug up in great abundance in their country, and of a kind very easy to work. You may see the corpse through the pillar within which it lies; and it neither gives out any unpleasant odor, nor is it in any respect unseemly: yet there is no part that is not as plainly visible as if the body were bare" (iii., 24). Glass is known to have been made in Egypt at least 3,800 years ago. The monuments show that the same glass bottles were used then as in later times; and glass-blowing is represented in the paintings in the tombs. The Egyptians possessed the art of coloring it, and of introducing gold between two layers of glass. The ruins of glass-furnaces are still to be seen at the Natron Lakes. The glass of Egypt was long famous. It was much used at Rome for ornamental purposes, and a glass window has been discovered at Pompeii. Pliny speaks of glass being malleable.

Crystal. Compare Ezek. i. 22; Job xxxvii. 18; Exod. xxiv. 10. The word is used in classical Greek for *ice.* Thucydides, describing the attempt of the Platæans to break out from their

city when besieged by the Peloponnesians and Bœotians, relates their climbing over the wall and crossing the ditch, but only after a hard struggle; "for the *ice* (*κρύσταλλος*) in it was not frozen hard enough to bear" (iii., 23). Crystal, regarded as a mineral, was originally held to be only pure water congealed, by great length of time, into ice harder than common. Hence it was believed that it could be produced only in regions of perpetual ice.

In the midst of—round about. Commonly explained as one in the midst of each of the four sides of the throne. "At the extremities of two diameters passing through the centre of the round throne" (Milligan).

Beasts (*ζῶα*). Rev., *living creatures.* Alford aptly remarks that *beasts* is the most unfortunate word that could be imagined. *Beast* is *θηρίον. Ζῶον* emphasizes the *vital element*, *θηρίον the bestial.*

Full of eyes before and behind. The four living beings are mainly identical with the cherubim of Ezek. i. 5–10; x. 5–20; Isa. vi. 2, 3; though with some differences of detail. For instance, Ezekiel's cherubim have four wings, while the six described here belong to the seraphim of Isaiah. So also the *Trisagion* (*thrice holy*) is from Isaiah. In Ezekiel's vision each living being has all four faces, whereas here, each of the four has one.

> "There came close after them four animals,
> Incoronate each one with verdant leaf,
> Plumed with six wings was every one of them,
> The plumage full of eyes; the eyes of Argus
> If they were living would be such as these.
> Reader! to trace their forms no more I waste
> My rhymes; for other spendings press me so,
> That I in this cannot be prodigal.
> But read Ezekiel who depicteth them
> As he beheld them from the region cold
> Coming with cloud, with whirlwind, and with fire;
> And such as thou shalt find them in his pages,
> Such were they here; saving that in their plumage
> John is with me, and differeth from him."
>
> Dante, "Purgatorio," xxix., 92–105.

7. **Lion, calf, man, eagle.** From this passage is derived the familiar symbolism of the four Evangelists; Mark seated on a lion, Luke on a steer, Matthew on a man, and John on an eagle. These are varied however. Irenæus attributes the lion to John, and the eagle to Mark. Augustine the lion to Matthew, the man to Mark.

Lion. See on 1 Pet. v. 8.

Calf (*μόσχῳ*). Compare Luke xv. 23. In the Septuagint for *an ox* or *steer*. Exod. xxii. 1; Ezek. i. 10.

Eagle (*ἀετῷ*). See on Matt. xxiv. 28.

8. **Had** (*εἶχον*). The best texts read *ἔχων having*, the participle in the singular number agreeing with *each one*.

Each of them (*ἕν καθ' ἑαυτὸ*). Lit., *one by himself*. The best texts read *ἓν καθ' ἓν one by one* or *every one*. Compare Mark xiv. 19.

Six wings. Compare Isa. vi. 2. Dante pictures his Lucifer, who is the incarnation of demoniac animalism, with three heads and six wings.

> "Underneath each came forth two mighty wings,
> Such as befitting were so great a bird;
> Sails of the sea I never saw so large.
> No feathers had they, but as of a bat
> Their fashion was; and he was waving them,
> So that three winds proceeded forth therefrom.
> Thereby Cocytus wholly was congealed."
>
> "Inferno," xxxiv., 46–52.

Dean Plumptre remarks that the six wings seem the only survival of the higher than angelic state from which Lucifer had fallen.

About him (*κυκλόθεν*). The best texts place the comma after *ἓξ six* instead of after *κυκλόθεν around*, and connect *κυκλόθεν* with the succeeding clause, rendering, *are full of eyes round about and within*. So Rev.

They were full (*γέμοντα*). Read *γέμουσιν are full.*

Round about and within. Around and inside each wing, and on the part of the body beneath it.

They rest not (*ἀνάπαυσιν οὐκ ἔχουσιν*). Lit., *they have no rest.* So Rev. See on *give rest*, Matt. xi. 28; and *resteth*, 1 Pet. iv. 14.

Holy, etc. Compare Isa. vi. 3, which is the original of the formula known as the *Trisagion* (*thrice holy*), used in the ancient liturgies. In the Apostolic Constitutions it runs: "Holy, holy, holy Lord God of Hosts! Heaven and earth are full of Thy glory, who art blessed forever, Amen." Afterwards it was sung in the form "Holy God, holy Mighty, holy Immortal, have mercy upon us." So in the Alexandrian liturgy, or liturgy of St. Mark. *Priest.* "To Thee we send up glory and giving of thanks, and the hymn of the Trisagion, Father, Son, and Holy Ghost, now and ever and to ages of ages. *People.* Amen! Holy God, holy Mighty, Holy and Immortal, have mercy upon us." In the liturgy of Chrysostom the choir sing the Trisagion five times, and in the meantime the priest says secretly the prayer of the Trisagion. "God which art holy and restest in the holies, who art hymned with the voice of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers! Thou who didst from nothing call all things into being; who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; who givest to him that seeketh wisdom and understanding, and passest not by the sinner, but dost give repentance unto salvation; who has vouchsafed that we, Thy humble and unworthy servants, should stand, even at this time, before the glory of Thy holy altar, and should pay to Thee the worship and praise that is meet;—receive, Lord, out of the mouth of sinners, the hymn of the Trisagion, and visit us in Thy goodness. Forgive us every offence, voluntary and involuntary. Sanctify our souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the interces-

sion of the holy Mother of God, and all the saints who have pleased Thee since the beginning of the world. (Aloud.) For holy art Thou, one God and to Thee."

According to an unreliable tradition this formula was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy who was caught up into the sky and heard it from the angels. The earliest testimonies to the existence of the Trisagion date from the fifth century or the latter part of the fourth. Later, the words were added, "that was crucified for us," in order to oppose the heresy of the Theopaschites (*Θεός God*, *πάσχω to suffer*) who held that God had suffered and been crucified. To this was added later the words "Christ our king:" the whole reading, "Holy God, holy Mighty, holy Immortal, Christ our king that was crucified for us, have mercy on us." The formula thus entered into the controversy with the Monophysites, who claimed that Christ had but one composite nature. Dante introduces it into his "Paradiso."

> "The One and Two and Three who ever liveth
> And reigneth ever in Three and Two and One,
> Not circumscribed and all things circumscribing,
> Three several times was chanted by each one
> Among those spirits, with such melody
> That for all merit it were just reward."
>
> "Paradiso," xiv., 28–33.

> "When I was silent, sweetest song did flow
> Through all the heaven, and my lady too
> With them cried holy, holy, holy!"
>
> "Paradiso," xxvi., 67–69.

The interpretations of the symbols of the four living creatures are, of course, numerous and varied. Some of them are: the four Evangelists or Gospels; the four elements; the four cardinal virtues; the four faculties or powers of the human soul; the Lord in the fourfold great events of redemption; the four patriarchal churches; the four great apostles, the doctors of the Church; the four principal angels, etc. The best modern interpreters explain the four forms as representing animated nature—"man with his train of dependent beings brought near

to God, and made partakers of redemption, thus fulfilling the language of St. Paul, that 'the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God'" (Rom. viii. 21; Milligan). Düsterdieck says: "The essential idea which is symbolized in the figures of the four living creatures may be expressed in such words as those of Ps. ciii. 22." Full of eyes, they are ever on the alert to perceive the manifestations of divine glory. Covering their faces and feet with their wings (Isa. vi. 2), they manifest their reverence and humility. Flying, they are prompt for ministry. "We thus have the throne of God surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings" (Alford).

Which is to come (*ὁ ἐρχόμενος*). Lit., *which cometh* or *is coming.*

9. **When** (*ὅταν*). *Whensoever*, implying, with the future tense, the eternal repetition of the act of praise.

Give (*δώσουσιν*). Lit., as Rev., *shall give.*

10. **Cast** (*βάλλουσιν*). Read *βαλοῦσιν shall cast.* The casting of the crowns is an act of submission and homage. Cicero relates that when Tigranes the king of the Armenians was brought to Pompey's camp as a captive, prostrating himself abjectly, Pompey "raised him up, and replaced on his head the diadem which he had thrown down" (Oration "Pro Sestio," xxvii.). Tacitus gives an account of the public homage paid by the Parthian Tiridates to the statue of Nero. "A tribunal placed in the centre, supported a chair of state on which the statue of Nero rested. Tiridates approached, and having immolated the victims in due form, he lifted the diadem from his head and laid it at the feet of the statue, while every heart throbbed with intense emotion" ("Annals," xv., 29).

11. **O Lord** (*κύριε*). Read *ὁ κύριος καὶ ὁ Θεὸς ἡμῶν our Lord and our God.* So Rev. See on Matt. xxi. 3.

To receive (λαβεῖν). Or perhaps, better, *to take*, since the glory, honor, and power are the absolute possession of the Almighty. See on John iii. 32.

Power. Instead of the *thanks* in the ascription of the living creatures. In the excess of gratitude, self is forgotten. Their thanksgiving is a tribute to the creative power which called them into being. Note the articles, "*the* glory," etc. (so Rev.), expressing the absoluteness and universality of these attributes. See on ch. i. 6.

All things (τὰ πάντα). With the article signifying *the universe*.

For thy pleasure (διὰ τὸ θέλημα σου). Lit., *because of thy will*. So Rev. Alford justly remarks: "*For thy pleasure* of the A. V. introduces an element entirely strange to the context, and, however true in fact, most inappropriate here, where the ὅτι *for* renders a reason for the worthiness to take honor and glory and power."

They are (εἰσὶν). Read ἦσαν *they were*. One of the great MSS., B, reads οὐκ ἦσαν *they were not;* i.e., they were created out of nothing. The *were* is not *came into being*, but simply *they existed*. See on John i. 3; vii. 34; viii. 58. Some explain, they existed in contrast with their previous non-existence; in which case it would seem that the order of the two clauses should have been reversed; besides which it is not John's habit to apply this verb to temporary and passing objects. Professor Milligan refers it to the eternal type existing in the divine mind before anything was created, and in conformity with which it was made when the moment of creation arrived. Compare Heb. viii. 5. "Was the heaven then or the world, whether called by this or any other more acceptable name—assuming the name, I am asking a question which has to be asked at the beginning of every inquiry—was the world, I say, always in existence and without beginning, or created and having a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things

which are apprehended by opinion and sense are in a process of creation and created. Now that which is created must of necessity be created by a cause. But how can we find out the father and maker of all this universe? And when we have found him, to speak of his nature to all men is impossible. Yet one more question has to be asked about him, which of the patterns had the artificer in view when he made the world?—the pattern which is unchangeable, or that which is created? If the world be indeed fair and the artificer good, then, as is plain, he must have looked to that which is eternal. But if what cannot be said without blasphemy is true, then he looked to the created pattern. Every one will see that he must have looked to the eternal, for the world is the fairest of creations and he is the best of causes" (Plato, "Timæus," 28, 29).

CHAPTER V.

1. In (*ἐπί*). Lit., *on*. The book or roll lay *upon* the open hand.

A Book (*βιβλίον*). See on Matt. xix. 7; Mark x. 4; Luke iv. 17. Compare Ezek. ii. 9; Jer. xxxvi. 2; Zech. v. 1, 2.

Within and on the back side (*ἔσωθεν καὶ ὄπισθεν*). Compare Ezek. ii. 10. Indicating the completeness of the divine counsels contained in the book. Rolls written on both sides were called *opistographi*. Pliny the younger says that his uncle, the elder Pliny, left him an hundred and sixty commentaries, most minutely written, and written on the back, by which this number is multiplied. Juvenal, inveighing against the poetasters who are declaiming their rubbish on all sides, says: "Shall that one then have recited to me his comedies, and this his elegies with impunity? Shall huge 'Telephus' with impunity have consumed a whole day; or—with the margin to the end of the book already filled—'Orestes,' written on the very back, and yet not concluded?" (i., 3–6).

Sealed (*κατεσφραγισμένον*). Only here in the New Testament. The preposition *κατά* denotes sealed *down*. So Rev., *close sealed*. The roll is wound round a staff and fastened down to it with the seven seals. The unrolling of the parchment is nowhere indicated in the vision. Commentators have puzzled themselves to explain the arrangement of the seals, so as to admit of the unrolling of a portion with the opening of each seal. Düsterdieck remarks that, with an incomparably more beautiful and powerful representation, the contents of the roll are successively symbolized by the vision which follows upon the opening of each seal. "The contents of the book leap forth in plastic symbols from the loosened seal." Milligan explains the seven seals as one seal, comparing the seven churches and the seven spirits as signifying one church and one spirit, and doubts if the number seven has here any mystical meaning. Others, as Alford, claim that the completeness of the divine purposes is indicated by the perfect number seven.

2. **Strong.** Either as being of higher rank, or with reference to the great voice.

Worthy (*ἄξιος*). As in John i. 27. Morally entitled.

3. **Under the earth.** In Hades.

To look (*βλέπειν*). See on John i. 29. To take a single look at the contents.

4. **I wept** (*ἔκλαιον*). Audible weeping. See on Luke vi. 21.

5. **Of the elders** (*ἐκ τῶν πρεσβυτέρων*). Strictly, *from among* the elders.

The Lion. See Gen. xlix. 9.

The Root of David. See on *Nazarene*, Matt. ii. 23.

Hath prevailed (*ἐνίκησεν*). Or *overcame*.

To loose. Omit.

6. **And lo!** Omit.

In the midst of. Not *on* the throne, but perhaps in the space in the centre of which is the throne, and which is surrounded by the twenty-four elders.

A Lamb (*ἀρνίον*). The diminutive, very frequent in the Apocalypse, and once in the Gospel of John (xxi. 15). Nowhere else in the New Testament. Compare Isa. liii. 7; John i. 29, 36. Christ had just been spoken of as *a lion*. He now appears as *a lamb*. Some interpreters emphasize the idea of *gentleness*, others that of *sacrifice*.

Slain (*ἐσφαγμένον*). The verb indicates *violence*, *butchery*. See on 1 John iii. 12. It is also the sacrificial word. Exod. xii. 6.

Stood (*ἑστηκὸς*). Rev., more correctly, *standing*. Though *slaughtered* the lamb *stands*. Christ, though slain, is risen and living.

Seven horns and seven eyes. See remarks on the Apocalyptic imagery, ch. i. 16. The horn is the emblem of might. See 1 Sam. ii. 10; 1 Kings xxii. 11; Ps. cxii. 9; Dan. vii. 7, 20 sqq.; Luke i. 69. Compare Matt. xxviii. 18. The eyes represent the discerning Spirit of God in its operation upon all created things.

Sent forth (*ἀπεσταλμένα*). See on Mark iii. 14.

7. **Took** (*εἴληφεν*). Lit., *hath taken*. The perfect, alternating with the aorist, is graphic.

8. **Had taken** (*ἔλαβεν*). Lit., *took*. The aorist is resumed.

Every one of them harps (*ἕκαστος κιθάρας*). Rev., less clumsily, having *each one a harp*. Each one, that is, of the elders. *Κιθάρα harp* signifies an instrument unlike our harp as ordinarily constructed. Rather *a lute* or *guitar*, to which latter word *kithara* is etymologically related. Anciently of a

triangular shape, with seven strings, afterwards increased to eleven. Josephus says it had ten, and was played with a *plectrum* or small piece of ivory.

Vials (*φιάλας*). Only in the Apocalypse. The word *vial*, used commonly of a small bottle, gives a wrong picture here. The *φιάλη* was a broad, flat vessel, used for boiling liquids, sometimes as a cinerary urn, and for drinking, or pouring libations. Also of the shallow cup, usually without a foot, in which libations were drawn out of the mixer. Herodotus says that at Platæa the Spartan Helots were bidden by Pausanias to bring together the booty of the Persian camp, and that they found "many golden mixers and *bowls* (*φιάλας*), and other *ἐκπώματα* (*drinking-vessels*)" (ix., 30). From its broad, flat shape *Ἄρεος φιάλη bowl of Mars* was a comic metaphor for a shield. It was also used for sunken work in a ceiling. In the Septuagint the word is frequently used for *bowls* or *basons*. See Num. vii. 13, 19, 25, 31, 37, 43, etc.; 1 Kings vii. 50; Zech. ix. 15. Here, *censers*, though several different words of the Septuagint and New Testament are rendered *censer;* as *θυΐσκη*, 1 Kings vii. 50; *θυμιατήριον*, 2 Chron. xxvi. 19; Ezek. viii. 11; Heb. ix. 4; *λιβανωτὸν*, Apoc. viii. 3. *Θυΐσκη* however is *the golden incense-cup* or *spoon* to receive the frankincense which was lighted with coals from the brazen altar, and offered on the golden altar before the veil. The imagery is from the tabernacle and temple service.

Incense (*θυμιαμάτων*). The directions for the composition of the incense for the tabernacle-worship, are given Exod. xxx. 37, 38.

Prayers. For incense as the symbol of prayer, see Lev. xvi. 12, 13; Ps. cxli. 2. See on Luke i. 9. Edersheim, describing the offering of incense in the temple, says: "As the President gave the word of command which marked that 'the time of incense had come,' the whole multitude of the people without withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn

period, when, throughout the vast temple-buildings, deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of odors rose up before the Lord, which serves as the image of heavenly things in the Apocalypse (viii. 1, 3, 4). The prayers offered by priests and people at this part of the service are recorded by tradition as follows: 'True it is that Thou art Jehovah, our God and the God of our fathers; our King and the King of our fathers; our Saviour and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore. Together did all praise and own Thee as King, and say, 'Jehovah shall reign who saveth Israel.'" Compare "the Song of Moses," ch. xv. 3, and "a new song," ver. 9.

9. **They sing.** Present tense, denoting the continuous, unceasing worship of heaven, or possibly, as describing their "office generally rather than the mere one particular case of its exercise" (Alford).

Redeem (*ἠγόρασας*). Lit., *purchase*, as Rev. See John iv. 8; vi. 5.

Us. Omit *us* and supply *men*, as Rev.

With Thy blood (*ἐν τῷ αἵματί σου*). Lit., "*in* Thy blood." The preposition *in* is used Hebraistically of the price; the value of the thing purchased being contained *in* the price.

Kindred (*φυλῆς*). Rev., *tribe*. Often in the New Testament of the twelve tribes of Israel.

People, nation (*λαοῦ, ἔθνους*). See on 1 Pet. ii. 9.

10. **Us** (*ἡμᾶς*). Read *αὐτοὺς them*.

Kings (*βασιλεῖς*). Read *βασιλείαν a kingdom*. See on ch. i. 6.

We shall reign (*βασιλεύσομεν*). Read *βασιλεύουσιν they reign.* Their reigning is not future, but present.

11. **Ten thousand times ten thousand** (*μυρίαδες μυριάδων*). Lit., *ten thousands of ten thousands.* Compare Ps. lxviii. 17; Dan. viii. 10. *Μυριάς*, whence the English *myriad*, means the *number* ten thousand. So, literally, Acts xix. 19, *ἀργυρίου μυριάδας πέντε fifty-thousand pieces of silver;* lit., *five ten-thousands.* In the plural used for an unlimited number. See Luke xii. 1; Acts xxi. 20; Heb. xii. 22; Jude 14.

Thousands (*χιλιάδες*). *Χιλιάς*, a collective term like *μυριάς*, meaning *the number* one thousand, is almost invariably used with *men* in the Apocalypse. See ch. vii. 4; xi. 13. Only once with a material object (ch. xxi. 16). With inferior objects *χίλιοι a thousand* is used. See ch. xi. 3; xii. 6. These words are the theme of Alford's noble hymn—

> "Ten thousand times ten thousand
> In sparkling raiment bright,
> The armies of the ransomed saints
> Throng up the steeps of light:
> 'Tis finished, all is finished,
> Their fight with death and sin;
> Fling open wide the golden gates,
> And let the victors in."

12. **Power,** etc. Rev., "*the* power." Compare the ascription in ch. iv. 11, on which see note, and notice that each separate particular there has the article, while here it is attached only to the first, *the* power, the one article including all the particulars, as if they formed but one word. On the doxologies, see on ch. i. 6.

Riches (*πλοῦτον*). Not limited to spiritual riches, but denoting the fulness of every gift of God. Jas. i. 17; Acts xvii. 25. Only here in a doxology.

Blessing (*εὐλογίαν*). See on the kindred word *εὐλογητὸς blessed*, 1 Pet. i. 3.

13. **Creature** (*κτίσμα*). See 1 Tim. iv. 4; Jas. i. 18. From *κτίζω to found.* A thing *founded* or *created.* Rev., *created thing.* See on John i. 3.

In the sea (*ἐπὶ τῆς θαλάσσης*). More accurately, "*on* the sea," as Rev. Not *ships*, but creatures of the sea which have come up from its depths to the surface.

Blessing (*ἡ εὐλογία*). Rev. rightly, "*the* blessing." All the particulars of the following ascription have the article.

Honor (*τιμή*). Originally *a valuing* by which the price is fixed, hence *the price itself, the thing prized*, and so, generally, *honor.* See on Acts xxviii. 10.

Power (*τὸ κράτος*). Rev., *the dominion.* For the different words for *power*, see on 2 Pet. ii. 11.

14. **Four and twenty.** Omit.

Worshipped. In silent adoration.

Him that liveth forever and ever. Omit.

CHAPTER VI.

1. **Of the seals.** Add *seven.*

And see. Omit.

2. **White horse.** For *white*, see on Luke ix. 29. *Horse*, see Zech. i. 7–11; vi. 1–8. All the figures of this verse are those of victory. The horse in the Old Testament is the emblem of war. See Job xxxix. 25; Ps. lxxvi. 6; Prov. xxi. 31; Ezek. xxvi. 10. So Virgil:

> "But I beheld upon the grass four horses, snowy white,
> Grazing the meadows far and wide, first omen of my sight.
> Father Anchises seeth, and saith: 'New land and bear'st thou war?
> For war are horses dight; so these war-threatening herd-beasts are.'"
>
> "Æneid," iii., 537.

So Turnus, going forth to battle:

"He spake, and to the roofed place now swiftly wending home,
Called for his steeds, and merrily stood there before their foam,
E'en those that Orithyia gave Pilumnus, gift most fair,
Whose whiteness overpassed the snow, whose speed the winged air."
"Æneid," xii., 81–83.

Homer pictures the horses of Rhesus as whiter than snow, and swift as the winds ("Iliad," x., 436, 437); and Herodotus, describing the battle of Platæa says: "The fight went most against the Greeks where Mardonius, mounted on a white horse, and surrounded by the bravest of all the Persians, the thousand picked men, fought in person" (ix., 63). The horses of the Roman generals in their triumphs were white.

Bow (τόξον). See Ps. xlv. 4, 5; Hab. iii. 8, 9; Isa. xli. 2; Zech. ix. 13, 14, in which last passage the figure is that of a great bow which is drawn only by a great exertion of strength, and by placing the foot upon it. Compare Homer's picture of Telemachus' attempt to draw Ulysses' bow:

"And then he took his place
Upon the threshold, and essayed the bow;
And thrice he made the attempt and thrice gave o'er."
"Odyssey," xxi., 124–25.

The suitors propose to anoint the bow with fat in order to soften it.

"Bring us from within
An ample roll of fat, that we young men
By warming and anointing may make soft
The bow, and draw the cord and end the strife."
"Odyssey," xxi., 178–80.

A crown (στέφανος). See on ch. iv. 4.

3. **And see.** Omit.

Had opened (ἤνοιξεν). Rev., rendering the aorist more literally, *opened.*

4. **Red** (*πυῤῥός*). From *πῦρ fire*. *Flame-colored.* Compare 2 Kings iii. 22; Zech. i. 8. Only here and ch. xii. 3.

To take peace from the earth. Compare Matt. x. 34; xxiv. 7.

Kill (*σφάξωσιν*). See on ch. v. 6.

Sword (*μάχαιρα*). Compare Matt. x. 34. In Homer, a large knife or dirk, worn next the sword-sheath, and used to slaughter animals for sacrifice. Thus, "The son of Atreus, having drawn with his hands the *knife* (*μάχαιραν*) which hung ever by the great sheath of his sword, cut the hair from the heads of the lambs. . . . He spake, and cut the lambs' throats with the pitiless brass" ("Iliad," iii., 271–292). It is used by the surgeon Machaon to cut out an arrow ("Iliad," xi., 844). Herodotus, Aristophanes, and Euripides use the word in the sense of *a knife for cutting up meat.* Plato, of *a knife for pruning trees.* As *a weapon* it appears first in Herodotus: "Here they (the Greeks) defended themselves to the last, such as still had *swords*, using them (vii., 225). Later of *the sabre* or *bent* sword, contrasted with the *ξίφος* or *straight* sword. Aristophanes uses it with the adjective *μιᾷ single*, for *a razor*, contrasted with *μάχαιρα διπλῆ, the double knife* or *scissors.* This and *ῥομφαία* (see on Luke ii. 35) are the only words used in the New Testament for *sword.* *Ξίφος* (see above) does not occur. In Septuagint *μάχαιρα* of *the knife of sacrifice* used by Abraham (Gen. xxii. 6, 10).

5. **Come and see.** Omit *and see.*

Black. The color of mourning and famine. See Jer. iv. 28; viii. 21; Mal. iii. 14, where *mournfully* is, literally, *in black.*

Pair of balances (*ζυγὸν*). Rev., *a balance.* Properly, anything which joins two bodies; hence *a yoke* (Matt. xi. 29; Acts xv. 10). The cross-beam of the loom, to which the warp was fixed; the thwarts joining the opposite sides of a ship; the

beam of the balance, and hence the balance itself. The judgment of this seal is *scarcity*, of which the balance is a symbol, representing the time when food is doled out by weight. See Lev. xxvi. 26; Ezek. iv. 16.

6. **Measure** (χοῖνιξ). Chœnix. Only here in the New Testament. A dry measure, according to some, *a quart;* to others *a pint and a half*. Herodotus, speaking of the provisions for Xerxes' army, assigns a chœnix of corn for a man's daily supply, evidently meaning a minimum allowance (vii., 187); and Thucydides, speaking of the terms of truce between the Lacedæmonians and the Athenians, mentions the following as one of the provisions: "The Athenians shall permit the Lacedæmonians on the mainland to send to those on the island a fixed quantity of kneaded flour, viz., two Attic quarts (χοίνικας) of barley-meal for each man" (iv., 16). Jowett ("Thucydides") says that the chœnix was about two pints dry measure. So Arnold ("Thucydides"), who adds that the allowance of two chœnixes of barley-meal daily to a man was the ordinary allowance of a Spartan at the public table. See Herodotus, vi., 57.

For a penny (δηναρίου). See on Matt. xx. 2.

8. **Pale** (χλωρὸς). Only in the Apocalypse, except Mark vi. 39. Properly, *greenish-yellow*, like young grass or unripe wheat. Homer applies it to *honey*, and Sophocles to *the sand*. Generally, *pale, pallid*. Used of a mist, of sea-water, of a pale or bilious complexion. Thucydides uses it of the appearance of persons stricken with the plague (ii., 49). In Homer it is used of the paleness of the face from fear, and so as directly descriptive of fear ("Iliad," x., 376; xv., 4). Of olive wood ("Odyssey," ix., 320, 379) of which the bark is gray. Gladstone says that in Homer it indicates rather the absence than the presence of definite color. In the New Testament, always rendered *green*, except here. See Mark vi. 39; Apoc. viii. 7; ix. 14.

Hell. Properly, *Hades*. The realm of the dead personified. See on Matt. xvi. 18.

Power (ἐξουσία). See on Mark ii. 10; 2 Pet. ii. 11. Rev., better, *authority*.

With the sword (ἐν ῥομφαίᾳ). Another word for sword. Compare ver. 4, and see on Luke ii. 35.

With death (ἐν θανάτῳ). Or *pestilence*. The Hebrew *deber*, *pestilence*, is rendered by the Greek word for *death* in the Septuagint. See Jer. xiv. 12; xxi. 7. Compare the term *black-death* applied to an Oriental plague which raged in the fourteenth century.

With the beasts (ὑπὸ τῶν θηρίων). Rev., *by*. The preposition ὑπό *by* is used here instead of ἐν *in* or *with*, indicating more definitely *the actual agent* of destruction; while ἐν denotes the *element* in which the destruction takes place, and gives a general indication of the manner in which it was wrought. With these four judgments compare Ezek. xiv. 21.

9. **Altar** (θυσιαστηρίου). See on Acts xvii. 23. *The altar of sacrifice*, as is indicated by *slain*; not *the altar of incense*. The imagery is from the tabernacle. Exod. xxxix. 39; xl. 29.

Souls (ψυχὰς). Or *lives*. See on 3 John 2. He saw only *blood*, but blood and life were equivalent terms to the Hebrew.

Slain (ἐσφαγμένων). See on ch. v. 6. The law commanded that the blood of sacrificed animals should be poured out at the bottom of the altar of burnt-offering (Lev. iv. 7).

They held (εἶχον). Not *held fast*, but *bore* the testimony which was committed to them.

10. **They cried** (ἔκραζον). See on Mark v. 5.

How long (ἕως πότε). Lit., *until when*. Compare Zech. i. 12.

O Lord (ὁ δεσπότης). See on 2 Pet. ii. 1. Only here in the Apocalypse. Addressed to *God* rather than to *Christ*, and

breathing, as Professor Milligan remarks, "the feeling of Old Testament rather than of New Testament relation." Compare Acts iv. 24; Jude 4.

True (*ἀληθινὸς*). See on John i. 9; Apoc. iii. 7.

Judge (*κρίνεις*). Originally the verb means *to separate;* thence the idea of *selection: to pick out*, and so *to discriminate* or *judge.*

Avenge (*ἐκδικεῖς*). Compare Luke xviii. 3; Rom. xii. 19.

On the earth (*ἐπὶ τῆς γῆς*). *Earth*, in the Apocalypse, is generally to be understood of the *ungodly* earth.

11. **White robes were given unto every one of them** (*ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ*). The best texts read *ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή there was given them to each one a white robe.* So Rev. *Στολὴ* is properly *a long, flowing robe; a festive* garment. Compare Mark xvi. 5; Luke xv. 22; xx. 46.

Should rest (*ἀναπαύσωνται*). See on Matt. xi. 28; 1 Pet. v. 14; compare ch. xiv. 13; Dan. xii. 13. Not merely rest from their crying for vengeance, but rest in peace.

Fellow-servants. See *Master* in ver. 10.

Should be fulfilled (*πληρώσονται*). Completed in number. See Col. ii. 10. Some texts read *πληρώσωσιν shall have fulfilled their course.*

12. **The sixth seal.** "The Apocalypse is moulded by the great discourse of our Lord upon 'the last things' which has been preserved for us in the first three Gospels (Matt. xxiv. 4–xxv.; Mark xiii. 5–37; Luke xxi. 8–36; compare xvii. 20–37). The parallelism between the two is, to a certain extent, acknowledged by all inquirers, and is indeed, in many respects, so obvious, that it can hardly escape the notice of even the ordinary reader. Let any one compare, for example, the account

of the opening of the sixth seal with the description of the end (Matt. xxiv. 29, 30), and he will see that the one is almost a transcript of the other. It is remarkable that we find no account of this discourse in the Gospel of St. John; nor does it seem as sufficient explanation of the omission that the later Evangelist was satisfied with the records of the discourse already given by his predecessors" (Milligan).

Earthquake (*σεισμὸς*). Lit., *shaking*. Used also of *a tempest*. See on Matt. viii. 24, and compare Matt. xxiv. 7. The word here is not necessarily confined to shaking the earth. In Matt. xxiv. 29, it is predicted that the powers of *the heavens* shall be shaken (*σαλευθήσονται*, see on Luke xxi. 26). Here also the heaven is *removed* (ver. 14). Compare Heb. xii. 26, where the verb *σείω to shake* (kindred with *σεισμὸς*) is used.

Black as sackcloth of hair (*μέλας ὡς σάκκος τρίχινος*). Compare Matt. xxiv. 29; Isa. l. 3; xiii. 10; Jer. iv. 23; Ezek. xxxii. 7, 8; Joel ii. 31; iii. 15; Amos viii. 9, 10; Mic. iii. 6. For *sackcloth*, see on Luke x. 13.

The moon (*ἡ σελήνη*). Add *ὅλη whole*. Rev., *the whole moon*.

13. **Untimely figs** (*ὀλύνθους*). Better, as Rev., *unripe*. Compare Matt. xxiv. 32; Isa. xxxiv. 4. Only here in the New Testament.

14. **Departed** (*ἀπεχωρίσθη*). The verb means *to separate, sever*. Rev., *was removed*.

Scroll (*βιβλίον*). See on Luke iv. 17. Compare Isa. xxxiv. 4.

Mountain and island. Compare Matt. xxiv. 35; Nahum i. 5.

15. **Of the earth.** See on ver. 10.

Great men (*μεγιστᾶνες*). Rev., *princes*. See on *high captains*, Mark vi. 21.

Chief captains (*χιλίαρχοι*). See on Mark vi. 21, and on *centurion*, Luke vii. 2.

The mighty (*οἱ δυνατοὶ*). The best texts read *οἱ ἰσχυροὶ*. Rev., *the strong*. For the difference in meaning, see on the kindred words *δύναμις* and *ἰσχύς* *might* and *power*, 2 Pet. ii. 11.

Every free man. Omit *every*, and read as Rev., *every bondman and free man*.

In the dens (*εἰς τὰ σπήλαια*). Rev., *caves*. The preposition *εἰς* *into* implies running for shelter into.

Rocks (*πέτρας*). See on Matt. xvi. 18.

16. **Said** (*λέγουσιν*). Lit., *say*. So Rev.

Fall on us. Compare Hosea x. 8; Luke xxiii. 30.

Wrath (*ὀργῆς*). Denoting a *deep-seated* wrath. See on John iii. 36.

17. **The great day** (*ἡ ἡμέρα ἡ μεγάλη*). Lit., *the day, the great* (*day*). For the construction, see on 1 John iv. 9.

Is come (*ἦλθεν*). Lit., *came*.

Shall be able to stand (*δύναται σταθῆναι*). Rev., rightly, *is able*. Compare Nahum i. 6; Mal. iii. 2.

CHAPTER VII.

1. **These things** (*ταῦτα*). Read *τοῦτο* *this*.

Holding (*κρατοῦντας*). Holding *fast* or *firmly*. See on Mark vii. 3; Acts iii. 11.

2. **East** (*ἀνατολῆς ἡλίου*). Rev., more literally, *the sunrising*. See on Matt. ii. 2; Luke i. 78. Compare Ezek. xliii. 2.

The four angels. Compare Matt. xxiv. 31.

3. **In their foreheads.** Compare Exod. xxviii. 36–38; Ezek. ix. 4.

4. **An hundred and forty and four thousand.** Not literally, but the number symbolical of fixedness and full completion (12×12). The interpretations, as usual, vary greatly, dividing generally into two great classes: one holding that only Jews are meant, the other including the whole number of the elect both Jew and Gentile. Of the former class some regard the sealed as representing Jewish believers chosen out of the literal Israel. Others add to this the idea of these as forming the nucleus of glorified humanity to which the Gentiles are joined. Others again regard them as Jews reserved by God until Antichrist comes, to maintain in the bosom of their nation a true belief in Jehovah and His law, like the seven thousand in the days of Elijah.

The interpretation of the latter class seems entitled to the greater weight. According to the Apocalyptic usage, Jewish terms are "christianized and heightened in their meaning, and the word "Israel" is to be understood of all Christians, the blessed company of all faithful people, the true Israel of God." See Rom. ii. 28, 29; ix. 6, 7; Gal. vi. 16; Philip. iii. 3. The city of God, which includes all believers, is designated by the Jewish name, New Jerusalem. In ver. 3, the sealed are designated generally as *the servants of God*. In ch. xiv. the one hundred and forty-four thousand sealed are mentioned after the description of the enemies of Christ, who have reference to the whole Church of Christ; and the mention of the sealed is followed by the world-wide harvest and vintage of the earth. The one hundred and forty-four thousand in ch. xiv., have the Father's name written in their foreheads; and in ch. xxii. 4, *all* the inhabitants of the New Jerusalem are so marked. In ch. xxi. 12, the twelve tribes include all believers. The mark of Satan

which is in the forehead, is set upon *all* his servants without distinction of race. See ch. xiii. 16, 17; xiv. 9; xvi. 2; xix. 20; xx. 4. The plagues threaten both Jews and Gentiles, as the sealing protects all.

9. **I saw.** This vision belongs to heaven, while the sealing took place on earth.

Arrayed (*περιβεβλημένοι*). See on ch. iii. 5.

Robes. See on ch. vi. 11.

> "The ancient scriptures and the new
> The mark establish, and this shows it me,
> Of all the souls whom God hath made His friends.
> Isaiah saith that each one garmented
> In His own land shall be with twofold garments,*
> And his own land is this delightful life.
> Thy brother, too,† far more explicitly,
> There where he treateth of the robes of white,
> This revelation manifests to us."
>
> Dante, "Paradiso," xxv., 88–96.

Palms (*φοίνικες*). Properly, *palm-trees*, but used here of palm-*branches*. Not a heathen but a Jewish image drawn probably from the Feast of Tabernacles. See on John vii. 2.

10. **Cried.** The correct reading is *κράζουσιν they cry*. So Rev.

Salvation. The praise of salvation, ascribing salvation to God.

11. **Stood** (*ἑστήκεσαν*). Rev., more correctly, *were standing*. The tense is the pluperfect, used in this verb as an imperfect.

12. **Blessing,** etc. On the doxologies, see on ch. i. 6.

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* Dante's reference is to Isa. lxi. 7, where, however, there is no reference to garments, but merely to a double compensation.

† John.

13. **Answered.** In the sense of taking up speech in connection with some given occasion, as Matt. xi. 25. See also on John ii. 18.

What are these, etc. The Rev., properly, follows the Greek order, which places first "These which are arrayed in the white robes, who are they?" emphatic and indicating the natural order of the thought as it presents itself to the inquirer. For *what*, render *who*, as Rev.

14. **I said** (*εἴρηκα*). Lit., *I have said.* Rev., renders by the present, *I say.* See on *cried.* John i. 15.

Sir (*κύριε*). Add *μου my*, and render, as Rev., *my Lord.* An address of reverence as to a heavenly being. See on Matt. xxi. 3.

Which came (*οἱ ἐρχόμενοι*). The present participle. Hence, as Rev., *which come.*

Out of great tribulation (*ἐκ τῆς θλίψεως τῆς μεγάλης*). Lit., *out of the tribulation, the great* (tribulation). Rev., properly, gives the force of the article, "*the* great." See on Matt. xiii. 21.

Have washed (*ἔπλυναν*). The aorist tense. Rev., correctly, *they washed.* Only here and Luke v. 2, on which see note. For the New Testament words for washing, see on Acts xvi. 33.

Made them white. Compare Isa. i. 18; Ps. li. 7; Mark ix. 3. Milligan remarks that *robes* are the expression of *character*, and compares the word *habit* used of dress.

15. **Therefore.** Because of this washing.

Before the throne. Compare Eph. v. 27.

Serve (*λατρεύουσιν*). See on Luke i. 74. In scripture the verb never expresses any other service but that of the true God, or of the gods of heathenism.

Temple (ναῷ). Or *sanctuary*. See on Matt. iv. 5.

Dwell (σκηνώσει). From σκηνή *a tent* or *tabernacle*. Hence better, as Rev., *shall spread His tabernacle*. See on John i. 14, and compare Lev. xxvi. 11; Isa. iv. 5, 6; Ezek. xxxvii. 27.

16. **They shall hunger no more,** etc. Compare Isa. xlix. 10.

Heat (καῦμα). In Isa. xlix. 10, the word καύσων *the scorching wind* or *sirocco* is used. See on Matt. xx. 12; Jas. i. 11.

17. **In the midst** (ἀνά μεσον). See on ch. v. 6.

Shall feed (ποιμανεῖ). See on *shall be shepherd of*, Matt. ii. 6; Acts xx. 28; 1 Pet. v. 2. Compare Ps. xxiii. 1.

Shall lead (ὁδηγήσει). See on Luke vi. 39.

Living fountains of waters (ζώσας πηγὰς ὑδάτων). For the participle *living*, read ζωῆς *of life*, and render as Rev., *fountains of waters of life*. Compare Ps. xxiii. 2. In the Greek order, *of life* stands first as emphatic.

All tears (πᾶν δάκρυον). Rev., correctly, *every tear*. Compare Isa. xxv. 8.

CHAPTER VIII.

1. **When** (ὅτε). Read ὅταν, the indefinite particle with the indicative mood. For a similar construction, see Mark xi. 19 (correct reading). Alford observes that it occurs in the opening of this seal only, giving it an indefiniteness which does not belong to any of the rest.

There was (ἐγένετο). More literally, *came to pass*. Rev., *there followed*.

About (ὡς). A usual form of expression with John. See John i. 39; vi. 19; xi. 18.

2. **Stood** (*ἑστήκασιν*). Rev., correctly, *stand.*

Trumpets (*σάλπιγγες*). See on ch. i. 10.

3. **At the altar** (*ἐπὶ τὸ θυσιαστήριον*). The best texts read *θυσιαστηρίου*, which justifies the Rev., "*over* the altar." For *altar*, see on ch. vi. 9. Interpreters differ as to whether the altar meant is the *brazen* altar, as in ch. vi. 9, or the altar *of incense*, as in ch. ix. 13. There seems to be no reason for changing the reference from the brazen altar (see on ch. vi. 9), especially as both altars are mentioned in this verse. The officiating priest in the tabernacle or temple took the fire for his censer from the brazen altar, and then offered the incense upon the golden altar.

Censer. See on ch. v. 8.

Incense. See on ch. v. 8.

Offer it with the prayers (*δώσῃ ταῖς προσευχαῖς*). Lit., *should give it unto the prayers.* Rev., *add it unto the prayers.* So that the prayers and the incense might ascend together. *Προσευχή* is always used of prayer to God.

Golden altar. The altar of incense. Exod. xxx. 1–6; xxxix. 38.

4. **Which came with the prayers.** An awkward rendering, followed by Rev., though with the omission of the italicized *which came.* The construction is *ἀνέβη went up*, with the dative case, *to the prayers.* "The ascending smoke had reference to the prayers, was designed to accompany them and render them more acceptable" (Winer).

Of the saints (*τῶν ἁγίων*). See on Acts xxvi. 10.

5. **Took** (*εἴληφεν*). Lit., *hath taken.* So Rev., in margin.

With the fire (*ἐκ τοῦ πυρὸς*). Lit., "*from* or *out of* the fire," *i.e.*, the coals or hot ashes. For *ἐκ out of*, see on ch. ii. 7.

Cast it into the earth. See Ezek. x. 2; Luke xii. 49.

6. **To sound** (*ἵνα σαλπίσωσιν*). Lit., *that they should blow the trumpets.* Raised their trumpets to their mouths in act to blow.

7. **The first angel.** Omit *angel.*

Hail and fire mingled with blood (*χάλαζα καὶ πῦρ μεμιγμένα αἵματι*). Insert *ἐν in* before *αἵματι blood.* Instead of "*with* blood" as A. V., and Rev., we should render "*in* blood." The hailstones and fire-balls fell in a shower of blood. Compare the account of the plague of fire and hail in Egypt (Exod. ix. 24) to which the reference is here, where the Septuagint reads *and there was hail and the fire flaming in the hail.* Compare Joel ii. 30.

And the third part of the earth was burnt up. This is added by the best texts.

Green (*χλωρὸς*). See on *pale*, ch. vi. 8.

8. **As it were** (*ὡς*). Not a mountain, but a fiery mass so large as to resemble one.

Blood. Reminding of the first plague in Egypt (Exod. vii. 20, 21).

9. **Life** (*ψυχὰς*). See on 3 John 2.

Ships (*πλοίων*). See on Luke v. 2.

10. **Lamp** (*λαμπὰς*). Rev., *torch.* See on ch. iv. 5.

11. **Wormwood** (*ἄψινθος*). Used metaphorically in the Old Testament of *the idolatry of Israel* (Deut. xxix. 18); of *calamity and sorrow* (Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19); of *false judgment* (Amos v. 7).

13. **An angel** (*ἑνὸς ἀγγέλου*). For *angel* read *ἀετοῦ eagle*. Lit., *one eagle*. The eagle is a symbol of vengeance in Deut. xxviii. 49; Hos. viii. 1; Hab. i. 8.

Mid heaven (*μεσουρανήματι*). Only in the Apocalypse, here, xiv. 6; xix. 17. It means, properly, *the meridian*, the highest point in the heavens which the sun occupies at noon: not the space between heaven and earth.

CHAPTER IX.

1. **Fall** (*πεπτωκότα*). Lit., *fallen*. The star had fallen before and is seen as fallen. Rev., properly, construes *star* with *from heaven* instead of with *fallen*. Compare Isa. xiv. 12; Luke x. 18.

Of the bottomless pit (*τοῦ φρέατος τῆς ἀβύσσου*). Rev., *of the pit of the abyss*. See on John iv. 6, and compare Luke xiv. 5. It is not however a *pit* that is locked, but *the long shaft* leading to the abyss, like a well-shaft, which, in the East, is oftener covered and locked.

2. **Smoke of a great furnace.** Compare Gen. xix. 28; Exod. xix. 18; Matt. xiii. 42, 50.

3. **Locusts** (*ἀκρίδες*). The idea of this plague is from the eighth plague in Egypt (Exod. x. 14, 15). Compare the description of a visitation of locusts in Joel ii. There are three Hebrew words in the Old Testament which appear to mean *locust*, probably signifying different species. Only this word is employed in the New Testament. Compare Matt. iii. 4; Mark i. 6.

Scorpions. See Ezek. ii. 6; Luke x. 19; xi. 12. Shaped like a lobster, living in damp places, under stones, in clefts of walls, cellars, etc. The sting is in the extremity of the tail. The sting of the Syrian scorpion is not fatal, though very pain-

ful. The same is true of the West Indian scorpion. Thomson says that those of North Africa are *said* to be larger, and that their poison frequently causes death. The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Deut. viii. 15); and to this very day they are common in the same district. A part of the mountains bordering on Palestine in the south was named from these *Akrabbim*, *Akrâb* being the Hebrew for scorpion.

4. **Green.** See on ch. vi. 8.

Men which (*ἀνθρώπους οἵτινες*). The double relative denotes the class. Rev., *such men as have*, etc.

5. **They should be tormented** (*βασανισθῶσιν*). See on *torments*, Matt. iv. 24.

Striketh (*πλήσῃ*). Dr. Thomson says that the scorpion cannot strike sideways. All accounts agree as to the fearful pain from its sting.

6. **Men.** Rather, *the* men: those tormented.

Shall desire (*ἐπιθυμήσουσιν*). *Ἐπί* has the force of *vehemently*, *earnestly*.

Shall flee (*φεύξεται*). Read *φεύγει fleeth*. Æschylus says: "Not justly do mortals hate death, since it is the greatest deliverance from their many woes" ("Fragment"). Herodotus relates the address of Artabanus to Xerxes, when the latter wept on beholding his vast armament. "There is no man, whether it be here among this multitude or elsewhere, who is so happy as not to have felt the wish—I will not say once, but full many a time—that he were dead rather than alive. Calamities fall upon us, sicknesses vex and harass us, and make life, short though it be, to appear long. So death, through the wretchedness of our life, is a most sweet refuge to our race" (vii., 46).

7. **Shapes** (ὁμοιώματα). Lit., *likenesses.*

Horses. Compare Joel ii. 4. The likeness of a locust to a horse, especially to a horse equipped with armor, is so striking that the insect is named in German *Heupferd hay-horse*, and in Italian *cavaletta little horse.*

Crowns. Not actual crowns, but *as* crowns. Milligan remarks that any yellow brilliancy about the head of the insect is a sufficient foundation for the figure.

As the faces of men. There is a distant resemblance to the human countenance in the face of the locust. *Men* (ἀνθρώπων) is to be taken not as distinguishing sex, but in the *generic* sense: *human* faces.

8. **Hair of women.** The antennæ of the locust. There is said to be an Arabic proverb in which the antennæ of locusts are compared to girls' hair.

Teeth of lions. Compare Joel. i. 6.

9. **Breastplates.** The breast of the locust resembles the plates of a horse's armor.

Sound of their wings. Olivier, a French writer, says: "It in difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain." For a graphic description of their numbers and ravages, see Thomson, "Land and Book, Central Palestine and Phœnicia," 295–302.

Of chariots of many horses. That is, *of many-horsed chariots.* The Rev., by the insertion of a comma, apparently takes the two clauses as parallel: *the sound of chariots*, (the sound) *of many horses.*

Tails like unto scorpions. The comparison with the insect as it exists in nature fails here, though Smith's "Bible Dictionary" gives a picture of a species of locust, the *Acridium Lineola*, a species commonly sold for food in the markets of Bagdad, which has a sting in the tail.

Stings (*κέντρα*). Originally *any sharp point. A goad.* See on *pricks*, Acts xxvi. 14. Plato uses it of *the peg of a top* ("Republic," 436). Herodotus of *an instrument of torture.* Democedes, the Crotoniat physician, having denied his knowledge of medicine to Darius, Darius bade his attendants "bring the scourges and *pricking-irons κέντρα*," (iii., 30). Sophocles of *the buckle-tongues* with which Œdipus put out his eyes.

> "Woe, woe, and woe again!
> How through me darts the throb these *clasps* (*κέντρων*) have caused."
> "Œdipus Tyrannus," 1318.

Of *the spur of a cock, the quill of a porcupine*, and *the stings of insects.*

For the A. V., *there were stings in their tails*, read as Rev., *and stings; and in their tails is their power to hurt.*

11. **They had a king over them** (*ἔχουσιν ἐφ' αὐτῶν βασιλέα*). Render, as Rev., *they have over them as king.* Compare Prov. xxx. 27. Hence distinguished from the natural locusts.

In Hebrew (*Ἑβραϊστὶ*). Used only by John. Compare John v. 2; xix. 13, 17, 20; Apoc. xvi. 16.

Abaddon. Meaning *destruction.* Compare Job xxvi. 6; xxviii. 22; Prov. xv. 11. Here *the Destroyer*, as is evident from the Greek equivalent *Ἀπολλύων Apollyon destroyer.* Perdition is personified. It is after John's manner to give the Hebrew with the Greek equivalent. Compare John i. 38, 42; iv. 25; ix. 7; xi. 16, etc.

12. **The first woe** (*ἡ οὐαὶ ἡ μία*). Lit., *the one woe.*

13. **A voice** (*φωνὴν μίαν*). Lit., *one voice.*

Altar. See on ch. viii. 3.

14. **In the great river** (*ἐπὶ*). Rev., more correctly, *at.*

Euphrates. The Euphrates was known as *the great River, the River, the Flood.* It rises in the mountains of Armenia, breaks through the Taurus range, and runs south and southeast until it joins the Tigris in lower Babylonia. Its total length is from 1,600 to 1,800 miles, and it is navigable for small craft twelve hundred miles from its mouth. It was the boundary-line of Israel on the northeast (Gen. xv. 18; Deut. i. 7; Josh. i. 4. Compare 2 Sam. viii. 3–8; 1 Kings iv. 21). It thus formed the natural defence of the chosen people against the armies of Assyria. The melting of the mountain snows causes an annual flood, beginning in March and increasing until May. These floods became an emblem of the judgments inflicted by God upon Israel by means of Babylon and Assyria. The brook of Shiloah which flowed past Zion and Moriah was a type of the temple and of its mighty and gracious Lord; and the refusal of allegiance to God by the chosen people is represented as their rejection of the waters of Shiloah which flow softly, and their punishment therefor by the bringing in of the waters of the mighty and great river (Isa. viii. 5–8; compare Jer. xvii. 13). To the prophets the Euphrates was the symbol of all that was disastrous in the divine judgments.

15. **For an hour and a day and a month and a year.** This rendering is wrong, since it conveys the idea that the four periods mentioned are to be combined as representing the length of the preparation or of the continuance of the plague. But it is to be noted that neither the article nor the preposition are repeated before *day* and *month* and *year.* The meaning is that the angels are prepared unto the *hour* appointed by God, and that this hour shall fall in its appointed day and month and year.

16. **Of the horsemen** (*τοῦ ἱππικοῦ*). Singular number, like the English *the horse* or *the cavalry.*

Two hundred thousand thousand (δύο μυριάδες μυριάδων). Lit., *two ten-thousands of ten-thousands.* See on ch. v. 11. Rev., *twice ten-thousand times ten-thousand.* Compare Ps. lxviii. 17; Dan. vii. 10; Heb. xii. 22; Jude 14.

17. **Thus** (οὕτως). After this manner.

In the vision (ἐν τῇ ὁράσει). Or "in *my* vision." See on Acts ii. 17. The reference to sight may be inserted because of *I heard* in ver. 16.

Of fire (πυρίνους). Rev., "*as* of fire." Fiery red.

Of jacinth (ὑακινθίνους). Ὑάκινθος *hyacinth* is the name of a flower and also of a precious stone. The noun occurs only Apoc. xxi. 20, and the adjective only here. According to classical mythology, the flower sprang up from the blood of Hyacinthus, a beautiful Spartan youth, who was accidentally killed during a game of quoits. It was thought by some that the letters *AI, AI,* the exclamation of woe, could be traced on the petals, while others discovered the letter *Υ*, the initial letter of Ὑάκινθος. The story of the slaying of Hyacinthus is told by Ovid.

> "Lo, the blood
> Which, on the ground outpoured, had stained the sod,
> Is blood no more. Brighter than Tyrian dye,
> Like to the lily's shape a flower appears,
> Purple in hue as that is silvery white.
> Nor yet does such memorial content
> Phœbus Apollo at whose word it rose.
> Upon its leaves he writes his own laments,
> And on the flower forever stands inscribed
> AI, AI."
>
> "Metamorphoses," x., 175 sqq.

As a stone, it is identified by some with the sapphire. As to color, the hyacinth of the Greeks seems to have comprehended the iris, gladiolus, and larkspur. Hence the different accounts of its color in classical writings, varying from red to black. A dull, dark blue seems to be meant here.

Of brimstone (θειώδεις). Perhaps *light yellow*, such a color as would be produced by the settling fumes of brimstone.

Of the horses. In the Bible the horse is always referred to in connection with war, except Isa. xxviii. 28, where it is mentioned as employed in threshing, the horses being turned loose in the grain as in the Italian *triglia*. The magnificent description in Job xxxix. 19–25 applies to the *war-horse*. He is distinguished, not so much for his speed and utility as for his strength (see Ps. xxxiii. 17; cxlvii. 10), and the word *abbir strong* is used as an equivalent for a horse (Jer. viii. 16; xlvii. 3). The Hebrews, as a pastoral race, did not need the horse; and, for a long time after their settlement in Canaan, dispensed with it, partly because of the hilly nature of the country, which allowed the use of chariots only in certain places (Judges i. 19), and partly because of the prohibition in Deut. xvii. 16. Accordingly they hamstrung the horses of the Canaanites (Josh. xi. 6, 9). The great supply of horses was effected by Solomon through his connection with Egypt. See 1 Kings iv. 26.

Proceedeth fire and smoke. Compare Virgil.

> "Then, if the sound of arms he hear from far,
> Quiet he cannot stand, but pricks his ears,
> Trembles in every limb, and snorting, rolls
> The gathered fire beneath his nostrils wide."
>
> "Georgics," iii., 83–85.

Also Job xxxix. 20: "the glory of his nostrils is terrible."

18. **These three.** Add πληγῶν *plagues*, on which see on Mark iii. 10; Luke x. 30.

19. **Their power** (ἐξουσίαι αὐτῶν). Read ἐξουσία τῶν ἵππων *the power of the horses*.

Like unto serpents. "Long, smooth, subtle, clasping their victim in an embrace from which he cannot escape" (Milligan). As one of the innumerable fantasies of Apocalyptic exposition may be cited that of Elliott ("Horæ Apocalypticæ") who finds

a reference to the horse tails, the symbols of authority of the Turkish pashas.

20. **Repented not of the works** (*οὔτε μετενόησαν ἐκ τῶν ἔργων*). Lit., "*out of* the works." The preposition *ἐκ out of* with *repent*, denotes a moral change involving an abandonment of evil works. See on Matt. iii. 2; xxi. 29.

Works of their hands. Not their course of life, but the idols which their hands had made. Compare Deut. iv. 28; Ps. cxxxiv. 15; Acts vii. 4.

Devils (*δαιμόνια*). More properly, *demons*. See on Mark i. 34. Compare 1 Cor. x. 20; 1 Tim. iv. 1.

See, hear, walk. Compare Dan. v. 23.

21. **Sorceries** (*φαρμακειῶν*). Only here, ch. xviii. 23; and Gal. v. 20, where *φαρμακεία sorceries*, A. V., *witchcraft* is enumerated among the "works of the flesh." Used in the Septuagint of the Egyptian sorceries (Exod. vii. 22. Of Babylon, Isa. xlvii. 9, 12). From *φάρμακον a drug*, and thence *a poison, an enchantment*. Plato says: "There are two kinds of poisons used among men which cannot clearly be distinguished. There is one kind of poison which injures bodies by the use of other bodies according to a natural law . . . but there is another kind which injures by sorceries and incantations and magic bonds, as they are termed, and induces one class of men to injure another as far as they can, and persuades others that they, above all persons, are liable to be injured by the powers of the magicians. Now it is not easy to know the nature of all these things; nor if a man do know can he readily persuade others of his belief. And when men are disturbed at the sight of waxen images, fixed either at the doors, or in a place where three ways meet, or in the sepulchres of parents, there is no use of trying to persuade them that they should despise all such things, because they have no certain knowledge about them. But we must have a law in two parts concerning poisoning, in whichever of the two ways the attempt is made; and we must

entreat and exhort and advise men not to have recourse to such practices, by which they scare the multitude out of their wits, as if they were children, compelling the legislator and the judge to heal the fears which the sorcerer arouses, and to tell them, in the first place, that he who attempts to poison or enchant others knows not what he is doing, either as regards the body (unless he have a knowledge of medicine) or as regards his enchantments, unless he happens to be a prophet or diviner" ("Laws," xi., 933).

CHAPTER X.

1. **A cloud.** The expression occurs seven times in the Apocalypse, and in all of them is connected with the Son of Man.

Rainbow. See on ch. iv. 3.

Pillars of fire. Compare ch. i. 15.

2. **In** his hand (*ἐν*). The *roll* of Ch. v. was *on* the hand (*ἐπί*, see ch. v. 1), being too large to be grasped *within* it. The roll was on *the right hand;* the little book is in the *left.* See on ver. 5.

3. **Cried** (*ἔκραξεν*). See on Mark v. 5.

As when. The *when* of A. V. is unnecessary.

Roareth (*μυκᾶται*). Only here in the New Testament. Peter uses *ὠρύομαι* for the voice of the lion. See on 1 Pet. v. 8. The verb here is originally applied to the lowing of cattle, expressing the sound, *moo-ka-omai.* Both Aristophanes and Theocritus use it of the roar of the lion, and the former of thunder. Homer, of the *ring* of the shield and the hissing of meat on the spit.

Seven thunders. The Jews were accustomed to speak of thunder as "the seven voices." Compare the sevenfold "voice of the Lord," Ps. xxix.

As usual, interpretation has run wild as to the seven thunders. As a few illustrations may be cited Vitringa, the seven crusades; Daubuz, the seven kingdoms which received the Reformation; Elliott, the bull fulminated against Luther from the seven-hilled city, etc.

4. **To write.** According to the injunction in ch. i. 11.

5. **His hand.** Add *τὴν δεξιὰν the right*, and see on ver. 2. On lifting the hand in swearing, see Gen. xiv. 22; Exod. vi. 8 (margin); Deut. xxxii. 40.

6. **Sware by** (*ὤμοσεν ἐν*). Lit., "sware *in*," a Hebrew idiom.

Should be time no longer (*χρόνος οὐκ ἔσται ἔτι*). Rev., correctly, *shall be*, etc. The meaning is not, as popularly understood, that time shall cease to exist, but that there shall be no more *delay* (so Rev., in margin) before the fulfilment of the divine purposes respecting the Church on earth. Possibly with allusion to the cry *how long* (ch. vi. 10).

7. **Shall begin to sound** (*μέλλῃ σαλπίζειν*). Wrong. Rev., correctly, *when he is about to sound.*

The mystery (*τὸ μυστήριον*). See on Matt. xiii. 11.

Declared (*εὐηγγέλισεν*). The word used of declaring the good news of salvation. Here of declaring the mystery of the kingdom.

8. **Spake unto me.** Render, as Rev., "I heard it again *speaking*."

9. **I went** (*ἀπῆλθον*). The preposition *ἀπό* has the force of *away*. I went *away* from the place where I was standing.

Eat it up. Compare Ezek. iii. 1–3; Jer. xv. 16.

CHAPTER XI.

1. **A rod.** See on ch. ii. 27.

And the angel stood. Omit. The insertion of these words furnishes a subject for the agreement of the participle *λέγων*, which is irregular in construction. Literally the correct text reads, "there was given me a reed, *saying*." Accordingly Wordsworth refers the speech to the reed as an inspired medium of speech. Rev., better, *and one said.*

The temple (*τὸν ναὸν*). See on Matt. iv. 5.

The altar. Of incense, as that alone stood in the sacred place.

Them that worship. Note the peculiar expression, measuring the worshippers with a reed.

2. **The court which is without the temple.** Not merely the outer court, or Court of the Gentiles, but including all that is not within the *ναός*, the Holy and Most Holy places.

Leave out (*ἔκβαλε ἔξω*). Lit., *throw out*, i.e., of the measurement.

Unto the Gentiles (*τοῖς ἔθνεσιν*). See on Luke ii. 32. Rev., *nations.*

Forty and two months. A period which appears in three forms in the Apocalypse: *forty-two months* (ch. xiii. 5); *twelve-hundred and sixty days* (ver. 3, ch. xii. 6); *a time, times and half a time*, or three years and a half (xii., 14, compare Dan. vii. 25; xii. 7).

3. **Power.** Omit.

Two witnesses. The reader may profitably consult on this point the lectures of Professor Milligan on the Revelation of St. John. He maintains that the conception of the Apocalypse is powerfully moulded by John's recollections of the life of Jesus; that there is a close parallelism between the Apocalypse and the delineation of the life of Christ contained in the fourth Gospel; and that the Apocalypse is, in the deeper conceptions which pervade it, a repetition of the Gospel. See pp. 59–69.

They shall prophesy (*προφητεύσουσιν*). See on *prophet*, Luke vii. 26. Commonly explained of preaching repentance, though some take it in the later sense of foretelling future events.

Clothed in sackcloth. The garb of preachers of repentance. Compare Isa. xxii. 12; Jer. iv. 8; Jonah iii. 5; Matt. iii. 4. For *sackcloth* see on Luke x. 13.

4. **Two olive trees.** See Zech. iv.

Candlesticks. See Zech. iv., and note on Matt. v. 15.

The God. Read *κυρίου the Lord*. Compare Zech. iv. 14.

5. **Fire proceedeth.** Compare 2 Kings i. 10; Jer. v. 14.

6. **To shut up the heaven.** As Elijah, 1 Kings xvii. 1; Luke iv. 25; Jas. v. 17.

That it rain not (*ἵνα μὴ βρέχῃ ὑετὸς*). Lit., *that the rain may not wet.*

To turn them into blood. Compare Exod. vii. 19.

To smite (*πατάξαι*). Used by John only in the Apocalypse, here and xix. 15. Compare Matt. xxvi. 31; Mark xiv. 27; Luke xxii. 49, 50; Acts xii. 7, 23.

With all plagues (*πάσῃ πληγῇ*). Singular number. Rev., correctly, *with every plague*. See on Mark iii. 10. Not merely with the plagues with which Moses smote Egypt.

7. **The beast** (*θηρίον*). Wild beast. See on ch. iv. 6. A different word from that wrongly translated *beast*, ch. iv. 6, 7; v. 6, etc. Compare ch. xiii. 1; xvii. 8, and see Dan. vii.

Bottomless pit (*ἀβύσσου*). See on ch. ix. 1.

8. **Dead bodies** (*πτώματα*). Read *πτῶμα carcase*. See on Matt. xxiv. 28; Mark xv. 45.

In the street (*ἐπὶ τῆς πλατείας*). Lit., "*upon* the street." See on Luke xiv. 21.

The great city. Jerusalem is never called by this name. Different expositors refer it to Rome or Babylon. Milligan to Jerusalem.

Spiritually (*πνευματικῶς*). Typically or allegorically. Compare 1 Cor. x. 3, 4.

Our Lord. Read *αὐτῶν their* for *ἡμῶν our*.

9. **Shall see** (*βλέψουσιν*). Read *βλέπουσιν do men look* (Rev.), and see on John i. 29.

Shall not suffer (*οὐκ ἀφήσουσιν*). Read *ἀφίουσιν do not suffer*.

To be put in graves (*τεθῆναι εἰς μνήματα*). Read *μνῆμα a tomb*, as Rev. Compare Gen. xxiii. 4; Isa. xiv. 19, 20.

10. **Shall rejoice** (*χαροῦσιν*). Read *χαίρουσιν*, present tense, *rejoice*.

Shall make merry (*εὐφρανθήσονται*). Read *εὐφραίνονται*, present tense, *make merry*; and for the word see note on *fared sumptuously*, Luke xvi. 19.

Shall send gifts. As on a day of festival. See Neh. viii. 10, 12.

Tormented (*ἐβασάνισαν*). See on *vexed*, 2 Pet. ii. 8, and on Matt. iv. 23, 24.

11. **Spirit of life** (*πνεῦμα ζωῆς*). Rev., *breath*. See on John iii. 8.

Entered into them. Compare Ezek. xxxvii. 1–10.

Saw (*θεωροῦντας*). See on John i. 18.

13. **Earthquake.** See on ch. vi. 12.

Of men (*ὀνόματα ἀνθρώπων*). Lit., *names of men*. See on ch. iii. 4.

Gave glory to the God of heaven. The phrase signifies not conversion, nor repentance, nor thanksgiving, but *recognition*, which is its usual sense in scripture. Compare Josh. vii. 19 (Sept.). John ix. 24; Acts xii. 23; Rom. iv. 20.

15. **The kingdoms—are become** (*ἐγένοντο αἱ βασιλεῖαι*). Read *ἐγένετο ἡ βασιλεία, the kingdom—is become.*

Of our Lord, etc. Compare Ps. ii. 2–9.

17. **O Lord God,** etc. See on ch. iv. 8.

And art to come. Omit.

Hast taken to Thee. Omit *to Thee.*

18. **Were angry** (*ὠργίσθησαν*). See on *wrath*, John iii. 36 Compare Ps. ii. 1.

The time (*ὁ καιρὸς*). See on Matt. xii. 1.

Reward (*μισθὸν*). See on 2 Pet. ii. 13.

Destroy (*διαφθεῖραι*). Also *to corrupt.*

Which destroy (*τοὺς διαφθείροντας*). Or, *the destroyers.*

19. **The temple** (*ὁ ναὸς*). The sanctuary. Compare ver. 1, and see on Matt. iv. 5.

In heaven. Join with *temple of God*, as Rev., instead of with *opened*, as A. V.

The ark of His covenant (*ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ*). *Κιβωτὸς ark*, meaning generally *any wooden box or chest*. Used of the ark in the tabernacle only here and Heb. ix. 4. Elsewhere of Noah's ark. See Matt. xxiv. 38; Luke xvii. 27; Heb. xi. 7; 1 Pet. iii. 20. For *covenant*, see note on *testament*, Matt. xxvi. 28. This is the last mention in scripture of the ark of the covenant. It was lost when the temple was destroyed by the Chaldæans (2 Kings xxv. 10), and was wanting in the second temple. Tacitus says that Pompey "by right of conquest entered the temple. Thenceforward it became generally known that the habitation was empty and the sanctuary unoccupied, no representation of the deity being found within it" ("History," v., 9). According to Jewish tradition Jeremiah had taken the ark and all that the Most Holy Place contained, and concealed them, before the destruction of the temple, in a cave at Mount Sinai, whence they are to be restored to the temple in the days of Messiah.

Lightnings and voices, etc. "The solemn *salvos*, so to speak, of the artillery of heaven, with which each series of visions is concluded."

CHAPTER XII.

1. **Wonder** (*σημεῖον*). Better, as Rev., *sign*. See on Matt. xxiv. 24.

Clothed (*περιβεβλημένη*). Rev., better, *arrayed*. See on ch. iii. 5.

The moon under her feet. See Cant. vi. 10. The symbol is usually taken to represent the Church.

2. **Travailing in birth** (*ὠδίνουσα*). See on *sorrows*, Mark xiii. 9, and *pains*, Acts ii. 24.

In pain (*βασανιζομένη*). Lit., *being tormented.* See on ch. xi. 10, and references. For the imagery compare Isa. lxvi. 7, 8; John xvi. 21.

3. **Red** (*πυρρός*). See on ch. vi. 4.

Dragon (*δράκων*). Satan. See ver. 9. The word is found only in the Apocalypse. In the Septuagint, of the serpent into which Moses' rod was changed. In Isa. xxvii. 1; Ezek. xxix. 3, of the crocodile or leviathan of Job xli. 1. In Jer. li. 34, of a dragon.

Crowns (*διαδήματα*). The *kingly crown*, not the *chaplet* (*στέφανος*). See on ch. ii. 10.

4. **Of the stars of heaven.** Some expositors find an allusion to the fallen angels (Jude 6).

Did cast them to the earth. Compare Dan. viii. 10.

To devour her child as soon as it was born (*ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ*). Rev., more literally, *that when she was delivered he might devour her child.* Professor Milligan says: "In these words we have the dragon doing what Pharaoh did to Israel (Exod. i. 15–22), and again and again, in the Psalms and the Prophets, Pharaoh is spoken of as *the dragon* (Ps. lxxiv. 13; Isa. xxvii. 1; li. 9; Ezek. xxix. 3). Nor is it without interest to remember that Pharaoh's crown was wreathed with a dragon (the asp or serpent of Egypt), and that just as the eagle was the ensign of Rome, so the dragon was that of Egypt. Hence the significance of Moses' rod being turned into a serpent."

5. **A man-child** (*υἱὸν ἄρρενα*). Lit., *a son, a male.* The correct reading is *ἄρσεν*, the neuter, not agreeing with the masculine individual (*υἱὸν son*) but with the neuter of the genus.

The object is to emphasize, not *the sex*, but *the peculiar qualities of masculinity*—power and vigor. Rev., *a son, a man-child.* Compare John xvi. 21; Jer. xx. 15.

To rule (*ποιμαίνειν*). Lit., *to shepherd* or *tend.* See on Matt. ii. 6.

A rod of iron. Compare Ps. ii. 9, and see on ch. ii. 27.

Was caught up (*ἡρπάσθη*). See on Matt. xii. 12. Compare Acts xxiii. 10; Jude 23.

6. **Of God** (*ἀπὸ τοῦ Θεοῦ*). Lit., *from God*, the preposition marking the *source* from which the preparation came. For a similar use, see Jas. i. 13, "tempted *of* God."

7. **There was** (*ἐγένετο*). Lit., *there arose.*

War in heaven. Compare 1 Kings xxii.; Job i., ii.; Zech. iii.; Luke x. 18.

Michael. See Dan. x. 13, 21; xii. 1; and on Jude 9.

Fought (*ἐπολέμησαν*). The correct reading is *τοῦ πολεμῆσαι to fight.* So Rev., "going forth *to war against the dragon* (*κατὰ τοῦ δράκοντος*). The correct reading is *μετά with.*

8. **Prevailed** (*ἴσχυσαν*). See on Luke xiv. 30; xvi. 3; Jas. v. 16.

9. **The great dragon** (*ὁ δράκων ὁ μέγας*). Lit., *the dragon, the great* (dragon).

That old serpent (*ὁ ὄφις ὁ ἀρχαῖος*). Lit., *the serpent, the old* (serpent). For this habitual construction in John, see on 1 John iv. 9. For *ἀρχαῖος old*, see on 1 John ii. 7, and compare "he was a murderer *ἀπ' ἀρχῆς from the beginning*," John viii. 44; *ἀρχή beginning* being etymologically akin to *ἀρχαῖος old.*

The Devil. See on Matt. iv. 1.

Satan. See on Luke x. 18.

The deceiver (*ὁ πλανῶν*). Lit., *he that deceiveth.* See on 1 John i. 8.

World (*οἰκουμένην*). See on Luke ii. 1. The world with all its inhabitants.

Down to (*εἰς*). Lit., *into.*

10. **Saying in heaven** (*λέγουσαν ἐν τῷ οὐρανῷ*). The correct reading joins *in heaven* with *great voice.* So Rev. *I heard a great voice in heaven.*

Now (*ἄρτι*). See on John xiii. 33.

Is come (*ἐγένετο*). Lit., *came to pass.* Alford says: "It is impossible in English to join to a particle of present time, such as *ἄρτι now*, a verb in aoristic time. We are driven to the perfect in such cases.

Salvation, power, the kingdom. All have the article: *the* salvation, etc. So Rev. The phrase, *now is come the salvation*, etc., means that these are realized and established. Some, less correctly, render, *now is the salvation*, etc., *become our God's.* Compare Luke iii. 6.

Power (*ἐξουσία*). See on Mark ii. 10. Rev., *authority.*

The accuser of our brethren (*ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν*). The correct form of the Greek for *accuser* is a transcript of the Rabbinical Hebrew, *κατήγωρ.* The Rabbins had a corresponding term *συνήγωρ* for Michael, as *the advocate* of God's people. The phrase is applied to Satan nowhere else in the New Testament.

Is cast down (*κατεβλήθη*). The aorist tense. Once and for all. Compare John xii. 31; xvi. 8, 11.

Which accuseth (*ὁ κατηγορῶν*). Lit., *the one accusing.* The article with the present participle expresses what is habitual.

11. **Overcame** (*ἐνίκησαν*). See on 1 John ii. 13.

By the blood of the Lamb (*διὰ τὸ αἷμα τοῦ ἀρνίου*). The preposition *διά* with the accusative signifies *on account of.* Hence Rev., correctly, *because of:* in virtue of the shedding of that blood. Similarly in the succeeding clause, "*because of* the word of their testimony." For *lamb*, see on ch. v. 6.

Testimony (*μαρτυρίας*). See on John i. 7.

They loved not their life even unto death. Alford, correctly, "they carried their *not-love* of their life even unto death."

12. **Dwell** (*σκηνοῦντες*). See on John i. 14. Compare ch. vii. 15; xiii. 6; xxi. 3.

To the inhabiters (*τοῖς κατοικοῦσιν*). Omit. Read, as Rev., *woe for the earth and for the sea.*

Wrath (*θυμὸν*). See on John iii. 36.

Time (*καιρὸν*). See on Matt. xii. 1; Mark i. 15; Acts i. 7.

14. **Two wings.** The definite article *αἱ the* should be added: "*the* two wings." Compare Exod. xix. 4; Deut. xxxii. 11; Ps. xxxvi. 7.

The great eagle. The article does not point to the eagle of ch. viii. 13, but is generic.

A time and times and half a time. Three years and a half. See on ch. xi. 2.

15. **Cause her to be carried away of the flood** (*ταύτην ποταμοφόρητον ποιήσῃ*). Lit., *might make her one carried away*

by the stream: a river-borne one. The word occurs only here in the New Testament.

17. **Jesus Christ.** Omit Christ.

The best texts add to this chapter the opening words of ch. xiii. (A. V.), "And I stood upon the sand of the sea." Some, however, change *ἐστάθην I stood*, to *ἐστάθη he stood*, referring to the dragon. So Rev.

CHAPTER XIII.

1. **Beast** (*θηρίον*). Properly rendered. See remarks on *ζῶα living creatures*, ch. iv. 6.

Rise up (*ἀναβαῖνον*). Rev., better, *coming up*, thus giving the force of the participle.

Ten horns. Compare Dan. vii. 7.

Crowns (*διαδήματα*). Compare ch. xii. 3. See on ch. ii. 10.

The name (*ὄνομα*). Read *ὀνόματα names*. On each head a name.

2. **A leopard** (*παρδάλει*). The ancients do not seem to have distinguished between the leopard, the panther, and the ounce. The word stands for either. *Leopard* is *leo-pard, the lion-pard*, which was supposed to be a mongrel between a panther and a lioness. Compare Dan. vii. 6.

Bear. Compare Dan. vii. 5.

Lion. Compare Dan. vii. 4.

3. **I saw** (*εἶδον*). Omitted in the best texts.

Wounded (*ἐσφαγμένην*). Lit., *slain*. See on ch. v. 6. The Rev. *smitten* is questionable. The word occurs eight times in

the Apocalypse, and in seven of these it must be rendered *slain* or *slaughtered*. Professor Milligan rightly observes that the statement is the counterpart of that in ver. 6, where we read of *the Lamb as though it had been slaughtered*. In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other.

Deadly wound (πληγὴ τοῦ θανάτου). Lit., *stroke of death*. Rev., *death-stroke*.

After the beast (ὀπίσω τοῦ θηρίου). A pregnant construction for *wondered at and followed after*.

4. **Which gave** (ὃς ἔδωκεν). The correct reading is ὅτι "*because* he gave."

Who is like unto the beast? A parody on a similar ascription to God. See Isa. xl. 18, 25; xlvi. 5; Ps. cxiii. 5; Micah vii. 18; Jer. xlix. 19. Compare ch. xviii. 18.

5. **To continue forty and two months** (ποιῆσαι μῆνας τεσσεράκοντα δύο). Lit., *to make forty and two months*. Similarly, Acts xv. 33, ποιήσαντες χρόνον *having tarried a space;* lit., *having made a time*. See on *continue there a year*, Jas. iv. 13. The best expositors, however, render ποιῆσαι absolutely, *to work*, and the following accusative as the accusative of duration, "*during* forty and two months." Rev., margin, *to do his works during*, etc. See Dan. xi. 28.

6. **In blasphemy** (εἰς βλασφημίαν). Read βλασφημίας *blasphemies*. Rev., giving the force of εἰς more correctly, "*for* blasphemies."

And them that dwell in heaven (καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας). The best texts omit καὶ *and*, making the following words in apposition with ὄνομα and σκηνὴν *name* and *tabernacle*. Thus the literal sense would be *to blaspheme the name and tabernacle which dwell in heaven*. "The meaning is to enhance the enormity of the blasphemy by bringing out the lofty

nature of God's holy name and dwelling-place" (Alford). The word *dwell* is, literally, *tabernacle*. See on ch. xii. 12.

7. **The saints** (*τῶν ἁγίων*). See on Acts xxvi. 10.

All kindreds (*πᾶσαν φυλὴν*). Rev., more literally and correctly, *every tribe*. See on ch. i. 7; v. 9. After *tribe* insert *καὶ λαὸν and people*. See on 1 Pet. ii. 9.

Nation (*ἔθνος*). See on 1 Pet. ii. 9.

8. **From the foundation of the world.** These words may be construed with *slain* or with *written*. In favor of the latter is ch. xviii. 8; of the former, 1 Pet. i. 19, 20. Alford, pertinently as I think, urges the position of the words in favor of the connection with *slain*, and says that had it not been for the apparent difficulty of the sense thus conveyed, no one would have thought of going so far back as to *hath been written* for a connection. Render, as Rev., *the Lamb that hath been slain from the foundation of the world*. *Καταβολή foundation* is literally *a throwing* or *laying down*, from *καταβάλλω to throw down;* hence *a laying down of a foundation*.

10. **He that leadeth into captivity shall go into captivity** (*εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει*). Lit., *if any one assemble captivity* (i.e., bring together captives) *into captivity he goeth away*. The best texts insert *εἰς into* before the first *captivity*, and omit *assemble*, thus reading *if any man is for captivity into captivity he goeth*. So Rev. See on *dispersion*, John vii. 35. Compare Jer. xv. 2; xliii. 11. The persecutors of the Church shall suffer that which they inflict on the saints.

Sword (*μαχαίρῃ*). See on ch. vi. 4.

Here. In the thought that God judgeth in the earth.

14. **An image to the beast** (*εἰκόνα τῷ θηρίῳ*). *Εἰκών* is *a figure* or *likeness*. Thus Matt. xxii. 20, of the likeness of Cæsar

on the coin. Rom. i. 24, an *image* of men, birds, beasts, etc. Col. iii. 10, "the *image* of Him that created him;" *i.e.*, the moral likeness of renewed men to God. Christ is called *the image of God* (Col. i. 15; 2 Cor. iv. 4). Besides the idea of *likeness*, the word involves the idea of *representation*, though not of *perfect* representation. Thus, man is said to be *the image* of God (1 Cor. xi. 7). In this it resembles *χαρακτήρ image* in Heb. i. 3. Cæsar's image on the coin, the reflection of the sun in the water (Plato, "Phædo," 99); and the statue or image of the beast in this passage, are *εἰκών*.

The word also involves the idea of *manifestation*. Thus, Col. i. 15, where, in the *image* there is an implied contrast with the invisible God. Hence Philo applied the term to the Logos. See on John i. 1.

The word played an important part in the Arian controversy, in which the distinction was sharply emphasized between *εἰκών image* as assuming a prototype, and therefore as properly representing the relation of the Son to the Father, and *ὁμοίωμα likeness*, as implying mere similitude, and not embodying the essential verity of the prototype. The *image* involves the *likeness*, but the likeness does not involve the image. The latter may imply only an accidental resemblance, while the former is a veritable representation. Christ is therefore the *εἰκών* of God.

The image of the beast occurs ten times in the Apocalypse; four times in this chapter, and in xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4.

15. **Speak.** This is supposed by some to refer to the tricks of pagan priests in making pictures and statues appear to speak.

16. **A mark** (*χάραγμα*). The word occurs frequently in the Apocalypse, and only once elsewhere (Acts xvii. 29) on which see note. Commentators find illustrations in the brand set upon slaves by their masters, or upon soldiers by their monarchs, and in the branding of slaves attached to certain temples. Herodotus describes a temple to Hercules at the Canopic mouth of the Nile, and says: "If a slave runs away from his master, and taking sanctuary at this shrine gives himself up to the god,

and receives certain sacred marks upon his person, whosoever his master may be, he cannot lay hand on him" (ii., 113). In the treatise "concerning the Syrian goddess" falsely attributed to Lucian, it is said of the slaves of the temple, "all are branded, some upon the wrist and some upon the neck." Paul, in Gal. vi. 17, applies the word for these brands, *στίγματα*, to the marks of Christ's service which he bears in his body. In 3 Maccabees ii. 29, we read that Ptolemy Philopator required all the Jews of Alexandria to be registered among the common people; and that those who were thus registered were to be *marked* (*χαράσσεσθαι*) on their persons by the ivy-leaf symbol of Dionysus (Bacchus). In Lev. xix. 28, the Israelites are forbidden to make cuttings in their flesh for the dead and to print *marks* (*γράμματα στικτὰ*) upon themselves.

17. **The number.** The method of mystic numbering obtained alike among pagan Greeks, Gnostics, Christian Fathers, and Jewish Cabbalists. Jupiter was invoked under the number 717 contained in the letters *Ἡ Ἀρχή the beginning*. The Gnostics affixed to their gems and amulets the mystic word *ἀβρασαξ* or *ἀβραξας*, under the idea of some virtue attaching to its number, 365, as being that of the days of the solar cycle. Barnabas and Clement of Alexandria speak of the virtue of the number 318 as being that of *IHT*, the common abbreviation for Jesus crucified. In the pseudo-Sybilline verses, written by Christians, about the end probably of the second century, are found versified enigmas giving the number and requiring the name. The translation of one of these on the word *Jesus* is as follows: "He will come upon earth clothed with flesh like mortal men. His name contains four vowels and two consonants: two of the former being sounded together. And I will declare the entire number. For the name will exhibit to incredulous men eight units, eight tens, and eight hundreds."

18. **Here is wisdom.** Directing attention to the challenge which follows.

Count (*ψηφισάτω*). See on Luke xiv. 28.

The number of a man. It is counted as men usually count. Compare ch. xxi. 17, and *a man's pen*, Isa. viii. 1. Some explain, a symbolical number denoting a person.

Six hundred threescore and six (χ. ξ. ϛ′). Each letter represents a component of the whole number: χ = 600; ξ = 60; ϛ′ = 6. In the earlier MSS. it is written in full, ἑξακόσιοι ἑξήκοντα ἓξ. The method of reading generally adopted is that known as the *Ghematria* of the Rabbins, or in Greek, ἰσοψηφία *numerical equality*, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the name. Thus, in the Epistle of Barnabas, we are told that the name Ἰησοῦς *Jesus* is expressed by the number 888. *I* = 10; η = 8; σ = 200; ο = 70; υ = 400; σ = 200. The majority of the commentators use the Greek alphabet in computation; others, however, employ the Hebrew; while a third class employ the Roman numerals.

The interpretations of this number form a jungle from which escape is apparently hopeless. Reuss says: "This famous number has been made to yield almost all the historical names of the past eighteen centuries: Titus, Vespasian, and Simon Gioras; Julian the Apostate and Genseric; Mahomet and Luther; Benedict IX. and Louis XV.; Napoleon I. and the Duke of Reichstadt; and it would not be difficult, on the same principles, to read in it one another's names." Some of the favorite names are Λατεῖνος, *Latinus*, describing the common character of the rulers of the former pagan Roman Empire: Nero Cæsar; Diocletian; χϛ′ the name of Christ abridged, and ξ the emblem of the serpent, so that the sublimated sense is *the Messiah of Satan*.

CHAPTER XIV.

1. A lamb. Read "*the* lamb." See ch. v. 6.

Stood (ἑστηκὸς). The participle, *standing*, as Rev.

His Father's name. Add αὐτοῦ καὶ τὸ ὄνομα *His and the name*, and render as Rev., *His name and the name of His Father*.

The Adoration of the Lamb is the subject of the great altar piece in the church of St. Bavon at Ghent, by John and Hubert Van Eyck. The scene is laid in a landscape. The background is formed by a Flemish city, probably intended to represent Jerusalem, and by churches and monasteries in the early Netherland style. The middle ground is occupied by trees, meadows, and green slopes. In the very centre of the picture a square altar is hung with red damask and covered with a white cloth. Here stands a lamb, from whose breast a stream of blood issues into a crystal glass. Angels kneel round the altar with parti-colored wings and variegated dresses, many of them praying with joined hands, others holding aloft the emblems of the passion, two in front waving censers. From the right, behind the altar, issues a numerous band of female saints, all in rich and varied costumes, fair hair floating over their shoulders, and palms in their hands. Foremost may be noticed Sta. Barbara and Sta. Agnes. From the left advance popes, cardinals, bishops, monks, and minor clergy, with crosiers, crosses, and palms. In the centre, near the base, a small octagonal fountain of stone projects a stream into a clear rill. Two groups are in adoration on each side of the fountain,—on the right, the twelve apostles kneeling barefoot, and an array of popes, cardinals, and bishops, with a miscellaneous crowd of church-people; on the left, kings and princes in various costumes. They are surrounded by a wilderness of flowering shrubs, lilies, and other plants. On the wings of the picture numerous worshippers move toward the place of worship,—crusaders, knights, kings, and princes, including the figures of the two artists on horseback. "Here, approaching from all sides, are seen that 'great multitude of all nations and kindreds and people and tongues'—the holy warriors and the holy pilgrims, coming in solemn processions from afar—with other throngs already arrived in the celestial plain, clothed in white robes, and holding palms in their hands. Their forms are like unto ours; the landscape around them is a mere transcript of the sweet face of our outer nature; the graceful wrought-iron fountain in the midst is such an one as still sends forth its streams in an ancient Flemish city; yet we feel these creatures to be

beings from whose eyes God has wiped away all tears—who will hunger and thirst no more; our imagination invests these flowery meads with the peace and radiance of celestial precincts, while the streams of the fountain are converted into living waters, to which the Lamb Himself will lead His redeemed. Here, in short, where all is human and natural in form, the spiritual depths of our nature are stirred" (Mrs. Jameson, "History of Our Lord," ii., 339).

2. **And I heard the voice of harpers** (*καὶ φωνὴν ἤκουσα κιθαρῳδῶν*). The correct reading is, *καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν and the voice which I heard* (was) *as* (the voice) *of harpers. Κιθαρῳδός* is from *κιθάρα a harp* (see on ch. v. 8) and *ᾠδός a singer.* Properly, one who sings, accompanying himself on the harp.

3. **Beasts** (*ζώων*). Rev., *living creatures.* See on ch. iv. 6.

Redeemed (*ἠγορασμένοι*). Rev., correctly, *purchased.*

4. **Were not defiled** (*οὐκ ἐμολύνθησαν*). The verb means properly *to besmear* or *besmirch*, and is never used in a good sense, as *μιαίνειν* (John xviii. 28; Jude 8), which in classical Greek is sometimes applied to staining with color. See on 1 Pet. i. 4.

Virgins (*παρθένοι*). Either celibate or living in chastity whether in married or single life. See 1 Cor. vii. 1–7, 29; 2 Cor. xi. 2.

First-fruits (*ἀπαρχή*). See on Jas. i. 18.

5. **Guile** (*δόλος*). Read *ψεῦδος lie.*

Without fault (*ἄμωμοι*). Rev., *blemish.* See on 1 Pet. i. 19.

Before the throne of God. Omit.

6. **In the midst of heaven** (*ἐν μεσουρανήματι*). Rev., *in mid-heaven.* See on ch. viii. 13.

The everlasting Gospel (*εὐαγγέλιον αἰώνιον*). No article. Hence Rev., *an eternal Gospel.* Milligan thinks this is to be understood in the same sense as *prophesying* (ch. x. 11). *Αἰώνιον* includes more than mere duration in time. It is applied to that of which time is not a measure. As applied to the Gospel it marks its likeness to Him whose being is not bounded by time.

To preach unto (*εὐαγγελίσαι ἐπὶ*). Rev., *proclaim*, which is better, because more general and wider in meaning. *Ἐπί* which is omitted from the Rec. Tex. is *over, throughout the extent of.* Compare Matt. xxiv. 14.

That dwell (*κατοικοῦντας*). Read *καθημένους that sit.* So Rev., in margin. Compare Matt. iv. 16; Luke i. 79.

8. **Another.** Add *δεύτερος a second.*

Is fallen (*ἔπεσεν*). Lit., *fell.* The prophetic aorist expressing the certainty of the fall. Compare Isa. xxi. 9; Jer. li. 7, 8.

9. **The third angel** (*τρίτος ἄγγελος*). Add *ἄλλος another.* Rev., *another angel, a third.*

10. **Poured out without mixture** (*κεκερασμένου ἀκράτου*). Lit., *which is mingled unmixed.* From the universal custom of mixing wine with water for drinking, the word *mingle* came to be used in the general sense of *prepare by putting into the cup.* Hence, *to pour out.*

Cup of His anger. Compare Ps. lxxv. 8.

Brimstone (*θεῖον*). Commonly taken as the neuter of *θεῖος divine;* that is, *divine incense*, since burning brimstone was regarded as having power to purify and to avert contagion. By others it is referred to *θύω to burn*, and hence *to sacrifice.*

11. **Torment** (*βασανισμοῦ*). See on Matt. iv. 23, 24; see *vexed*, 2 Pet. ii. 8.

Goeth up. See Isa. xxxiv. 9, 10; Gen. xix. 28.

Rest (*ἀναπαυσιν*). See on *give rest*, Matt. xi. 28, and *resteth*, 1 Pet. iv. 14.

12. **Here are they.** Omit *here are*, and read, as Rev., *the patience of the saints, they that keep.*

The faith of Jesus. Which has Jesus for its object.

13. **Blessed** (*μακάριοι*). See on Matt. v. 3.

From henceforth (*ἀπ' ἄρτι*). See on John xiii. 33. To be joined as in A. V. and Rev., with *die* in the preceding clause, and not with *blessed*, nor with the following clause. Not *from henceforth saith the Spirit.* The meaning is variously explained. Some, from the beginning of the Christian age and onward to the end; others, from the moment of death, connecting *henceforth* with *blessed;* others from the time when the harvest of the earth is about to be reaped. Sophocles says: "Show all religious reverence to the gods, for all other things Father Zeus counts secondary; for the reward of piety follows men in death. Whether they live or die it passeth not away" ("Philoctetes," 1441–1444).

That they may rest (*ἵνα ἀναπαύσωνται*). See on Matt. xi. 28. The *ἵνα that* gives the ground of the *blessed.*

Labors (*κόπων*). From *κόπτω to strike.* Hence *to beat the breast* in grief. *Κόπος* is, therefore, primarily, *a smiting* as a sign of sorrow, and then *sorrow* itself. As *labor*, it is labor which involves weariness and sorrow.

Follow them (*ἀκολουθεῖ μετ' αὐτῶν*). Rather, *accompany.* Rev., *follow with them.* Compare Matt. iv. 25 · Mark iii. 7, etc. See on John i. 43.

15. **Thrust in** (*πέμψον*). Lit., *send.* Rev., *send forth.*

Harvest (*θερισμὸς*). See on Luke x. 2.

Is ripe (ἐξηράνθη). Lit., *was dried.* Compare Mark xi. 20; John xv. 6. Rev., *is over-ripe.*

16. **Thrust in** (ἔβαλεν). Lit., *cast.*

17. **Temple** (ναοῦ). Properly, *sanctuary.* See on Matt. iv. 5.

18. **Altar** (θυσιαστηρίου). See on Acts xvii. 23.

Which has power (ἔχων ἐξουσίαν). Lit., *having power.* Some texts add the article ὁ. So Rev., "*he* that hath power."

Fire. In the Greek with the article, *the* fire.

Cry (κραυγῇ). See on Luke i. 42.

Thy sharp sickle. Lit., *thy sickle, the sharp.*

Gather (τρύγησον). From τρύγη *dryness*, included in the notion of *ripeness*, and hence *the vintage, harvest.* The verb means therefore *to gather ripe fruit.* It occurs only in this chapter and in Luke vi. 44.

Grapes (σταφυλαὶ). The noun in the singular means also *a bunch of grapes.*

Are fully ripe (ἤκμασαν). Only here in the New Testament. From ἀκμή, transcribed in *acme, the highest point.* Hence the verb means *to reach the height of growth, to be ripe.*

19. **The great wine-press** (τὴν ληνὸν τὸν μέγαν). The Greek student will note the masculine adjective with the feminine noun, possibly because the gender of the noun is doubtful. The Rev., in rendering more literally, is more forcible: *the wine-press, the great wine-press.* See on Matt. xxi. 33.

20. **Furlongs** (σταδίων). The furlong or stadium was 606¾ English feet.

CHAPTER XV.

1. **The seven last plagues** (πληγὰς ἑπτὰ τὰς ἐσχάτας). Lit., *seven plagues the last.* Rev., "*which are* the last." See on Mark iii. 10; Luke x. 30.

Is filled up (ἐτελέσθη). More correctly, *brought to an end* (τέλος). Rev., *finished.* Lit., *was finished*, the prophetic aorist, which speaks of a thing foreseen and decided as if already done.

2. **A sea of glass** (θάλασσαν ὑαλίνην). Rev., better, *a glassy sea.* See on ch. iv. 6.

Had gotten the victory over the beast (νικῶντας ἐκ τοῦ θηρίου). The expression is peculiar. Lit., *conquered out of.* The construction is unique in the New Testament. The phrase signifies, not as A. V., victory *over*, but *coming triumphant out of* (ἐκ). So Rev., *that come victorious from the beast.*

Over his mark. Omit.

Standing on (ἐπὶ). Better, as Rev., *by: on the shore of*, as did the Israelites when they sang the song alluded to in ver. 3.

The harps of God. Omit *the.* Instruments devoted wholly to His praise. Compare ch. v. 8; xiv. 2.

3. **The song of Moses.** See Exod. xv. Compare Deut. xxxii.; to which some refer this allusion.

The servant of God. See Exod. xiv. 31; Num. xii. 7; Ps. cv. 26; Heb. iii. 5.

The song of the Lamb. There are not two distinct songs. The song of Moses is the song of the Lamb. The Old and the New Testament churches are one.

Great and marvellous are Thy works. Ps. cxi. 2; cxxxix. 14; 1 Chron. xvi. 9.

Just and true are Thy ways. Rev., *righteous* for *just*. See Deut. xxxii. 4.

King of saints (*βασιλεὺς τῶν ἁγίων*). The readings differ. Some read for *saints*, *ἐθνῶν of the nations;* others *αἰώνων of the ages*. So Rev. Compare Jer. x. 7.

4. **Who shall not fear Thee?** See Jer. x. 7. Omit *thee*.

Holy (*ὅσιος*). See on Luke i. 75. The term is applied to Christ in Acts ii. 27, 35; Heb. vii. 26. To God only here and ch. xvi. 5, where the correct reading is *ὁ ὅσιος thou holy one*, instead of *ὁ ἐσόμενος which shalt be*.

All nations shall come. Compare Ps. lxxxvi. 9; Isa. ii. 2–4; lxvi. 23; Mic. iv. 2.

Judgments (*δικαιώματα*). Not merely *divine decisions*, but *righteous acts* generally. So Rev. Primarily, the word signifies that which has been deemed *right* so as to have the force of law. Hence *an ordinance* (Luke i. 6; Heb. ix. 1; Rom. i. 32). A *judicial decision* for or against (Rom. v. 16). *A righteous deed*. See ch. xix. 8.

5. **Behold.** Omit.

The temple of the tabernacle (*ὁ ναὸς τῆς σκηνῆς*). The *sanctuary* of the tabernacle. See on Matt. iv. 5.

Of the testimony. See Acts vii. 44. The tabernacle was called "the Tabernacle of the Testimony" because it contained the ark with the law of God which testifies against sin. See Exod. xxv. 16, 21; xxx. 36; xxxiv. 29; xxxviii. 21. Compare ch. xi. 19.

6. **Linen** (*λίνον*). The Rev. follows the reading *λίθον stone*, after the analogy of Ezek. xxviii. 13, "Every precious stone

was thy covering." The idea is that of raiment studded with precious stones. See on ch. ii. 17.

White (*λαμπρὸν*). Mostly applied in the New Testament to *clothing*, as Luke xxiii. 11; Acts x. 30; Jas. ii. 2. Also to the *water of life* (ch. xxii. 1), and *the morning-star* (ch. xxii. 16). Rev., *bright*.

Girt round their breasts. As the Lord in the vision of i. 13; where, however, *μαστοῖς paps* is used instead of *στήθη breasts*.

7. **Vials** (*φιάλας*). Rev., *bowls*. See on ch. v. 8.

8. **Smoke.** Compare Exod. xl. 34; 1 Kings viii. 10; Ps. xviii. 8; Isa. vi. 4; Ezek. x. 2–4.

None was able to enter. "God cannot be approached at the moment when He is revealing Himself in all the terrors of His indignation" (Milligan). See Exod. xix. 21.

CHAPTER XVI.

1. **The vials.** Add *seven*.

2. **And the first went.** Each angel, as his turn comes, withdraws (*ὑπάγετε*, see on John vi. 21; viii. 21) from the heavenly scene.

There fell (*ἐγένετο*). Lit., *there came to pass*. Rev., *it became*. Elliott, very aptly, *there broke out*.

Noisome and grievous (*κακὸν καὶ πονηρὸν*). Similarly the two cognate nouns *κακία* and *πονηρία malice* and *wickedness* occur together in 1 Cor. v. 8. *Πονηρός* emphasizes the activity of evil. See on Luke iii. 19.

Sore (*ἕλκος*). See on Luke xvi. 20. Compare the sixth Egyptian plague, Exod. ix. 8–12, where the Septuagint uses

this word ἕλκος *boil*. Also of *the boil* or *scab* of leprosy, Levit. xiii. 18; king Hezekiah's *boil*, 2 Kings xx. 7; *the botch of Egypt*, Deut. xxviii. 27, 35. In Job ii. 7 (Sept.) the boils are described as here by πονηρός *sore*.

3. **It became** (ἐγένετο). Or *there came*.

Blood. Compare Exod. vii. 19.

As of a dead man. Thick, corrupt, and noisome.

Living soul (ψυχὴ ζῶσα). The best texts read ψυχὴ ζωῆς *soul of life*.

4. **The third angel.** Omit *angel*.

They became (ἐγένετο). There is no necessity for rendering the singular verb in the plural. We may say either *it became* or *there came*.

5. **The angel of the waters.** Set over the waters as other angels over the winds (ch. vii. 1) and over the fire (ch. xiv. 18).

O Lord. Omit.

And shalt be. Following the reading ὁ ἐσόμενος. Read ὁ ὅσιος *Thou Holy One*.

Thou didst thus judge (ταῦτα ἔκρινας). Lit., *Thou didst judge these things*.

6. **For they are worthy.** Omit *for*.

7. **Another out of the altar.** Omit *another out of*, and read, as Rev., *I heard the altar*. The altar personified. Compare ch. vi. 9, where the souls of the martyrs are seen under the altar and cry *how long*.

Almighty. Add the article: *the Almighty*.

8. **The fourth angel.** Omit *angel*.

Power was given (ἐδόθη). Rev., *it was given.*

With fire (ἐν πυρί). Lit., "*in* fire." The element in which the scorching takes place.

9. **Repent to give Him glory.** Glorify Him by repentance.

His kingdom was darkened. Compare Exod. x. 21, 22.

They gnawed (ἐμασσῶντο). Only here in the New Testament.

For pain (ἐκ τοῦ πόνου). Strictly, *from their pain. Their,* the force of the article τοῦ.

12. **Euphrates.** See on ch. ix. 14.

Of the east (ἀπὸ τῶν ἀνατολῶν ἡλίου). Lit., as Rev., *from the sunrising.* See on Matt. ii. 2; and *dayspring,* Luke i. 78.

13. **Frogs.** Possibly with reference to Exod. viii. 1–14.

14. **Of the earth and of the whole world.** Omit *of the earth and.*

World (οἰκουμένης). See on Luke ii. 1.

The battle (πόλεμον). Rev., more literally, *war. Battle* is μάχη.

That great day (ἐκείνης). Omit. Read, as Rev., "*the* great day."

15. **Behold—shame.** These words are parenthetical.

As a thief. Compare Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2, 4; 2 Pet. iii. 10.

Watcheth (γρηγορῶν). See on Mark xiii. 35; 1 Pet. v. 8.

Keepeth his garments. "During the night the captain of the Temple made his rounds. On his approach the guards

had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire. The confession of one of the Rabbins is on record that, on a certain occasion, his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple" (Edersheim, "The Temple," etc.).

Shame (*ἀσχημοσύνην*). Only here and Rom. i. 27. From *ἀ not* and *σχῆμα fashion. Deformity, unseemliness;* nearly answering to the phrase *not in good form.*

16. **Armageddon.** The proper Greek form is *Ἀρ Μαγεδών.* The word is compounded of the Hebrew *Har mountain*, and *Megiddon* or *Megiddo: the mountain of Megiddo.* On *Megiddo* standing alone, see Judges i. 27; 1 Kings iv. 12; ix. 15; 2 Kings ix. 27. See also Judges v. 19; Zech. xii. 11; 2 Chron. xxxv. 22; 2 Kings xxiii. 30. "Bounded as it is by the hills of Palestine on both north and south, it would naturally become the arena of war between the lowlanders who trusted in their chariots, and the Israelite highlanders of the neighboring heights. To this cause mainly it owes its celebrity, as the battle-field of the world, which has, through its adoption into the language of the Apocalypse, passed into an universal proverb. If that mysterious book proceeded from the hand of a Galilean fisherman, it is the more easy to understand why, with the scene of those many battles constantly before him, he should have drawn the figurative name of the final conflict between the hosts of good and evil, from the 'place which is called in the Hebrew tongue Harmagedon'" (Stanley, "Sinai and Palestine").

Megiddo was in the plain of Esdraëlon, "which has been a chosen place for encampment in every contest carried on in Palestine from the days of Nabuchodonozor king of Assyria, unto the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and anti-Christian Frenchmen; Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraëlon, and have beheld

the banners of their nation wet with the dews of Tabor and Hermon" ("Clarke's Travels," cit. by Lee). See Thomson's "Land and Book" (Central Palestine and Phœnicia), p. 208 sqq.; and Stanley, "Sinai and Palestine," ch. ix.

Two great slaughters at Megiddo are mentioned in the Old Testament; the first celebrated in the Song of Deborah (Judges v. 19), and the second, that in which king Josiah fell (2 Kings xxiii. 29). Both these may have been present to the seer's mind; but the allusion is not to any particular place or event. "The word, like *Euphrates*, is the expression of an idea; the idea that swift and overwhelming destruction shall overtake all who gather themselves together against the Lord" (Milligan).

17. **Temple of heaven.** Omit *of heaven*.

21. **Hail.** See Exod. ix. 18.

Every stone about the weight of a talent (ὡς ταλαντιαια). The adjective, meaning *of a talent's weight*, agrees with *hail; hail of a talent's weight;* i.e., having each stone of that weight. *Every stone* is therefore explanatory, and not in the text. Hailstones are a symbol of divine wrath. See Isa. xxx. 30; Ezek. xiii. 11. Compare Josh. x. 11.

CHAPTER XVII.

1. **Sitteth upon many waters.** Said of Babylon, Jer. li. 13; the wealth of Babylon being caused both by the Euphrates and by a vast system of canals. The symbol is interpreted by some commentators as signifying Babylon, by others pagan Rome, Papal Rome, Jerusalem. Dante alludes to this passage in his address to the shade of Pope Nicholas III., in the Bolgia of the Simonists.

> "The Evangelist you pastors had in mind,
> When she who sitteth upon many waters
> To fornicate with kings by him was seen.

> The same who with the seven heads was born,
> And power and strength from the ten horns received,
> So long as virtue to her spouse was pleasing."
>
> "Inferno," xix., 106–110.

2. **Have committed fornication.** The figure of a harlot committing fornication with kings and peoples occurs frequently in the prophets, representing the defection of God's Church and its attachment to others. See Isa. i. 21; Jer. ii. 20; iii. 1, 6, 8; Ezek. xvi. 15, 16, 28, 31, 35, 41; xxiii. 5, 19, 44; Hos. ii. 5; iii. 3; iv. 14. The word is applied to heathen cities in three places only: to Tyre, Isa. xxiii. 15, 16, 17; to Nineveh, Nahum iii. 4; and here.

3. **Sitting.** To manage and guide the beast.

A scarlet-colored beast. The same as in ch. xiii. 1. This beast is ever after mentioned as *τὸ θηρίον the beast.* For *scarlet*, see on Matt. xxvii. 6.

4. **Purple** (*πορφύρουν*). See on Luke xvi. 19.

Decked (*κεχρυσωμένη*). Lit., *gilded.*

Precious stones (*λίθῳ τιμίῳ*). Lit., *precious stone.*

Golden cup. Compare Jer. li. 7.

Abominations (*βδελυγμάτων*). See on Matt. xxiv. 15.

5. **Upon her forehead a name.** As was customary with harlots, who had their names inscribed on a ticket. Seneca, addressing a wanton priestess, "Nomen tuum pependit a fronte," *thy name hung from thy forehead.* See Juvenal, Satire vi., 123 sqq., of the profligate Messalina, "having falsely assumed the ticket of Lycisca."

Mystery. Some understand this as a part of the name, others as implying that the name is to be interpreted symbolically.

Babylon. See on 1 Pet. v. 13. Tertullian, Irenæus, and Jerome use Babylon as representing the Roman Empire. In the Middle Ages Rome is frequently styled *the Western Babylon.* The sect of the Fraticelli, an eremitical organization from the Franciscans in the fourteenth century, who carried the vow of poverty to the extreme and taught that they were possessed of the Holy Spirit and exempt from sin—first familiarized the common mind with the notion that Rome was the Babylon, the great harlot of the Apocalypse (see Milman, "Latin Christianity," Book xii., ch. vi.). On the passage cited from Dante (ver. i.), Dean Plumptre remarks: "The words have the interest of being a mediæval interpretation of Revelation xvii. 1–15, in which, however, the harlot and the beast seem somewhat strangely blended. The harlot is the corrupted Church of Rome; the seven heads are the seven hills on which the city is built; or perhaps, with an entirely different exegesis, the seven gifts of the Spirit, or the seven sacraments with which that Church had, in its outset, been endowed: the ten horns are the ten commandments. As long as the Church was faithful to her spouse, she had the moral strength which came from those gifts, and the divine law which she represented. When that failed, she became as a harlot, and her whoredom with kings was the symbol of her alliance with secular powers for the oppression of the nations" (On "Inferno," xix., 110).

6. **Saints—martyrs.** The saints include the martyrs or witnesses, but the latter word emphasizes the *testimony* of the saints which has been the cause of their death. For *martyr*, see on 1 Pet. v. 1.

8. **To go into perdition** (*ὑπάγειν*). Some good texts read *ὑπάγει goeth.* For the verb, see on John vi. 21; viii. 21.

In the book (*ἐπί*). Lit., *upon.*

From the foundation of the world. In ordinary New Testament Greek these words would belong to *are written.* Construe with the words immediately preceding. Compare ch. xiii. 8, and Matt. xxv. 34.

And yet is (*καίπερ ἐστίν*). Read *καὶ πάρεσται, and shall come.* Lit., *shall be present.*

9. **Here is** (*ὧδε*). Bespeaking attention and spiritual discernment for that which follows. See on ch. xiii. 18.

The mind (*ὁ νοῦς*). I. *Νοῦς* is *the organ of mental perception and apprehension*—of conscious life, *the mind*, comprising the faculties of perceiving and understanding, of feeling, judging, determining.

(*a*) *The intellective faculty* or *understanding* (Luke xxiv. 45). So here, according to some.

(*b*) *The reason*, regarded as the faculty of perceiving divine things: of recognizing goodness and hating evil (Rom. i. 28; vii. 23; Eph. iv. 17).

(*c*) *The power of calm and impartial judgment* (2 Thess. ii. 2).

II. *Νοῦς* is *a particular mode of thinking and judging: moral consciousness* as a *habit of mind* or *opinion.* Hence *thoughts, feelings, purposes* (Rom. xiv. 5; 1 Cor. i. 10). Some render here *meaning.*

Seven mountains. Many interpreters regard this as conclusively defining the reference of the woman to Rome, which was built upon seven hills. Others deny the local reference, and understand the principle of worldly greatness and ambition. Others again claim that many cities besides Rome can boast of their seven hills, as Constantinople, Brussels, and especially Jerusalem.

Upon them. Redundant, the idea being already expressed by *where.* A Hebraism.

10. **Are fallen** (*ἔπεσαν*). Lit., *fell.* Constantly used in the Septuagint of the violent fall or overthrow of kings or kingdoms. See Ezek. xxix. 5; xxx. 6; Isa. xxi. 9; Jer. l. 15; li. 8.

12. **Kings which** (*οἵτινες*). The compound relative classifying: "of *the kind* which."

13. **Mind** (*γνώμην*). Meaning primarily *the faculty of knowing, mind, reason;* then *that which is thought* or *known; opinion, purpose.* See Acts xx. 3; 1 Cor. vii. 25; Philem. 14.

Shall give (*διαδιδώσουσιν*). Read *διδόασιν*, the present tense, *give.* The force of *διά* is *over; give over.*

Power and authority (*δύναμιν καὶ ἐξουσίαν*). For the distinction, see on 2 Pet. ii. 11.

15. **The waters.** The explanation of the symbol given here is in accordance with Isa. viii. 7; Ps. xviii. 4, 16; cxxiv. 14.

Peoples and multitudes, etc. See on 1 Pet. ii. 9; Mark xii. 37.

16. **Upon** the beast (*ἐπί*). Read *καὶ and:* "the ten horns —*and* the beast."

Desolate (*ἠρημωμένην*). Lit., *desolated,* the verb being in the perfect participle.

Shall eat her flesh. A token of extreme hostility. See Ps. xxvii. 2; Mic. iii. 3. Xenophon, speaking of the hatred between the pure Spartans and the Helots, says that no one of the pure Spartans could conceal his readiness to eat the Helot raw. Notice the plural *σάρκας flesh,* and see on Jas. v. 3.

Burn (*κατακαύσουσιν*). Rev., giving the force of *κατά down, burn utterly.* According to some interpreters the figure is changed from the woman to a city; but this is unnecessary, as the language is probably taken from the punishment of fornication on the part of a priest's daughter (Lev. xxi. 9; compare Lev. xx. 14).

17. **Hath put** (ἔδωκεν). Rev., with stricter rendering of the aorist, *did put*. Lit., *did give*.

To fulfil His will (ποιῆσαι τὴν γνώμην αὐτοῦ). See on ver. 13. Rev., more literally, *to do his mind*.

To agree (ποιήσαι μίαν γνώμην). Lit., *to make one mind*. Rev., *come to one mind*.

The words (τὰ ῥήματα). But read *οἱ λόγοι the prophetic words*. For the distinction, see on Luke i. 37.

18. **Reigneth** (ἔχουσα βασιλείαν). Lit., *hath a kingdom*.

CHAPTER XVIII.

1. **Was lightened.** Compare Ezek. xliii. 2.

2. **Mightily with a strong voice** (ἐν ἰσχύϊ φωνῇ μεγάλῃ). Lit., *in strength with a great voice*. Omit μεγάλῃ *great*, and read *ἰσχυρᾷ φωνῇ with a mighty* voice. So Rev.

Babylon—is fallen. The Rev. improves on the A. V. by placing *fallen* in the emphatic position of the Greek: "Fallen, fallen is Babylon." Compare Isa. xxi. 9.

Is become (ἐγένετο). Lit., *became*.

Devils (δαιμόνων). Properly, *demons*, which Rev., strangely commits to the margin. See on Mark i. 34. See Isa. xiii. 20–22; xxxiv. 13–15. Also on Luke xi. 24.

Hold (φυλακὴ). See on 1 Pet. iii. 19, and Acts v. 21. Rev., in margin, *prison*.

Cage (φυλακὴ). The word rendered above *hold*. Rev., *hold*. Some, however, explain it, not as a *cage* where they are kept, but as a place of *safety* to which they resort.

Bird (*ὀρνέου*). Only in the Apocalypse, here, xix. 17, 21. Compare Jer. i. 39.

3. **Have drunk** (*πέπωκεν* or *πέπωκαν*). Some, however, read *πέπτωκαν have fallen*. So Rev.

Of the wine (*ἐκ τοῦ οἴνου*). Thus if we read *have drunk*. If we adopt *have fallen*, *ἐκ* is instrumental, *by*. So Rev.

Of the wrath. The wine of fornication has turned to wrath against herself.

Merchants (*ἔμποροι*). The word originally means *one on a journey* by sea or land, especially for traffic. Hence *a merchant* as distinguished from *κάπηλος a retailer* or *huckster*.

The abundance of her delicacies (*τῆς δυνάμεως τοῦ στρήνους αὐτῆς*). Lit., as Rev., *the power of her luxury*. *Στρῆνος* is akin to *στερεός firm, hard, stubborn* (see on *steadfast*, 1 Pet. v. 9). Hence *over-strength, luxury, wantonness*. Only here in the New Testament. The kindred verb *στρηνιάω to live deliciously* occurs ch. xviii. 7, 9.

4. **Come out of her.** Compare Jer. li. 6, 45; Isa. xlviii. 20; lii. 11; Num. xvi. 26.

Have fellowship with (*συγκοινωνήσητε*). This compound verb is not of frequent occurrence in the New Testament. It is found only in Eph. v. 11, Philip. iv. 14, and here. On the kindred noun *συγκοινωνὸς companion*, see on ch. i. 9.

5. **Have reached** (*ἠκολούθησαν*). Lit., *followed*. But the best texts read *ἐκολλήθησαν clave*. Compare Jer. li. 9. For different applications of the verb see on Matt. xix. 5; Luke xv. 15; Acts v. 13. Compare the classical phrase for following up closely a fleeing foe, *hærere in terga hostium, to cleave to the backs of the enemy*. See also Zech. xiv. 5 (Sept.), "The valley of the mountains shall *reach* (*ἐγκολληθήσεται*) unto Azal." The radical idea of the metaphor is that of following or reaching after so as to be joined to.

6. **Double** (*διπλώσατε*). Only here in the New Testament. Compare Isa. xl. 2; Jer. xvi. 18; Zech. ix. 12. The Levitical law insisted on the double recompense. See Exod. xxii. 4, 7, 9.

7. **Lived deliciously** (*ἐστρηνίασεν*). See on ver. 3.

Torment (*βασανισμὸν*). Only in the Apocalypse. On the kindred word *βάσανος torment*, see on Matt. iv. 23, 24.

I sit a queen and am no widow. See Isa. xlvii. 8; Zeph. ii. 15.

8. **Therefore shall her plagues come,** etc. See Isa. xlvii. 8, 9.

Who judgeth (*ὁ κρίνων*). Read *κρίνας judged.*

11. **Merchandise** (*γόμον*). Only here, ver. 12, and Acts xxi. 3. From *γέμω to be full.* Hence, literally, *lading* or *cargo.* So Rev., in margin.

The main features of the following description are taken from that of the destruction of Tyre, Ezek. xxvi., xxvii.

12. **Fine Linen** (*βύσσου*). See on Luke xvi. 19.

Purple (*πορφύρας*). See on Luke xvi. 19.

Silk (*σηρικοῦ*). Properly an adjective, meaning *pertaining to the Seres.* From *Σῆρες Seres*, a people of India, perhaps of modern China.

Before the time of Justinian, when silkworms were first brought to Constantinople, it was thought that the Seres gathered or combed the downy substance woven by the worms from the leaves of certain trees. Hence Virgil speaks of the Seres, how they *comb* (*depectant*) the fine fleeces from the leaves ("Georgics," ii., 121).

Silk was a costly article of luxury among the Romans, so that Tacitus relates that in the reign of Tiberius a law was passed against "men disgracing themselves with silken garments"

("Annals," ii., 33). "Two hundred years after the age of Pliny," says Gibbon, "the use of pure or even of mixed silks was confined to the female sex, till the opulent citizens of Rome and the provinces were insensibly familiarized with the example of Elagabalus, the first who, by this effeminate habit, had sullied the dignity of an emperor and a man. Aurelian complained that a pound of silk was sold at Rome for twelve ounces of gold" ("Decline and Fall," ch. xl.). At the time of Justinian the Persians held a monopoly of this trade. Two missionary monks residing in China imparted to Justinian the project of introducing the eggs of the silkworm into Europe, and returning to China concealed the eggs in a hollow cane and so transported them.

Scarlet. See on Matt. xxvii. 6.

Thyine wood (*ξύλον θύϊνον*). Only here in the New Testament. From *θυία* or *θύα the citrus*, a North-African tree, a native of Barbary, used as incense and for inlaying. Pliny speaks of a mania among the Romans for tables made of this wood. The most expensive of these were called *orbes*, *circles*, because they were massive plates of wood cut from the stem in its whole diameter. Pliny mentions plates four feet in diameter, and nearly six inches thick. The most costly were those taken from near the root, both because the tree was broadest there, and because the wood was dappled and speckled. Hence they were described by different epithets according as the markings resembled those of the tiger, the panther, or the peacock.

Vessel (*σκεῦος*). See on 1 Pet. iii. 7, and Acts ix. 15. Also on *goods*, Matt. xii. 29; Mark iii. 27; and *strake sail*, Acts xxvii. 17.

Of ivory (*ἐλεφάντινον*). Only here in the New Testament. References to ivory are frequent in the Old Testament. The navy of Tarshish brought ivory to Solomon with apes and peacocks (1 Kings x. 22). His great throne was made of it (1 Kings x. 18). Ahab's ivory palace (1 Kings xxii. 39) was

probably a house with ivory panels. "Ivory palaces" are mentioned in Ps. xlv. 8, and "houses of ivory" in Amos iii. 15. The Assyrians carried on a great trade in this article. On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. The Egyptians early made use of it in decoration, bringing it mostly from Ethiopia, where, according to Pliny, ivory was so plentiful that the natives made of it door-posts and fences, and stalls for their cattle. In the early ages of Greece ivory was frequently employed for ornamental purposes, for the trappings of horses, the handles of kegs, and the bosses of shields. Homer represents an Asiatic woman staining ivory with purple to form trappings for horses, and describes the reins of chariot-horses as adorned with ivory. The statue of Jupiter by Phidias was of ivory and gold. In the "Odyssey" of Homer, Telemachus thus addresses his companion, the son of Nestor, as they contemplate the splendor of Menelaus' palace:

> "See, son of Nestor, my beloved friend,
> In all these echoing rooms the sheen of brass,
> Of gold, of amber and of ivory;
> Such is the palace of Olympian Jove."
>
> "Odyssey," iv., 71–74.

Marble (*μαρμάρου*). From *μαρμαίρω to sparkle* or *glisten.*

13. **Cinnamon** (*κινάμωμον*). Mentioned as one of the ingredients of the holy oil for anointing (Exod. xxx. 23), and as a perfume for the bed (Prov. vii. 17).

And spice (*καὶ ἄμωμον*). These words are added by the best texts. A fragrant Indian plant, with seed in grape-like clusters, from which ointment was made. Preparations for the hair were made from it. Virgil, describing the coming golden age, says: "The Assyrian *amomum* shall spring up as a common plant" ("Eclogue" iv., 25; compare "Eclogue" iii., 89). Forbiger, (Virgil) says that the best was raised in Armenia, a poorer quality in Media and Pontus.

Fine flour (*σεμίδαλιν*). Only here in the New Testament.

Cattle (κτήνη). See on Luke x. 34.

Merchandise of horses. *Merchandise* is not in the text. It resumes the construction of γόμον *merchandise* with the genitive in ver. 12.

Chariots (ῥεδῶν). A Latin word though of Gallic origin, *rheda*. It had four wheels.

14. **The fruits** (ἡ ὀπώρα). Originally, *the late summer or early autumn;* then, generally, used of *the ripe fruits of trees.* Only here in the New Testament. Compare the compound φθινοπωρινὰ *autumn* (trees). See on *whose fruit withereth*, Jude 12, and compare *summer-fruits*, Jer. xl. 10.

That thy soul lusted after (τῆς ἐπιθυμίας τῆς ψυχῆς σου). Lit., *of the desire of thy soul.*

Dainty (λιπαρὰ). From λίπος *grease.* Hence, literally, *fat.* Only here in the New Testament. Homer uses it once in the sense of *oily* or *shiny with oil*, as the skin anointed after a bath. "Their heads and their fair faces shining" ("Odyssey," xv., 332). So Aristophanes ("Plutus," 616), and of *oily, unctuous dishes* ("Frogs," 163). Of *the oily smoothness of a calm sea*, as by Theocritus. The phrase λιπαροὶ πόδες *shining feet*, i.e., *smooth, without wrinkle*, is frequent in Homer. Thus, of Agamemnon rising from his bed: "Beneath his shining feet he bound the fair sandals" ("Iliad," ii., 44). Also of *the condition of life; rich, comfortable:* so Homer, of a prosperous old age, "Odyssey," xi., 136. Of things, *bright, fresh.* Of soil, *fruitful.* The city of Athens was called λιπαραὶ, a favorite epithet. Aristophanes plays upon the two senses *bright* and *greasy*, saying that if any one flatteringly calls Athens *bright*, he attaches to it the honor of *sardines*—oiliness ("Acharnians," 638, 9).

Goodly (λαμπρὰ). A too indefinite rendering. Better, Rev., *sumptuous.* See on Luke xxiii. 11; Jas. ii. 2. Mostly in the New Testament of *clothing.* See on ch. xv. 6.

16. **Decked** (*κεχρυσωμένη*). See on ch. xvii. 4.

17. **Shipmaster** (*κυβερνήτης*). From *κυβερνάω to govern*. Strictly, *steersman*. Only here and Acts xxvii. 11.

All the company in ships (*πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος*). The best texts substitute *ὁ ἐπὶ τόπον πλέων, that saileth anywhere*, lit., *saileth to a place*. So Rev.

Trade by sea (*τὴν θάλασσαν ἐργάζονται*). Lit., *work the sea*, like the Latin *mare exercent, live by seafaring*. Rev., *gain their living by sea*.

19. **Cast dust on their heads.** Compare Ezek. xxvii. 30. See on Luke x. 13.

20. **Hath avenged you on her** (*ἔκρινεν τὸ κρίμα ὑμῶν ἐξ αὐτῆς*). Rev., more literally, *hath judged your judgment on her*, or *from* her. The idea is that of exacting judgment *from* (*ἐξ*). Compare the compound verb *ἐκδικεῖς avenge*, or *exact vengeance from* (ch. vi. 10). The meaning is either, *that judgment which is your due*, or *what she hath judged concerning you*.

21. **A mighty angel** (*εἷς ἄγγελος ἰσχυρὸς*). Lit., "*one* strong angel."

A great millstone. See on Matt. xviii. 6.

With violence (*ὁρμήματι*). Lit., *with an impulse* or *rush*. Only here in the New Testament.

22. **Harpers.** See on ch. xiv. 2.

Musicians (*μουσικῶν*). Only here in the New Testament. There seems to be no special reason for changing the rendering to *minstrels*, as Rev. The term *music* had a much wider signification among the Greeks than that which we attach to it. "The primitive education at Athens consisted of two branches: *gymnastics* for the body, *music* for the mind. Music comprehended from the beginning everything appertaining to

the province of the nine Muses; not merely learning the use of the lyre or how to bear part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as well as the practice of exact and elegant pronunciation—which latter accomplishment, in a language like the Greek, with long words, measured syllables, and great diversity of accentuation between one word and another, must have been far more difficult to acquire than it is in any modern European language. As the range of ideas enlarged, so the words *music* and *musical teachers* acquired an expanded meaning, so as to comprehend matter of instruction at once ampler and more diversified. During the middle of the fifth century B.C. at Athens, there came thus to be found among the musical teachers men of the most distinguished abilities and eminence, masters of all the learning and accomplishments of the age, teaching what was known of Astronomy, Geography, and Physics, and capable of holding dialectical discussions with their pupils upon all the various problems then afloat among intellectual men" (Grote, "History of Greece," vi., ch. lxvii.).

Pipers (*αὐλητῶν*). Rev., *flute-players*. Only here and Matt. ix. 23. The female flute-players, usually dissolute characters, were indispensable attendants at the Greek banquets. Plato makes Eryximachus in "the Symposium," say: "I move that the flute-girl who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within. To-day let us have conversation instead" ("Symposium," 176). Again, Socrates says: "The talk about the poets seems to me like a commonplace entertainment to which a vulgar company have recourse; who, because they are not able to converse and amuse one another, while they are drinking, with the sound of their own voices and conversation, by reason of their stupidity, raise the price of flute-girls in the market, hiring for a great sum the voice of a flute instead of their own breath, to be the medium of intercourse among them" ("Protagoras," 347). Compare Isa. xxiv. 8; Ezek. xxvi. 13.

Millstone. Compare Jer. xxv. 10; Matt. xxiv. 41.

23. **Bridegroom—bride.** Compare Jer. xxv. 10.

Great men (*μεγιστᾶνες*). Rev., *princes*. See on ch. vi. 15.

By thy sorceries (*ἐν τῇ φαρμακείᾳ σου*). See on ch. ix. 21. Rev., more literally, *with thy sorcery*.

Were deceived (*ἐπλανήθησαν*). Or *led astray*. See on Mark xii. 24.

CHAPTER XIX.

1. **Hallelujah** (*ἀλληλούϊα*). Hebrew. *Praise ye the Lord.* Only in the Apocalypse and in this chapter. Fifteen of the Psalms either begin or end with this word. The Jewish anthem of praise (Ps. civ.–cix.), sung chiefly at the feasts of the Passover and of Tabernacles, derived its title of *the Great Hallel* from the frequent use of that phrase.

Honor. Omit. On the doxologies in the Apocalypse, see on ch. i. 6.

2. **True** (*ἀληθιναὶ*). See on John i. 9.

Did corrupt (*ἔφθειρεν*). The imperfect tense denoting habit.

Avenged (*ἐξεδίκησεν*). Exacted vengeance *from* (*ἐξ*).

At her hand (*ἐκ*). Lit., "*from* her hand." See on ch. ii. 7; xviii. 20.

3. **Her smoke,** etc. Compare Isa. xxxiv. 10.

5. **All ye His servants—small and great.** Compare Ps. cxiv. 13; cxxxiv. 1.

7. **The marriage of the Lamb.** For the figure, compare Isa. liv. 1–8; Ezek. xvi. 7–14; Hos. ii. 19; Matt. ix. 15; John iii. 29; Eph. v. 25.

8. **Fine linen** (*βύσσινον*). See on Luke xvi. 19. The four vestments of the ordinary Jewish priest were made of linen or *byssus*. Their symbolic meaning depended in part on the whiteness and lustre of their substance (*καθαρὸν καὶ λαμπρόν pure* and *bright*).

Righteousness (*δικαιώματα*). More strictly, as Rev., *righteous acts*.

10. **See thou do it not** (*ὅρα μή*). *See not* (to do it).

The testimony of Jesus (*ἡ μαρτυρία τοῦ Ἰησοῦ*). Some explain as the testimony which proceeds from Jesus. Jesus, by imparting this testimony to believers imparts to them the spirit of prophecy. Others, the witness which is borne to Jesus. The way of bearing this witness, the substance and essence of this testimony is the Spirit of prophecy.

11. **A white horse.** Compare ch. vi. 2.

12. **Crowns** (*διαδήματα*). See on 1 Pet. v. 4; Jas. i. 12.

13. **Dipped** (*βεβαμμένον*). The readings differ; some giving *ῥεραντισμένον sprinkled*, others *περιρεραμμένον sprinkled round*. Rev., *sprinkled*. Compare Isa. lxiii. 2, 3.

The Word of God (*ὁ Λόγος τοῦ Θεοῦ*). This name for our Lord is found in the New Testament only in the writings of John. It is one of the links which connects the Apocalypse with John's other writings. Compare John i. 1–14; 1 John i. 1. Some object to this on the ground that, in the Gospel of John, the term is used absolutely, *the Word*, whereas here it is qualified, *the Word of God*, which the Evangelist nowhere employs, and in 1 John i. 1, *the Word of life*. But, as Alford observes: "It may be left to any fair-judging reader to decide whether it be not a far greater argument for identity that the remarkable designation *ὁ Λόγος the Word* is used, than for diversity, that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct *of God* is added." The idea of

God which is represented here, underlies the absolute term *the Word* in John i. 1. It is further urged that in the Gospel ὁ Λόγος is applied to the prehistoric Christ, while in this passage it is applied to the historic Christ. But the name of the historic Christ is that referred to in ver. 12, not in ver. 13. It is the name "which no one knoweth but He Himself," expressing the character of His whole redeeming work. The name in ver. 13 is that which belongs originally and essentially to Him.

14. **Followed** (ἠκολούθει). Note the imperfect tense denoting progression, and thus describing the advancing movement of the host.

15. **Sword.** See on ch. i. 16.

Smite (πατάσσῃ). See on ch. xi. 6.

Shall rule (ποιμανεῖ). See on ch. ii. 27.

Wine-press. See on ch. xiv. 19.

Of the fierceness and wrath (τοῦ θυμοῦ καὶ τῆς ὀργῆς). Omit *and*, and render, as Rev., *the fierceness of the wrath*. See on John iii. 36.

Of Almighty God (τοῦ Θεοῦ τοῦ παντοκράτορος). Lit., *of God the all-ruler*. See on ch. i. 8.

16. **On His thigh.** Some explain, on the garment where it covers the thigh to which the sword is bound. Compare Ps. xlv. 3. Others, partly on the vesture, partly on the thigh itself, where, in an equestrian figure, the robe drops from the thigh. According to the former explanation καὶ *and* is to be taken as explanatory or definitive of the words *on His vesture*. Others again suppose a sword on the hilt of which the name is inscribed. Expositors refer to the custom of engraving the artist's name on the thigh of a statue. Thus Cicero says: "A most beautiful statue of Apollo, on the thigh of which the

name of Myron had been graven in tiny letters of silver" ("Against Verres," iv., 43). Herodotus describes a figure of Sesostris, bearing across the breast from shoulder to shoulder the inscription written in the sacred character of Egypt: "With my own shoulders I conquered this land" (ii., 106). Rawlinson says that Assyrian figures are found with arrow-headed inscriptions engraved across them, and over the drapery as well as the body.

17. **An angel** (*ἕνα ἄγγελον*). Lit., "*one* angel."

Fowls (*ὀρνέοις*). See on ch. xviii. 2. Rev., *birds.*

Midst of heaven. See on ch. viii. 13.

Gather yourselves together (*συνάγεσθε*). The best texts read *συνάχθητε be gathered together*, as Rev. Compare Ezek. xxxix. 17 sqq.

The supper of the great God (*τὸ δεῖπνον τοῦ μεγάλου Θεοῦ*). Read *τὸ μέγα τοῦ* for *τοῦ μεγάλου*, and render *the great supper of God.*

18. **Captains** (*χιλιάρχων*). See on Mark vi. 21; Luke vii. 2.

20. **Was taken** (*ἐπιάσθη*). See on Acts iii. 7.

Mark. See on ch. xiii. 16.

Lake (*λίμνην*). See on Luke v. 1.

Brimstone. See on ch. xiv. 10.

21. **Were filled** (*ἐχορτάσθησαν*). See on Matt. v. 6.

CHAPTER XX.

1. **Of the bottomless pit.** See on ch. ix. 1. This is to be distinguished from the lake of fire. Compare ver. 10.

Chain (*ἅλυσιν*). See on Mark v. 4. Only here in John's writings.

In his hand (*ἐπί*). Lit., *upon:* resting on or hanging upon.

2. **He laid hold** (*ἐκράτησεν*). See on Mark viii. 3; Acts iii. 11.

The dragon (*τὸν δράκοντα*). See on ch. xii. 3. The word is commonly derived from *ἔδρακον*, the second aorist tense of *δέρκομαι to see clearly*, in allusion to the sharp sight of the fabled dragon.

Old (*ἀρχαῖον*). See on 1 John ii. 7.

The Devil. Note the three epithets: *the Old Serpent, the Devil, Satan.* See on Matt. iv. 1; Luke x. 18.

3. **Sealed.** See on John iii. 33.

Must (*δεῖ*). According to God's purpose. See on Matt. xvi. 21; Luke ii. 49; xxiv. 26.

4. **Thrones.** See on ch. ii. 13.

They sat. All the faithful members of Christ's Church. Compare *they reigned with Christ.*

Beheaded (*πεπελεκισμένων*). From *πέλεκυς an axe.* Only here in the New Testament.

They lived. Equivalent to *lived again.* Compare ver. 5.

5. **Lived—again** (*ἀνέζησαν*). Read *ἔζησαν lived*, as in ver. 4.

6. **Hath part** (ἔχων μέρος). A phrase peculiar to John as referring to a person. Compare John xiii. 8.

Second death. See on ch. ii. 11.

8. **Gog and Magog.** See Ezek. xxxviii., xxxix. Compare Gen. x. 2, where Magog appears as a son of Japhet. Magog is a general name for the northern nations, and, according to Ezekiel, Gog is their prince. Josephus says that the descendants of Magog were the Scythians.

9. **On the breadth** (ἐπὶ τὸ πλάτος). Lit., *over* (ἐπί). As distinguished from the "four corners" of ver. 8. They overspread the earth.

The camp (τὴν παρεμβολήν). See on *castle*, Acts xxi. 34. Encompassing and defending the city. Compare Ps. xxxiv. 7.

The beloved city. Compare Ps. lxxviii. 68.

From God. Omit.

12. **Before God.** Read θρόνου *throne* for Θεοῦ *God*. So Rev., *before the throne*.

The books (βιβλία). No article. Read *books*. Compare Dan. vii. 10.

Book of life. See on ch. iii. 5.

13. **The sea.** As commonly understood, the sea means the literal sea, and the passage signifies that the dead contained in it shall rise. So Alford. Other interpreters, however, say that it cannot mean the literal sea. Thus Milligan argues that the symbols of the Apocalypse must always be interpreted in the same way. "Symbols," he says, "are a form of speech, and therefore subject to the rules that regulate the interpretation of all speech. . . . The power of that convention which links a certain sense to a certain sound in ordinary terms, is not less binding in the presence than in the absence of metaphor of any

kind whatever. Thus when we read in the Apocalypse of 'the sea' as an emblem of the troubled and sinful nations of the earth, we are bound, unless forbidden by the context, to carry that interpretation through, and to understand the sea of *the troubled and sinful world.*"

Hell (ὁ ᾅδης). Rev., *Hades.* See on Matt. xvi. 18.

14. **This is the second death.** Add *even the lake of fire.*

15. **And whosoever** (εἴ τις). Lit., *if any.* So Rev.

CHAPTER XXI.

1. **New** (καινὸν). See on Matt. xxvi. 29. Compare Isa. lxv. 17.

There was no more sea (ἡ θάλασσα οὐκ ἔστιν ἔτι). Lit., as Rev., *the sea is no more.* Here as in xx. 13. Some explain the sea as the ungodly world. I cannot help thinking this interpretation forced. According to this explanation, the passage is in the highest degree tautological. *The first earth was passed away, and the ungodly world was no more.*

2. **I John.** Omit *John.*

New Jerusalem. Others join *new* with *coming down,* and render *coming down new out of heaven.*

A bride. Compare Isa. lxi. 10; lxii. 5.

3. **With men.** Men at large. No longer with an isolated people like Israel.

He shall dwell (σκηνώσει). Lit., *tabernacle.* Only in the Apocalypse and John i. 14. The word "denotes much more than the mere general notion of dwelling. There lies in it one of the particulars of that identification of Christ and His people

which is fundamental to the seer." See on John i. 14. Compare Ezek. xxxvii. 27, 28.

People (λαοὶ). Notice the plural, *peoples* (so Rev.), because many nations shall partake of the fulfilment of the promise. Compare ver. 24.

And God Himself shall be with them and be their God. *And be* is inserted. The Greek is *shall be with them their God.*

4. **And God shall wipe away.** Omit *God.* Read, as Rev., *and He shall wipe away.*

All tears (πᾶν δάκρυον). Lit., *every tear.* Compare Isa. xxv. 8.

There shall be no more death (ὁ θάνατος οὐκ ἔσται ἔτι). Render, as Rev., *death shall be no more.*

Sorrow (πένθος). Better, as Rev., *mourning*, since the word signifies *manifested* grief. See on Matt. v. 4; Jas. iv. 9. Compare Isa. lxv. 19. "That soul I say," observes Socrates, "herself invisible, departs to the invisible world—to the divine and immortal and rational: thither arriving, she is secure of bliss, and is released from the error and folly of men, their fears and wild passions, and all other human ills, and forever dwells, as they say of the initiated, in company with the gods" (Plato, "Phædo," 81). So Sophocles:

> "Sorrow touches not the dead."
>
> "Œdipus Coloneus," 955.

"How thrice happy those of mortals, who, having had these ends in view, depart to Hades; for to them alone is it given there to live; but to others, all things there are evil" ("Fragment"). And Euripides:

> "The dead, tearless, forgets his pains."
>
> "Troades," 606.

5. **True and faithful** (*ἀληθινοὶ καὶ πιστοί*). The proper order of the Greek is the reverse, as Rev., *faithful and true.*

6. **It is done** (*γέγονεν*). The correct reading is *γέγοναν they are come to pass;* i.e., these words.

Alpha and Omega. Both have the article, "*the* alpha," etc. See on ch. i. 8.

Unto him that is athirst. Compare Isa. lv. 1.

Fountain (*πηγῆς*). See on John iv. 6.

Of the water of life. See John iv. 10, 14. Compare Isa. xii. 3.

7. **All things** (*πάντα*). The correct reading is *ταῦτα these things.* So Rev.

His God (*αὐτῷ Θεὸς*). Lit., *God unto him.*

My Son (*μοι ὁ υἱός*). Lit., *the Son to me.* See on John i. 12. This is the only place in John's writings where *υἱός son* is used of the relation of man to God.

8. **The fearful** (*δειλοῖς*). The dative case. Hence, as Rev., *for the fearful.* Only here, Matt. viii. 26, and Mark iv. 40.

Abominable (*ἐβδελυγμένοις*). See on *abomination*, Matt. xxiv. 15. Properly, *defiled with abominations.*

Whoremongers (*πόρνοις*). Much better, as Rev., *fornicators.*

Sorcerers. See on *sorceries*, ch. ix. 21.

Shall have their part (*τὸ μέρος αὐτῶν*). Lit., the whole passage reads: *to the fearful*, etc., *their part. Shall be* is supplied.

9. **Unto me.** Omit.

Vials. Properly *bowls.* See on ch. v. 8.

10. **In the Spirit.** See on ch. i. 10.

Mountain. Compare Ezek. xl. 2.

That great city, the holy Jerusalem. Omit *great.* Render the article as usual, and not as a demonstrative pronoun, and construe *holy* with *city.* So Rev., *the holy city Jerusalem.*

11. **Glory of God.** Not merely divine brightness, but the presence of the God of glory Himself. Compare Exod. xl. 34.

Light (*φωστὴρ*). Strictly, *luminary;* that with which the city is illumined, the heavenly Lamb. See ver. 23. The word occurs only here and Philip. ii. 15.

Jasper. See on ch. iv. 3.

Clear as crystal (*κρυσταλλίζοντι*). Lit., *shining like crystal.*

12. **And had** (*ἔχουσάν τε*). Rev., more simply and literally, *having.*

Gates (*πυλῶνας*). Properly *large* gates. See on Luke xvi. 20; Acts xii. 13. Compare Ezek. xlviii. 30 sqq.

13. **East** (*ἀνατολῆς*). See on Matt. ii. 2, and on *day-spring,* Luke i. 78. See the tribes arranged by gates in Ezek. xlviii. 31–34.

West (*δυσμῶν*). Lit., *the goings down* or *settings.*

14. **Foundations** (*θεμελίους*). See on the kindred verb *θεμελιώσει shall settle,* 1 Pet. v. 10.

In them the names (*ἐν αὐτοῖς ὀνόματα*). The correct reading is *ἐπ' αὐτῶν δώδεκα ὀνόματα, on them twelve names.*

15. **A golden reed.** Add *μέτρον as a measure.* See ch. xi. 1. Compare Ezek. xl. 5.

16. **Four square** (*τετράγωνος*). From *τέτρα four* and *γωνία an angle.* Only here in the New Testament. Compare Ezek. xlviii. 16, 20.

Twelve-thousand furlongs (*ἐπὶ σταδίων δώδεκα χιλιάδων*). Strictly, *to the length of* (*ἐπί*) *twelve*, etc. For the collective term *χιλιάδες thousands*, see on ch. v. 11. For *furlongs* see on ch. xv. 20. The twelve-thousand furlongs would be 1378.97 English miles. Interpretations vary hopelessly. The description seems to be that of a vast cube, which may have been suggested by the Holy of Holies of the tabernacle, which was of that shape.* But opinions differ as to whether the twelve-thousand furlongs are the measure of the four sides of the city taken together, in which case each side will measure three-thousand furlongs; or whether the twelve-thousand furlongs are intended to represent the length of each side. The former explanation is prompted by the desire to reduce the vast dimensions of the city. Another difficulty is raised about the height. Düsterdieck, for example, maintains that the *houses* were three-thousand stadia in height. The question arises whether the vertical surface of the cube includes the hill or rock on which the city was placed, a view to which Alford inclines. These are enough to show how utterly futile are attempts to reduce these symbolic visions to mathematical statement. Professor Milligan aptly remarks: "Nor is it of the smallest moment to reduce the enormous dimensions spoken of. No re-

* This cubical plan, applied not only to the Tabernacle, but to the Ark of the Flood, the Temple of Solomon and the "King's House," is minutely worked out in "The Holy Houses" by Dr. Timothy Otis Paine; a book full of curious erudition, in which the Tabernacle, the Ark of Noah, the Temple, and the Capitol or King's House, are treated as developments from a common type; but which proceeds on the utterly untenable hypothesis that the temple of Ezekiel's vision was Solomon's; and that, accordingly, from the two books of Kings and the prophecies of Jeremiah and Ezekiel all the data are furnished for a complete restoration of the Temple; the prophetic vision of Ezekiel supplying the details omitted in the historic record of Kings.

duction brings them within the bounds of verisimilitude; and no effort in that direction is required. The idea is alone to be thought of."

17. **Cubits** (*πηχῶν*). The word originally means that part of the arm between the hand and the elbow-joint, *the forearm*. Hence a *cubit* or *ell*, a measure of the distance from the joint of the elbow to the tip of the middle finger, *i.e.*, about a foot and a half. The precise length, however, is disputed. *Cubit* is from the Latin *cubitus the elbow*, on which one *reclines* (*cubat*). Some take the one hundred and forty-four cubits as representing *the height* of the wall; others *the thickness*. If the height, then they must be interpreted as equal to the twelve-thousand furlongs, since the length and the breadth and the height of the city are equal (ver. 16). It is to be noted, however, that there is a distinction between the measure of the *city* and the measure of the *wall*. "The most inconsiderable wall" remarks Düsterdieck, "is sufficient to exclude all that is impure."

The measure of a man, that is, of the angel. "It is to be the dwelling-place of men; and even, therefore, when an angel measures it, he measures it according to the measure of a man" (Milligan).

18. **The building** (*ἐνδόμησις*). Only here in the New Testament. From *ἐν in* and *δωμάω to build*. Lit., *that which is built in*. Hence *the building of the wall* is the material built into the wall; of which the wall was composed.

Glass (*ὑάλῳ*). Only here and ver. 21. For the kindred adjective *ὑάλινος of glass*, see on ch. iv. 6.

19. **All manner of precious stones.** Compare Isa. liv. 11, 12; 1 Chron. xxix. 2.

Sapphire (*σάπφειρος*). Compare Isa. liv. 11; Ezek. i. 26. Probably *lapis lazuli*. Our sapphire is supposed to be represented by the *jacinth* in ver. 20. Pliny describes the *σάπφειρος*

as opaque and sprinkled with specks of gold, and states that it came from Media (*i.e.*, Persia and Bokhara) whence the supply is brought to this day. King ("Precious Stones and Gems," cited by Lee), says: "Before the true precious stones were introduced from India, the *lapis lazuli* held the highest place in the estimation of the primitive nations of Asia and Greece; in fact it was almost the only stone known to them having beauty of color to recommend it."

Chalcedony (*χαλκηδών*). From Chalcedon, where the stone was found in the neighboring copper mines. It was probably an inferior species of emerald, as crystal of carbonate of copper, which is still popularly called "the copper emerald." Pliny describes it as small and brittle, changing its color when moved about, like the green feathers in the necks of peacocks and pigeons.

Emerald. See on ch. iv. 3.

20. **Sardonyx** (*σαρδόνυξ*). The most beautiful and rarest variety of onyx. Pliny defines it as originally signifying *a white mark in a sard, like the human nail* (*ὄνυξ*) *placed upon flesh, and both of them transparent.* Onyx is called from the resemblance of its white and yellow veins to the shades in the human finger-nail. The early Greeks make no distinction between the onyx and the sardonyx.

Sardius. See on ch. iv. 3.

Chrysolite (*χρυσόλιθος*). From *χρυσός gold* and *λίθος stone.* Lit., *gold-stone.* Identified by some with our *topaz*, by others with *amber.* Pliny describes it as "translucent with golden lustre."

Beryl (*βήρυλλος*). Pliny says that it resembled the greenness of the pure sea. It has been supposed to be of the same or similar nature with the emerald.

Topaz (*τοπάζιον*). Compare Job xxviii. 19. The name was derived from an island in the Red Sea where the gem was first

discovered. The stone is our *peridot*. The Roman lapidaries distinguished the two varieties, *the chrysopteron*, our *chrysolite*, and *the prasoides*, our *peridot*. The former is much harder, and the yellow color predominates over the green. The modern topaz was entirely unknown to the ancients.

Chrysoprasus. Rev., *chrysoprase*. From χρυσός *gold* and πράσον *a leek;* the color being a translucent, golden green, like that of a leek. According to Pliny it was a variety of the beryl.

Jacinth (ὑάκινθος). See on ch. ix. 17.

Amethyst (ἀμέθυστος). From ἀ *not* and μεθύω *to be drunken with wine*, the stone being supposed to avert intoxication. Pliny distinguishes it from the jacinth, in that, in the latter, the violet hue of the amethyst is diluted. The stone is the amethystine quartz, or rock-crystal, colored purple by manganese of iron.

21. **Pearls** (μαργαρίται). The pearl seems to have been known from the earliest times to the Asiatic Greeks, in consequence of their intercourse with the Persians. Among the motives which impelled Cæsar to attempt the conquest of Britain, was the fame of its pearl-fisheries. Pearls held the highest rank among precious stones. The Latin term *unio* (*unity*) was applied to the pearl because no two were found exactly alike; but the word became in time restricted to the fine, spherical pearls, while the generic name was *margarita*. Shakespeare uses *union* for *pearl* in Hamlet, Act v., Sc. 2.

> "The king shall drink to Hamlet's better health:
> And in the cup an *union* shall he throw
> Richer than that which four successive kings
> In Denmark's crown have worn."

And again:

> "Drink of this potion: is thy *union* here?"

Every several gate (ἀνὰ εἷς ἕκαστος τῶν πυλώνων). Rev., *each one of the several gates*, thus bringing out the force of the

genitive *πυλώνων of gates.* The idea *several* is conveyed by *ἀνά,* as Luke ix. 3, *ἀνὰ δύο χιτῶνας* "two coats *apiece:*" John ii. 6, *ἀνὰ μετρητὰς δύο ἢ τρεῖς* "two or three firkins *apiece.*"

Street (*πλατεῖα*). See on Luke xiv. 21. From *πλατύς broad.* Hence *the broadway.*

22. **No temple.** The entire city is now one holy temple of God. See on ch. i. 6.

23. **The glory of God did lighten it.** Compare Isa. lx. 19, 20.

The light (*ὁ λύχνος*). Rev., better, *lamp.* See on John v. 35.

24. **Of them which are saved.** Omit.

In the light (*ἐν τῷ φωτὶ*). Read *διὰ τοῦ φωτὸς* "*amidst* the light" or "*by* the light."

Do bring (*φέρουσιν*). The present tense, denoting habit.

Glory and honor. Omit *and honor.* Compare Isa. lx. 3.

27. **That defileth** (*κοινοῦν*). The participle. But the correct reading is the adjective *κοινὸν common,* hence *unhallowed.* Rev., *unclean.*

Worketh (*ποιοῦν*). Lit., *maketh* or *doeth.*

"In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth. For no impure thing is allowed to approach the pure" (Plato, "Phædo," 67).

CHAPTER XXII.

1. **Pure.** Omit.

Clear (*λαμπρὸν*). See on Luke xxiii. 11. Rev., *bright.*

2. **In the midst of the street thereof.** Some connect these words with the preceding. So Rev.

On either side (*ἐντεῦθεν καὶ ἐντεῦθεν*). For the latter *ἐντεῦθεν* read *ἐκεῖθεν*, and render, as Rev., *on this side and on that.*

Tree (*ξύλον*). See on Luke xxiii. 31, and Apoc. ii. 7.

Twelve manner of fruits (*καρποὺς δώδεκα*). Lit., *twelve fruits.* Some render *crops* or *harvests of fruit.* On these two verses compare Ezek. xlvii. 1–12; Joel iii. 18; Zech. xiv. 8.

3. **Shall serve** (*λατρεύσουσιν*). See on Luke i. 74. Rev., *do Him service.* The word originally means *to serve for hire.* In the New Testament, of the worship or service of God in the use of the rites intended for His worship. It came to be used by the Jews in a very special sense, to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Rom. ix. 4; Acts xxvi. 7; Heb. ix. 1, 6. Hence the significant application of the term to *Christian* service by Paul in Philip. iii. 3.

4. **See His face.** Compare 1 John iii. 2; Matt. v. 8; Exod. xxxiii. 20; Ps. xvii. 15.

5. No night **there** (*ἐκεῖ*). Substitute *ἔτι any more.* Rev., *there shall be night no more.*

6. **The Lord God** (*Κύριος ὁ Θεὸς*). Rather, as Rev., *the Lord, the God.*

Of the holy prophets (*τῶν ἁγίων προφητῶν*). For *ἁγίων holy* substitute *πνευμάτων spirits*, and render, as Rev., *the God of the spirits of the prophets.*

Be done (*γενέσθαι*). Better, as Rev., *come to pass.*

7. **Keepeth** (*τηρῶν*). A favorite word with John, occurring in his writings more frequently than in all the rest of the New Testament together. See on *reserved* 1 Pet. i. 4.

Book (*βιβλίου*). Diminutive, properly a *little book* or *scroll.* See on *writing*, Matt. xix. 7; *bill*, Mark x. 2; *book*, Luke iv. 17.

8. **I John saw** (*ἐγὼ Ἰωάννης ὁ βλέπων*). The A. V. overlooks the article with the participle—*the one seeing.* Hence Rev., correctly, *I John am he that heard and saw.*

Had heard and seen (*ἤκουσα καὶ ἔβλεψα*). Aorist tense. There is no need of rendering it as a pluperfect. Rev., rightly, *I heard and saw.* The appeal to hearing and seeing is common to all John's writings. See John i. 14; xix. 35; xxi. 14; 1 John i. 1, 2; iv. 14.

9. **See thou do it not** (*ὅρα μή*). Lit., *see not.*

Thy brethren the prophets. The spiritual brotherhood of John with the prophets is exhibited in the Apocalypse.

10. **Seal** (*σφραγίσῃς*). Rev., *seal up.* This word occurs eighteen times in the Apocalypse and twice in the Gospel, and only five times elsewhere in the New Testament. It means *to confirm or attest* (John iii. 33); *to close up for security* (Matt. xxvii. 66; Apoc. xx. 3); *to hide* or *keep secret* (Apoc. x. 4; xxii. 10); *to mark a person or thing* (Apoc. vii. 3; Eph. i. 13; iv. 30).

Time (*καιρὸς*). See on Matt. xii. 1.

11. **Unjust** (*ἀδικῶν*). Rev., better, *unrighteous.*

Let him be unjust (*ἀδικησάτω*). The verb means *to do wickedly*. Hence Rev., correctly, *let him do unrighteousness*.

He which is filthy (*ὁ ῥυπῶν*). Only here in the New Testament. On the kindred noun *ῥύπος filth*, see on 1 Pet. iii. 21. *Ῥυπαρία filthiness* occurs only in Jas. i. 21; and the adjective *ῥυπαρός filthy*, only in Jas. ii. 2.

Let him be filthy (*ῥυπωσάτω*). The best texts read *ῥυπανθήτω let him be made filthy*. So Rev.

Let him be righteous (*δικαιωθήτω*). Read *δικαιοσύνην ποιησάτω let him do righteousness*. So Rev.

Let him be holy (*ἁγιασθήτω*). Rev., giving literally the force of the passive voice, *let him be made holy*.

12. **My reward is with me** (*ὁ μισθός μου μετ' ἐμοῦ*). *Μισθός reward* is strictly *wages*. Compare Isa. xl. 10; lxii. 11. See on 2 Pet. ii. 13.

To give (*ἀποδοῦναι*). Lit., *to give back* or *in return for*, thus appropriate to *μισθός reward*. Hence Rev., better, *render*. See on *give an account*, Luke xvi. 2; and *gave*, Acts iv. 33.

Shall be (*ἔσται*). Read *ἐστιν is*.

14. **That do His commandments** (*οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ*). Read *οἱ πλύνοντες τὰς στολὰς αὐτῶν they that wash their robes*. Compare ch. vii. 14.

That they may have right to the tree of life (*ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς*). Lit., *in order that theirs shall be authority over the tree of life*. For *ἐξουσία right, authority*, see on John i. 12. *Ἐπί* may be the preposition of direction: "may have right *to come to*" (so Rev.) or may be rendered *over*.

15. **Dogs** (*οἱ κύνες*). The A. V. omits the article "*the* dogs." Compare Philip. iii. 2. This was the term of reproach with

which the Judaizers stigmatized the Gentiles as impure. In the Mosaic law the word is used to denounce the moral profligacies of heathen worship (Deut. xxiii. 18). Compare Matt. xv. 26. Here the word is used of those whose moral impurity excludes them from the New Jerusalem. "As a term of reproach, the word on the lips of a Jew, signified chiefly *impurity;* of a Greek, *impudence.* The herds of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarrelling among themselves, and attacking the passer-by, explain both applications of the image" (Lightfoot, on Philip. iii. 2).

Sorcerers. See on ch. ix. 21, and compare ch. xxi. 8.

Whoremongers (*πόρνοι*). Rev., better, *fornicators.*

Maketh (*ποιῶν*). Or *doeth.* Compare *doeth the truth,* John iii. 21; 1 John i. 6. See on John iii. 21.

16. **The root.** Compare Isa. xi. 1, 10. See on *Nazarene,* Matt. ii. 23.

The morning-star. See on ch. ii. 28.

17. **The Spirit.** In the Church.

The Bride. The Church.

Heareth. The voice of the Spirit and the Bride.

19. **The Book of Life.** Read *τοῦ ξύλου the tree.* So Rev.

20. **Even so** (*ναὶ*). Omit.

21. **Our** Lord (*ἡμῶν*). Omit.

With you all (*μετὰ πάντων ὑμῶν*). The readings differ. Some read *μετὰ πάντων with all,* omitting *you.* Others, *μετὰ τῶν ἁγίων with the saints.*

LIST OF GREEK WORDS AND PHRASES USED BY JOHN ONLY.

Words peculiar to the Gospel, the Epistles, or the Apocalypse are marked G., 1 Ep., 2 Ep., 3 Ep., Apoc. Also words common to the Gospel with either of the other writings.

Ἄλφα, τὸ Α καὶ τὸ Ω,	Alpha, Alpha and Omega,	Apoc.	Apoc. i., 8, 11; xxi., 6; xxii., 13
Ἀβαδδών,	Abaddon,	Apoc.	Apoc. ix., 11
ἀγγελία,	message,	1 Ep.	1 Ep. iii., 11
ἀγγέλλω,	to announce,	G.	xx., 18
αἰχμαλωσία,	captivity,	Apoc.	Apoc. xiii., 10
ἀκμάζω,	to be fully ripe,	Apoc.	Apoc. xiv., 18
ἁλιεύω,	to go a fishing,	G.	xxi., 3
ἀλλαχόθεν,	some other way,	G.	x., 1
ἀλληλουΐα,	hallelujah,	Apoc.	Apoc. xix., 1, 3, 4, 6
ἀλόη,	aloe,	G.	xix., 39
ἁμαρτίαν ἔχειν,	to have sin,	G., 1 Ep.	ix., 41; xv., 22, 24; xix., 11. 1 Ep. i., 8
ἀμέθυστος,	amethyst,	Apoc.	Apoc. xxi., 20
ὁ Ἀμήν,	the Amen,	Apoc.	Apoc. iii., 14
ἀμὴν, ἀμὴν,	verily, verily,	G.	i., 51; iii., 3, 5; v., 19, etc.
ἄν (contracted from ἐάν),	if,	G.	xiii., 20; xvi., 23; xx., 23
ἀνὰ εἷς ἕκαστος,	every several one,	Apoc.	Apoc. xxi., 21
ἀναμάρτητος,	without sin,	G.	viii., 7 (passage rejected)
ἀνάστασις ζωῆς,	resurrection of life,	G.	v., 29
ἀνάστασις κρίσεως,	resurrection of judgment,	G.	v., 29
ἀνθρακιά,	heap of burning coals,	G.	xviii., 18; xxi., 9
ἀνθρωποκτόνος,	manslayer, murderer,	G., 1 Ep.	viii., 44. 1 Ep. iii. 15
ἀντιχρίστος,	antichrist,	1 Ep., 2 Ep.	1 Ep. ii., 18, 22; iv., 3. 2 Ep. 7
ἀντλέω,	to draw (water or wine),	G.	ii., 8, 9; iv., 7, 15

ἄντλημα,	a thing to draw with,	G.	iv., 11
ἀπεκρίθη καὶ εἶπε,	he answered and said,	G.	ii., 19; iii., 3; iv., 10, etc.
ἀπέρχομαι εἰς τὰ ὀπίσω,	to go or follow after,	G.	xii., 19
Ἀπολλύων,	Apollyon,	Apoc.	Apoc. ix., 11
ἀποσυνάγωγος,	out of the synagogue,	G.	ix., 22; xii., 42; xvi., 2
ἄραφος,	without seam,	G.	xix., 23
ἄρκος,	a bear,	Apoc.	Apoc. xiii., 2
Ἀρμαγεδών,	Armagedon,	Apoc.	Apoc. xvi., 16
ἀρχιτρίκλινος,	ruler of the feast,	G.	ii., 8, 9
ὁ ἄρχων τοῦ κόσμου (τούτου),	prince of this world,	G.	xii., 31; xiv., 30; xvi., 11
ἄψινθος,	wormwood,	Apoc.	Apoc. viii., 11
βάλλειν σκάνδαλον ἐνώπιον,	to cast a stumbling-block before,	Apoc.	Apoc. ii., 14
βαΐον,	branch,	G.	xii., 13
βασανισμός,	torment,	Apoc.	Apoc. ix., 5; xiv., 11; xviii., 7, 10, 15
βάτραχος,	frog,	Apoc.	Apoc. xvi., 13
βήρυλλος,	beryl,	Apoc.	Apoc. xxi., 20
βιβλαρίδιον,	little book,	Apoc.	Apoc. x., 2, 8, 9, 10
βιβρώσκω,	eat,	G.	vi., 13
βότρυς,	cluster (of grapes),	Apoc.	Apoc. xiv., 18
βροντή,	thunder,	G., Apoc.	xii., 29. Apoc. iv., 5; vi., 1, etc. In Mark iii., 17, as a translation
βύσσινος,	fine linen,	Apoc.	Apoc. xviii., 16; xix., 8, 14
Γαββαθᾶ,	Gabbathâ,	G.	xix., 13
γενετή,	birth,	G.	ix., 1
γεννηθῆναι ἄνωθεν,	to be born again, or from above,	G.	iii., 3
γεννηθῆναι ἐκ (τοῦ) Θεοῦ,	to be born of God,	G., 1 Ep.	i., 13. 1 Ep. iii., 9; iv., 7; v., 1, 4, 18
γεννηθῆναι ἐκ (τοῦ) πνεύματος,	to be born of the Spirit,	G.	iii., 5, 6, 8
γέρων,	old man,	G.	iii., 4

γλωσσόκομον,	bag,	G.	xii., 6; xiii., 29
δακρύω,	to weep,	G.	xi., 35
δειλιάω,	to be afraid,	G.	xiv., 27
δέκατος,	tenth,	G., Apoc.	i., 39. Apoc. xxi., 20
τὸ δέκατον,	the tenth part,	Apoc.	Apoc. xi., 13
διάδημα,	crown,	Apoc.	Apoc. xii., 3; xiii., 1; xix., 12
διαζωννύω,	to gird,	G.	xiii., 4, 5; xxi., 7
διαυγής,	transparent,	Apoc.	Apoc. xxi., 21
Δίδυμος,	Didymus (twin),	G.	xi., 16; xx., 24; xxi., 2
διπλόω,	to double,	Apoc.	Apoc. xviii., 6
δράκων,	dragon,	Apoc.	Apoc. xii., 3, 4, 7; xiii., 2, etc.
δωδέκατος,	twelfth,	Apoc.	Apoc. xxi., 20
ἐγκαίνια,	feast of the dedication,	G.	x. 22
ἐγχρίω,	anoint,	Apoc.	Apoc. iii., 18
εἶναι ἐκ τοῦ κόσμου,	to be of the world,	1 Ep., G.	viii., 23; xv., 19; xvii., 14, 16; xviii., 36. 1 Ep. ii., 16; iv., 5
εἶναι ἐκ τῶν ἄνω,	to be from above,	G.	viii., 23
εἶναι ἐκ τῶν κάτω,	to be from beneath,	G.	viii., 23
ἐκκεντέω,	to pierce,	G., Apoc.	xix., 37. Apoc. i., 7
ἐκνεύω,	to withdraw,	G.	v., 13
ἐκ τοῦ αἰῶνος,	since the world began,	G.	ix., 32
ἐλεφάντινος,	of ivory,	Apoc.	Apoc. xviii., 12
Ἑλληνικός,	Greek,	Apoc.	Apoc. ix., 11
ἐμέω,	to spue,	Apoc.	Apoc. iii., 16
ἐμπόριον,	merchandise,	G.	ii., 16
ἐμφυσάω,	to breathe upon,	G.	xx., 22
ἐνδώμησις,	building,	Apoc.	Apoc. xxi., 18
ἑξακόσιοι,	six hundred,	Apoc.	Apoc. xiii., 18; xiv., 20
ἐξέρχεσθαι ἀπὸ, παρὰ τοῦ Θεοῦ,	to come forth from God,	G.	viii., 42; xiii., 3; xvi., 27, 30
ἐξυπνίζω,	to awake one out of sleep,	G.	xi., 11
ἐπάρατος,	accursed,	G.	vii., 49
ἐπενδύτης,	upper garment,	G.	xxi., 7
ἐπιδέχομαι,	to receive,	3 Ep.	3 Ep. 9, 10
ἐπιχρίω,	to anoint,	G.	ix., 6, 11

τὰ ἐρχόμενα,	things that are coming,	G.	xvi., 13
(ἡ) ἐσχάτη ἡμέρα,	the last day,	G.	vi., 39, 40, 44, 54; vii., 37; xi., 24; xii., 48
ζηλεύω,	to be zealous,	Apoc.	Apoc. iii., 19
ζεστός,	hot,	Apoc.	Apoc. iii., 15, 16
ἧλος,	nail,	G.	xx., 25
ἡμίωρον,	half an hour,	Apoc.	Apoc. viii., 1
ὁ ἦν,	which was (epithet of God),	Apoc.	Apoc. i., 4, 8; iv., 8
ἤπερ,	than at all,	G.	xii., 43
ὁ θάνατος ὁ δεύτερος,	the second death,	Apoc.	Apoc. ii., 11; xx., 14; xxi., 8
θαῦμα (μέγα) θαυμάζειν,	to wonder with great wonder,	Apoc.	Apoc. xvii., 6
θειώδης,	brimstone,	Apoc.	Apoc. ix., 17
θεοσεβής,	worshipper of God,	G.	ix., 31
θεωρεῖν θάνατον,	to see death,	G.	viii., 51
θήκη,	sheath,	G.	xviii., 11
θρέμμα,	cattle,	G.	iv., 12
θύϊνος,	thyine (wood),	Apoc.	Apoc. xviii., 12
ἴασπις,	jasper,	Apoc.	Apoc. iv., 3; xxi., 11, 18, 19
ἱλασμός,	propitiation,	1 Ep.	1 Ep. ii., 2; iv. 10
τὸ ἱππικόν,	cavalry,	Apoc.	Apoc. ix., 16
ἶρις,	rainbow,	Apoc.	Apoc. iv., 3; x., 1
καθαίρω,	to purge,	G.	xv., 2
κατάθεμα,	curse,	Apoc.	Apoc. xxii., 3
κατασφραγίζω,	to seal,	Apoc.	Apoc. v., 1
κατήγωρ,	accuser,	Apoc.	Apoc. xii., 10
καῦμα,	heat,	Apoc.	Apoc. vii., 16; xvi., 9
κέδρος,	cedar,	G.	xviii., 1
κειρία,	swathing for a corpse: band,	G.	xi., 44
κεραννυμι,	to mix, mingle,	Apoc.	Apoc. xiv., 10; xviii., 6
κέρμα,	small coin,	G.	ii., 15
κερματιστής,	money-changer,	G.	ii., 14
κηπουρός,	gardener,	G.	xx., 15
κιθαρῳδός,	harper,	Apoc.	Apoc. xiv., 2; xviii., 22
κινάμωμον,	cinnamon,	Apoc.	Apoc. xviii., 13
κλέμμα,	theft,	Apoc.	Apoc. ix., 21

κλῆμα,	branch,	G.	xv., 2, 4, 5, 6
κοίμησις,	taking rest,	G.	xi., 13
κολλούριον,	eye-salve,	Apoc.	Apoc. iii., 18
κολυμβήθρα,	pool,	G.	v., 2, 4, 7; ix., 7, 11
κομψότερον ἔχειν,	to amend,	G.	iv., 52
κριθή,	barley,	Apoc.	Apoc. vi., 6
κρίθινος,	made or consisting of barley,	G.	vi., 9, 13
κρυσταλλίζω,	to be as crystal,	Apoc.	Apoc. xxi., 11
κρύσταλλος,	crystal,	Apoc.	Apoc. iv., 6; xxii., 1
κυκλεύω,	to encircle,	Apoc.	Apoc. xx., 9
κυκλόθεν,	round about,	Apoc.	Apoc. iv., 3, 4, 8; v., 11
ἡ κυριακὴ ἡμέρα,	the Lord's day,	Apoc.	Apoc. i., 10
λέντιον,	towel,	G.	xiii., 4, 5
λιβανωτός,	censer,	Apoc.	Apoc. viii., 3, 5
λιθόστρωτος,	pavement,	G.	xix., 13
λιπαρός,	dainty,	Apoc.	Apoc. xviii., 14
λίτρα,	pound,	G.	xii., 3; xix., 39
λόγχη,	spear,	G.	xix., 34
μάρμαρος,	marble,	Apoc.	Apoc. xviii., 12
μασσάομαι,	to gnaw,	Apoc.	Apoc. xvi., 10
μεσουράνημα,	mid-heaven,	Apoc.	Apoc. viii., 13; xiv., 6; xix., 17
μεσόω,	to be midway,	G.	vii., 14
Μεσσίας,	Messiah,	G.	i., 41; iv., 25
μετρητής,	firkin,	G.	ii., 6
μέτωπον,	forehead,	Apoc.	Apoc. vii., 3; ix., 4; xiii., 16, etc.
μηρός,	thigh,	Apoc.	Apoc. xix., 16
μίγμα,	mixture,	G.	xix., 39
μονή,	mansion, abode,	G.	xiv., 2, 23
μουσικός,	musician,	Apoc.	Apoc. xviii., 22
μυκάομαι,	to roar,	Apoc.	Apoc. x., 3
μύλινος,	made of millstones,	Apoc.	Apoc. xviii., 21
νίκη,	victory,	1 Ep.	1 Ep. v., 4
Νικολαΐτης,	Nicolaitan,	Apoc.	Apoc. ii., 6, 15
νιπτήρ,	basin,	G.	xiii., 5
νύσσω,	to pierce,	G.	xix, 34
ὄζω,	to stink,	G.	xi., 39
ὀθόνιον,	linen bandage,	G.	xix., 40; xx., 5, 6, 7
ὀλυνθος,	untimely fig,	Apoc.	Apoc. vi., 13
ὀνάριον,	young ass,	G.	xii., 14

ὅπου ἐκεῖ,	where there,	Apoc.	Apoc. xii., 6, 14
ὀπώρα,	fruits,	Apoc.	Apoc. xviii., 14
ὅρασις,	vision, sight,	Apoc.	Apoc. iv., 3; ix., 17
ὅρμημα,	violence,	Apoc.	Apoc., xviii., 21
ὄρνεον,	bird,	Apoc.	Apoc. xviii., 2; xix., 17, 21
ἡ οὐαί,	the woe,	Apoc.	Apoc. ix., 12; xi., 14
οὐαὶ (with accus. of person),	woe,	Apoc.	Apoc. viii., 13; xii., 12
οὐκοῦν,	not then (interrogative),	G.	xviii., 37
οὐρά,	tail,	Apoc.	Apoc. ix., 10, 19; xii., 4
ὀψάριον,	fish,	G.	vi., 9, 11; xxi., 9, 10, 13
ὄψις,	appearance,	G., Apoc.	vii., 24; xi., 44. Apoc. i., 16
παιδάριον,	lad,	G.	vi., 9
παράκλητος,	Comforter, Advocate,	G., 1 Ep.	xiv., 16, 26; xv., 26; xvi., 7. 1 Ep. ii., 1
πάρδαλις,	leopard,	Apoc.	Apoc. xiii., 2
πελεκίζω,	kill with an axe, behead,	Apoc.	Apoc. xx., 4
πέμπτος,	fifth,	Apoc.	Apoc. vi., 9; ix., 1; xvi., 10; xxi., 20
πενθερός,	father-in-law,	G.	xviii., 13
περιδέω,	to bind about,	G.	xi., 44
περιπατεῖν ἐν ἀληθείᾳ,	to walk in the truth,	2 Ep., 3 Ep.	2 Ep. 4. 3 Ep. 3, 4
περιπατεῖν ἐν τῇ σκοτίᾳ or σκότει,	to walk in darkness,	G., 1 Ep.	viii., 12; xii., 35. 1 Ep. i., 6; ii., 11.
περιπατεῖν ἐν τῷ φωτί,	to walk in the light,	1 Ep.	1 Ep. i., 7
πέτομαι,	to fly,	Apoc.	Apoc. xii., 14
πλήσσω,	to smite,	Apoc.	Apoc. viii., 12
πνεῦμα τῆς πλάνης,	spirit of error,	1 Ep.	1 Ep. iv., 6
ποδήρης,	reaching to the feet,	Apoc.	Apoc. i., 13
ποιεῖν τὴν ἀλήθειαν,	to do the truth,	G., 1 Ep.	iii., 21. 1 Ep. i., 6
πορφυροῦς,	purple,	G., Apoc.	xix., 2, 5. Apoc. xviii., 16

ποταμοφόρητος,	carried away of the flood,	Apoc.	Apoc. xii., 15
πότερος,	whether,	G.	vii., 17
προβατική,	pertaining to sheep,	G.	v., 2
προβάτιον,	little sheep,	G.	xxi., 17
προσαιτέω,	to beg,	G.	ix., 8
προσκυνητής,	worshipper,	G.	iv., 23
προσφάγιον,	food,	G.	xxi., 5
πρωϊνός,	pertaining to morning, early,	Apoc.	Apoc. ii., 28
ὁ πρῶτος καὶ ὁ ἔσχατος,	the first and the last,	Apoc.	Apoc. i., 11, 17, xxii., 13
πτέρνα,	heel,	G.	xiii., 18
πτύσμα,	spittle,	G.	ix., 6
πύρινος,	of fire,	Apoc.	Apoc. ix., 17
πυρρός,	red,	Apoc.	Apoc. vi., 4; xii., 3
ῥέδη (ῥέδα),	chariot,	Apoc.	Apoc. xviii., 13
ῥέω,	to flow,	G.	vii., 38
ῥυπαίνω,	to defile,	Apoc.	Apoc. xxii., 11
ῥυπόω,	to be filthy,	Apoc.	Apoc. xxii., 11
Ῥωμαϊστί,	in Latin,	G.	xix., 20
σαλπιστής,	trumpeter,	Apoc.	Apoc. xviii., 22
σάπφειρος,	sapphire,	Apoc.	Apoc. xxi., 19
σάρδιον,	sardius (stone),	Apoc.	Apoc. xxi., 20
σαρδόνυξ,	sardonyx,	Apoc.	Apoc. xxi., 20
σεμίδαλις,	fine flour,	Apoc.	Apoc. xviii., 13
σηρικός (σιρικός),	silk,	Apoc.	Apoc. xviii., 12
σίδηρος,	iron,	Apoc.	Apoc. xviii., 12
σκέλος,	leg,	G.	xix., 31, 32, 33
σκηνοπηγία,	feast of tabernacles,	G.	vii., 2
σκηνόω,	to dwell,	G., Apoc.	i., 14. Apoc. vii., 15; xii., 12; xiii., 6; xxi., 3
σμαράγδινος,	of emerald,	Apoc.	Apoc. iv. 3
σμάραγδος,	emerald,	Apoc.	Apoc. xxi., 19
στρηνιάω,	to live deliciously,	Apoc.	Apoc. xviii., 7, 9
στρῆνος,	revelry, voluptuousness,	Apoc.	Apoc. xviii., 3
συμμαθητής,	fellow-disciple,	G.	xi., 16
συνεισέρχομαι,	to accompany into,	G.	vi., 22; xviii., 15
σώματα,	slaves (lit. bodies),	Apoc.	Apoc. xviii., 13
ταλαντιαῖος,	of a talent's weight,	Apoc.	Apoc. xvi., 21
τεκνίον,	little child,	G., 1 Ep.	xiii., 33. 1 Ep. ii., 12, 28; iii., 18; iv., 4; v. 21

τεταρταῖος,	of the fourth day,	G.	xi., 39
τετράγωνος,	four-square,	Apoc.	Apoc. xxi., 16
τετράμηνος,	of four months,	G.	iv., 35
τιθέναι ψυχήν,	to lay down the life,	G., 1 Ep.	x., 11, 15, 17, 18; xiii., 37, 38; xv., 13. 1 Ep. iii., 16
τιμιότης,	costliness,	Apoc.	Apoc. xviii., 19
τίτλος,	title,	G.	xix., 19, 20
τόξον,	bow,	Apoc.	Apoc. vi., 2
τοπάζιον,	topaz,	Apoc.	Apoc. xxi., 20
τρίχινος,	of hair,	Apoc.	Apoc. vi., 12
ὑακίνθινος,	of jacinth,	Apoc.	Apoc. ix., 17
ὑάκινθος,	jacinth,	Apoc.	Apoc. xxi., 20
ὑάλινος,	of glass,	Apoc.	Apoc. iv., 6; xv., 2
ὕαλος,	glass,	Apoc.	Apoc. xxi., 18, 21
ὑδρία,	water-pot,	G.	ii., 6, 7; iv., 28
ὑφαντός,	woven,	G.	xix., 23
φανός,	lantern,	G.	xviii., 3
φάρμακον,	drug, enchantment,	Apoc.	Apoc. ix., 21
φαρμακός,	sorcerer,	Apoc.	Apoc. xxi., 8; xxii., 15
φιάλη,	bowl or saucer,	Apoc.	Apoc. v., 8; xv., 7; xvi., 1, 2, etc.
φιλοπρωτεύω,	to love pre-eminence,	3 Ep.	3 Ep. 9
φλυαρέω,	to prate,	3 Ep.	3 Ep. 10
φοῖνιξ,	palm-tree,	G., Apoc.	xii., 13. Apoc. vii., 9
φραγέλλιον,	scourge,	G.	ii., 15
χάλαζα,	hail,	Apoc.	Apoc. viii., 7; xi., 19; xvi., 21
χάλκεος,	of brass,	Apoc.	Apoc. ix., 20
χαλκηδών,	chalcedony,	Apoc.	Apoc. xxi., 19
χαλκολίβανον,	fine brass,	Apoc.	Apoc. i., 15; ii., 18
χαμαί,	on the ground,	G.	ix., 6; xviii., 6
χάρτης,	paper,	2 Ep.	2 Ep. 12
χείμαρρος,	brook,	G.	xviii., 1
χλιαρός,	lukewarm,	Apoc.	Apoc. iii., 16
χοῖνιξ,	measure, a chœnix,	Apoc.	Apoc. vi., 6
χολάω,	to be angry,	G.	vii., 23
χρίσμα,	anointing, unction,	1 Ep.	1 Ep. ii., 20, 27
χρυσόλιθος,	chrysolite,	Apoc.	Apoc. xxi., 20
χρυσόπρασος,	chrysoprasus,	Apoc.	Apoc. xxi., 20
χρυσόω,	to make golden,	Apoc.	Apoc. xvii. 4; xviii., 16
ψωμίον,	sop,	G.	xiii., 26, 27, 30

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